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CHRONOLOGICAL ANTIQUITIES:

OR, THE ANTIQUITIES and CHRONOLOGY OF THE Moſt ANCIENT KINGDOMS, from the Creation of the World, for the Space of Five thouſand Years.

In THREE VOLUMES.

In this WORK,

The Original HEBREW Chronology of the Old Teſtament, both before and after the Flood, is reſtored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and ſhewn to agree with each other, and with the Hiſtory and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are alſo conſidered; and likewiſe the Origin and Antiquity of *Letters*, *Hieroglyphics*, *Obeliſks*, *Pyramids*, *Oracles*, and *Myſteries*, with all the Pagan Theology, are fully treated of and explained.

The *Ptolemaic Canon*, and other ancient Records, with all the moſt ancient *Years*, *Cycles*, *Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the moſt learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and conſiſtent Syſtem.

To which are added, proper INDEXES.

Παρ' οἷς ἀσυνάρτητός ἐστιν ἡ τῶν χρόνων ἀναγραφὴ, παρὰ τούτοις οὐδὲ τὰ τῆς ἱστορίας ἀληθεύειν δυνάται. Tatian. πρὸς Ἕλληνας.

By JOHN JACKSON,

Rector of *Roſſington* in the County of *York*, Prebendary of *Wherwell* in the County of *Southampton*, and Maſter of *Wigſton's* Hoſpital in *Leiceſter*.

VOL. II.

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Chronological Antiquities:
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AND
CHRONOLOGY
OF THE
MOST ANCIENT KINGDOMS.

VOL. II.

Concerning the ancient Years, Æras, and Computations of Time.

IT is ſaid *Gen.* i. 14. that God made the Luminaries of the Sun and Moon for *Signs* and *Seaſons*, and *Days* and *Years*. And as it was natural for Men at the Beginning to divide and meaſure Time by obſerving as well as they could, the Revolutions and Periods of theſe two great Luminaries, we have reaſon to think, that it was not long before they divided and computed their Days in *Months* by the Courſe of the *Moon*, by obſerving its Variations; and the Time from one Appearance to another, which they thought was completed in *thirty* Days: and that their *Seaſons* and *Years* were computed by the Courſe of the *Sun*, by obſerving the Variations of its Riſings and Settings in the

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Lengthening and Shortening of Days. By Degrees alſo they obſerved nearly the Points of the *Vernal* and *Autumnal* Equinoxes, and of the *Summer* and *Winter* Solſtices, which commenced in different Seaſons diſcernible by the *Herbs* and various *Fruits* of the Earth. From theſe they deduced the annual Revolution of the Sun. And comparing the Courſe of the Sun and Moon together, they found that the Courſe of the Sun was twelve times longer than that of the Moon, and hence they formed a Year of twelve Lunations or Months of thirty Days, and ſo of three hundred and ſixty Days, which was the Luniſolar Year of the Ancients.

Theſe Obſervations would alſo naturally lead them to divide the Circle of the Solar Period into twelve equal Parts, equal to ſo many Courſes of the Moon; and conſiſting each of thirty other Parts, or Degrees, equal to the Days of the Moon's Period. And this probably was the Origin of the Celeſtial Zodiac divided into twelve Signs, or Conſtellations, through which the Sun and Moon were obſerved to paſs in an annual Revolution. Theſe Signs were denoted by ſeveral Names, and divided into three hundred and ſixty Parts, or Degrees, to repreſent the Period of the *Luniſolar* Year.

That this *Luniſolar* Year of twelve Months, conſiſting of thirty Days each, was the true Tropical Year at the Beginning of the World, there is no Ground to ſuppoſe: but it was the only ſtated one in the moſt ancient Times; though in a few Years it muſt have been obſerved to be ſhorter than the true Equinoctial Year; and was probably regulated by ſome kind of Intercalations.

This Year is ſo ancient, that it was ſuppoſed to be older than the Flood of *Noah*: and the ancient *Jews* and *Chriſtians* aſcribed the Diſcovery of it to (1) *Enoch.* And that it might be as old, or older, than this antediluvian Patriarch, there is no reaſon to doubt. This Year was certainly, as the moſt ancient Records inform us, the only Year known and made uſe of amongſt the *Chaldæans*, in whoſe Country the

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(1) Syncel. Chronograph. p. 33, 41. This old Year *Auguſtin* ſpeaks of. Annus unus, ſi duodecim menſes integri conſiderentur, quos triceni dies complent: talem quippe veteres obſervaverunt, quem circuitus Lunaris oſtendit. De Trin. lib. iv. c. 4.

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firſt Inhabitants of the World lived, and where the firſt Obſervations of the Solar and Lunar Periods were made and inſtituted: and alſo amongſt the ancient *Egyptians*, in whoſe Country after the Flood the moſt exact Obſervations of the Length of the Year were firſt made by the Courſe of the Sun: and both theſe Nations uſed the ſolar Year only in civil and religious Affairs, after they found the Difference between that and the lunar Year.

From *Egypt* and *Chaldæa* other Nations, as the *Arabians*, *Indians*, *Greeks*, and *Latins*, derived their Year: and this makes it probable that the original Year of theſe Nations was luniſolar: and that, when they diſcovered the ſolar Year to exceed three hundred and ſixty Days, they intercalated the Remainder at the End of it: and when they found the lunar Year ſhort of three hundred and ſixty Days, they regulated the Months by deducting the ſupernumerary Days; and alſo intercalated that Period to make it in certain Revolutions agree to and commence with the ſolar Year.

The *Egyptians* (2) are ſaid to have firſt deſcribed the Courſe of the Sun through the Zodiac, and to have given the Names of Gods to the twelve Signs: and both the *Egyptian* and *Chaldæan* Months were named from, or dedicated to, their Deities. Hence *Thoth* and *Meſori* were the Names of the firſt and laſt *Egyptian* Months: and *Heſychius* ſaies, that *Athyr*, the Month ſo called, ſignified a *Cow*, and therefore was denominated from *Iſis*, whoſe Symbol was a *Cow* (3). This is confirmed by *Plutarch*, who ſaies, that *Iſis* was called *Athyr*, but explains it differently. Thus alſo the Month *Pharmuthi* ſeems to be derived from the Goddeſs *Thermuthis*, mentioned by *Epiphanius* [Adv. Hæreſ. lib. iii].

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(2) *Lucian* makes the *Egyptians* to have firſt divided the Zodiac into twelve Signs, De Aſtrolog. p. 540. and repreſented them by the Names of their ſacred Animals, etc. ibid. The old Scholiaſt on the Argonauts of *Apollonius Rhodius*, ſaies of them: Τὴν φύσιν κατανοῆσαι αὐτῶν (ἄστρων) δοκοῦσι καὶ τὰ ὀνόματα θεῖναι. καὶ τὰ μὲν δώδεκα ζώδια θεοὺς βουλαίους προσηγόρευσαν· τοὺς δὲ πλανήτας ῥαβδοφόρους, lib. 4. p. 409. *Herodotus* thought the *Egyptians* were the firſt that conſecrated their Months and Days to their Gods. Καὶ τάδε ἄλλα Αἰγυπτίοισι ἐστὶ ἐξευρημένα· μείς τε καὶ ἡμέρη ἑκάστη θεῶν ὅτευ ἐστί· lib. ii. c. 82. See Clem. Alex. Strom. lib. i. p. 361. *Macrobius* ſaies, Subnectunt etiam cauſam (ſc. Ægyptii) cur hæc ipſa duodecim ſigna aſſignata ſunt diverſorum numinum poteſtati, etc. De Somn. Scip. lib. i. c. 21. p. 76. and a little before, p. 75. he deſcribes the Method which the ancient *Egyptians* uſed to divide the Zodiac into twelve equal Parts. And *Pappus*, the *Alexandrian* Mathematician, A. D. 380. ſpeaks of it, Comment. ad Ptolem. lib. v. Magn. Conſtruct. See Dionyſ. Perieg. ℣ 236. The *Chaldæans* called the twelve Signs of the Zodiac by the Names of their twelve principal Gods, to each of which they conſecrated one Sign. Τῶν θεῶν δὲ κυρίους εἶναι φασὶ δώδεκα τὸν ἀριθμόν, ὧν ἑκάστῳ μῆνα καὶ τῶν δώδεκα λεγομένων ζωδίων ἓν προσνέμουσι· Diod. Sic. lib. ii. p. 144. But the moſt ancient *Chaldæan* Sphere had no more than eleven Signs in it: for *Scorpio* took up the Space of ſixty De-

When the Cuſtom of giving Names to the Months began amongſt the *Egyptians* cannot be known, though it ſeems to have begun after the Departure of the *Jews* out of *Egypt*. The *Iſraelites* brought with them none of the *Egyptian* Names of their Months; as they did of the *Chaldæan*, when they returned from the *Babyloniſh* Captivity. In *Exod.* xiii. 4. there is mention of the firſt Month called *Abib*, which is not an *Egyptian* but an *Hebrew* Name, ſignifying an *Ear of Corn*, the firſt Corn being eared and ripe in that Month. And there is no Name of any other Month mentioned in the Law, but every Month is called from the Order in which it ſtood in the Kalendar, as *firſt*, *ſecond*, etc. Afterward, in the Time of *Solomon*, we find the ſecond Month was called *Zif*, 1 *Kings* vi. 1. the *ſeventh*, *Ethanim*, 1 *Kings* viii. 2. the *eighth*, *Bull*, 1 *Kings* vi. 38. Theſe might be Names of *Tyrian* Months, as learned Men have ſuppoſed.

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grees and two Signs, and afterward the Chelæ of *Scorpio* made *Libra*. See Servius ad Virgil. Georg. lib. i. ℣ 33. And *Ovid* ſpeaking of this Sign, ſaies;

Eſt locus, in geminos ubi brachia concavat arcus
Scorpios, et cauda flexiſque utrinque lacertis,
Porrigit in ſpatium ſignorum membra duorum.

Metamorph. lib. ii. ℣ 195—7.

Others thought the *Phœnicians* were the firſt Obſervers of the Courſe of the Stars. So Dionyſ. Perieg. v. 909.

(3) *Αθὺρ ὁ μὴν, καὶ τὴν Αφροδίτην Αἰγύπτιοι καλοῦσιν Αθὼρ· καὶ μῆνα γε τὸν τρίτον τοῦ ἔτους ἐπώνυμον ταύτῃ πεποιήκασιν, οὕτως Ὠρίων.* Apud Etymol. Magn. So the third Month *Athyr* was dedicated to *Iſis*, the *Egyptian Venus*: though the *Egyptians* had another *Venus*, diſtinct from *Iſis*, as *Diod. Siculus* relates, lib. i. p. 13.

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The *Egyptians* originally began their Year at the new Moon which happened on or neareſt to the autumnal Equinox.

This was their firſt *Thoth*, or Beginning of their fixt Year. And that their firſt Month, called *Thoth*, anſwered nearly to the *Roman September*, and contained Part of *September* and Part of *October*, and commenced at the autumnal Equinox, is evident from their adding the five (4) intercalary Days at the End of the Year, immediately after the laſt Month anſwering to the *Roman Auguſt*, and placing them between the laſt and following firſt Month of their Year, *i. e.* between *Meſori* and *Thoth*, or *Auguſt* and *September*.

How long the autumnal Equinox continued to be the Head of the fixt *Egyptian* Year, we cannot certainly tell; but we find, that after the *Canicular Period* of 1460 Years was diſcovered, which was formed after the Year was ſound to contain 365 Days and a quarter, the Year then became moveable by the Receſſion of that quarter, or ſix Hours, through all the Points of the Ecliptic; and the *Egyptian* Hierophants placed the *Thoth* and Beginning of this Period at the (5) new Moon which happened at or neareſt to the *Heliacal* Riſing of the Dog-Star, whence the Period had its Name. This Period contained the Space of 1460 Years; every Year of which went back a quarter of a Day, [which the *Egyptians* would not intercalate, and kept as a great Secret] and ſo after 1460 Years, the Year began (as they reckoned) in the ſame Place of the Zodiac, where it at firſt commenced. But every Year having in their Account loſt a quarter of a Day, and ſo a Day being loſt in every four Years, 1461 *Egyptian* Years were equal to 1460 *Julian* Years.

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(4) This is obſerved by *Macrobius*. Dies intercalaris antequam quintus annus incipiat inſerendus cum Ægypti matris artium ratione —— menſes tricenum dierum omnes habent; eoque explicitis duodecim menſibus, id eſt, trecentis ſexaginta diebus exactis tunc inter Auguſtum atque Septembrem reliquos quinque dies anno ſuo reddunt, adnectentes quarto quoque anno exacto intercalarem qui ex quadrantibus conſit. Saturnal. lib. i. c. 15. See Ptolem. de Apparent. apud Petav. Uran. p. 92. The laſt intercalary Day was added after the Reception of the *Julian* Year in *Egypt*; but the other *five* were the additional Days of the old intercalated Year, which were always put between *Meſori* and *Thoth*, *i.* e. *Auguſt* and *September*, without any Intercalation of the odd quarter: So the *Thoth* in time went back through all the Months; and the Beginning of every Year (in whatever Month it fell) was the *Thoth* of it; though the autumnal Month only was that which was properly called *Thoth*. *Cicero* did not know who the *Egyptian Thoth* was; but he rightly obſerves of him, Ægyptiis leges et litteras tradidiſſe. Hunc Ægyptii Thoth appellant: eodemque nomine anni primus menſis apud eos vocatur, De Nat. Deor. lib. iii. c. 22. Lactant. lib. i. c. 6. Ægyptii ab Autumno initium fecere anni, quibus September erat principium, cui Hermen dixere nomen: ex quibus alii primum menſem totius anni *Their* (vult Tot ut poſtea habet, i. e. Thoth) nuncupant. Alex. ab Alex. Genial. Dier. lib. iii. c. 24.

From the Epoch of this canicular Period it appears that every annual Epoch of it was afterward begun at the *Heliacal* Riſing of the Dog-Star, which was the *Thoth* of it: and though every Year of this Period had a new Epoch, and began a quarter of a Day ſooner than the Year before, yet the firſt Day of every Year, in what Month ſoever it fell, or in what Day ſoever of the Month it happened, was ſtill called the *Thoth* of that Year. The ancient *Egyptians* knowing nothing of the Preceſſion of the equinoctial and tropical Points, which go back a Degree in ſeventy-two Years, erroneouſly ſuppoſed that the Epoch of every canicular Period at the *Heliacal* Riſing of the Dog-Star would happen in the ſame Point of the Zodiac, and the ſame Day of the Month. But it was afterward found, that during this Period the Equinoxes and Tropics moved backward ſeveral Degrees, which muſt make the *Heliacal* Riſing of the Dog-Star later in Time, as it was gone forward ſeveral Degrees.

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(5) Νουμηνία δὲ αὐτοῖς ἡ Σώθεως ἀνατολή. Porphyr. de Antro Nymph. p.265. Ad Ægyptiorum annum *magnum* Luna non pertinet, quem Græce Κυνικὸν, Latine *Canicularem* vocamus: propterea quod initium illius ſumitur cum primo die ejus menſis quem vocant Ægyptii Thot, (Thoth, θώθ, vet. edit. 1524.) caniculæ ſidus exoritur. Nam eorum annus civilis ſolos habet dies 365, ſine ullo intercalari. Cenſorin. De die Natali, c. 18. p. 107. Again he ſaies; Horum initia ſemper a primo die menſis ejus ſumuntur, cui apud Ægyptios nomen eſt Thoth, ibid. c. 21. p. 128. Though the Beginning of the Year went continually back, yet the Day of the Month when the Year began was always called *Thoth*, which was the original Name of the firſt Month of the *Egyptian* Year.

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This Preceſſion or Anticipation of the Equinoxes and Tropics was firſt obſerved by *Hipparchus* about the Year before *Chriſt* 130, or a few Years before: and he, and other Aſtronomers after him, thought there was a progreſſive Motion in the fixt Stars. *Petavius* thought the ſame; but the more learned and ſagacious (6) *Joſeph Scaliger* ſaw that the Stars did not move forward, but that the equinoctial and ſolſtitial Points moved backward, for which *Petavius* (7) finds fault with him. However, *Scaliger* was in the right: and our divine Philoſopher, Sir *I. Newton*, has demonſtrated the Cauſe of this ſeeming progreſſive Motion of the Stars to be in the annual Motion of the Earth, and cauſed by an Anticipation of the equinoctial Points fifty Seconds in a Year, or a Degree in ſeventy-two Years.

If the *Thoth* was originally in the *Egyptian* Year of 365 Days fixt to the autumnal Equinox, it wanting five Hours and forty-nine Minutes of the equinoctial Year, would move back to the Summer Tropic, or Solſtice, according to the mean Motion of the Sun, in about three hundred and eighty Years; and hereabout it was when the canicular Period commenced in the Year before *Chriſt* 1324, or 1325, or a Year or two after, the Solſtice being then on the 22d Day of *July* in the *Julian* Calendar. And if this was ſo, we may infer that the Year of 365 Days was diſcovered or inſtituted in the *Egyptian* Kalendar in the Year before *Chriſt* 1704, or a few Years before, when the *Thoth* was about two Degrees diſtant from the autumnal Equinox. *Africanus*, or *Syncellus*, tells us, that the Year of 365 Days (8) was inſtituted in the Reign of the laſt Shepherd King *Aſſis*, who began to reign in the Year before *Chriſt* 1772, and reigned forty-nine Years, to the Year before *Chriſt* 1723,

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(6) Lib. iv. de Emendat. Tempor. p. 284, 285, 286.

(7(Doct. Tempor. lib. iv. c. 23.

(8) Syncel. Chronograph. p. 123. where it is related that in his Reign five intercalary Days were added to the Year, which before was 360 Days. More or leſs of theſe odd Days were known before, but now the Year was fixed at 365 Days. But I think it more probable that the new Kalendar of the Year was formed in the Reign of the following King *Amoſis*, about the Year before *Chriſt* 1704, when five intercalary Days were added at the End of the old Year.

1723, which differs but a few Years from the Computation above. This will be more fully treated of hereafter.

The *Heliacal* Riſing of the Dog-Star, with which the vague *Egyptian* Year began after the Inſtitution of the canicular Period was by the ancient Aſtronomers found to be after the Summer Solſtice, from which it moved forward by the Receſſion of the ſolſtitial Points: and it was obſerved to commence anciently when the Sun was in *Cancer*, and in Aſter-times about the Beginning of *Leo.*

Theo, who flouriſhed about the Year of *Chriſt* 380, and wrote Scholia's on *Aratus*, placed the coſmical Riſing of the Dog-Star, or its aſcending the Horizon with the Sun about the Summer Tropic in (9) *Cancer*, and about the Beginning of *Epiphi*, or *July*, but he adds, that the *Heliacal* Riſing of this Star, (called ἐπιτολή) when it gets out of the Sun's Beams, and is viſible, was when the Sun entered *Leo*. The Dog-Star was by the *Egyptians* conſecrated to *Iſis*, and the Year commenced at the *Heliacal* Riſing of it, at which Time they ſacrificed a Quail, and celebrated the Myſteries of the Rapture of *Proſerpine* (10). *Iſis* was called *Sothis* (11), from that *Egyptian* Name of the Dog-Star, as *Horapollo* acquaints us: and *Eratoſthenes* ſaies, that the Dog had a (12) Star in his Head called *Iſis*; and another in his Tongue which was properly

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(9) Συνανατέλλει τῷ ἡλίῳ ὁ Σείριος, ὅτε γίνεται εἰς τὸν θερινὸν τροπικὸν ἐν τῷ Καρκίνῳ περὶ τὸν Επιφὶ μῆνα, ὅς ἐστι κατὰ Ῥωμαίους Ἰούλιος. Schol. ad Arat. Phænom. p. 45.

(10) Παρ' Αἰγυπτίοις κατὰ τὸν Επιφὶ μῆνα, ὅτε ἐν λέοντι γίνεται ὁ ἥλιος ἡ τῆς κόρης ἁρπαγὴ τελεῖται —— ὅλον δὲ τὸ ἄστρον ἀφιερώκασιν ἡλίῳ· τότε γὰρ ἐμβαίνει καὶ ὁ Νεῖλος, καὶ ἡ τοῦ κυνὸς ἐπιτολὴ κατὰ ἑνδεκάτην ὥραν φαίνεται, καὶ ταύτην ἀρχὴν ἔτους τίθενται, καὶ τῆς Ἴσιδος ἱερὸν εἶναι τὸν κύνα λέγουσι καὶ τὴν ἐπιτολὴν αὐτοῦ· ἐφ' ἣν καὶ τὸν ὄρτυγα θύουσι, τῷ παλμῷ τούτου τοῦ ζώου σημειούμενοι τὸν καιρὸν τῆς ἐπιτολῆς τοῦ ἄστρου. ibid. p. 22.

(11) Ἶσις δὲ παρ' αὐτοῖς ἐστιν ἀστὴρ Αἰγυπτιστὶ καλούμενος Σῶθις, Ἑλληνιστὶ δὲ ἀστροκύων. Hieroglyph. p. 5. See Plut. de Iſid. et Oſir. p. 376. alſo p. 359.

(12) Ἔχει δὲ (κύων) ἀστέρας· ἐπὶ μὲν τῆς κεφαλῆς α΄. ὃς Ἶσις λέγεται· τῆς γλώττης α΄. ὃν καὶ Σείριον καλοῦσι, etc. Eratoſth. Aſteriſm. ad fin. Arat. p. 12. See Gemin. Element. Aſtronom. p. 13. *Geminus* flouriſhed about the Year before *Chriſt* 93, as *Petavius* thinks; but he was probably as old as *Hipparchus*, if not before him. And *Eratoſtenes* flouriſhed in the Year before *Chriſt* 240.

perly *Sirius*, or the Dog-Star: and this explains the ancient Inſcription mentioned by *Diodorus Siculus* (13), wherein *Iſis* ſaies, *ſhe riſes in the Dog-Star.*

The learned Aſtronomer *Geminus* (14), ſaies, the Heliacal Riſing of the Dogſtar at *Rhodes* (where probably he lived) was thirty Days after the Summer Solſtice, that is, about the 26th of *July*, according to the old *Roman* Kalendar: in other Places it was forty, and in ſome fifty Days after that Solſtice. On this Account *Homer* placed it in the *Opora* (15), at the End of Summer.

The great *Hipparchus* (16) placed the Heliacal Riſing of the Dogſtar thirty Days after the Summer Solſtice, *i. e.* as before on the 26th of *July* by the old *Roman* Kalendar, or the 10th of *July* by our preſent Kalendar: and obſerved, that *Aratus*, who flouriſhed about the Year before *Chriſt* 280, and moſt of the ancient Aſtronomers placed the Tropical and Equinoctial Points in the Beginning of the Aſteriſms: but that *Eudoxus*, who flouriſhed about 366 Years before the vulgar *Chriſtian* Æra, placed them in the middle of the Aſteriſms. *Achilles Tatius* (17), an *Alexandrian* Aſtronomer, ſaies, ſome placed the Tropical and Equinoctial Points in the eighth Degree, ſome in the twelfth, and ſome in the middle, or fifteenth Degree of the Signs.

Columella (18) ſaies, that *Eudoxus* and *Meton* (which laſt flouriſhed in the Year before *Chriſt* 432, and was Contemporary with *Euctemon*) and the ancient Aſtronomers placed the Equinoctial and Solſtitial Points in the eighth Degrees of *Aries* and *Libra*, *Cancer* and *Capricorn*:

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(13) Εγώ εἰμι ἡ ἐν τῷ ἄστρῳ τῷ κυνὶ ἐπιτέλλουσα. Bibliothec. lib. i. p. 31. Weſſeling.

(14) Elem. Aſtronom. apud Petav. Uranolog. p. 60.

(15) Ὅς ῥά τ' ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
Φαίνονται πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῷ·
Ὅν τε κύν' Ὠρίωνος ἐπίκλησιν καλέουσιν,
Λαμπρότατος μὲν ὅγ' ἐστί· κακὸν δέ τε σῆμα τέτυκται. Il. χ. ỷ 27, *etc.*

(16) Ad Phænom. Eudox. et Arat. lib. ii. c. 3. p. 212.

(17) Ap. Petav. Uranolog. p. 146.

(18) De re ruſt. lib. ix. c. 14. *Columella* wrote in the Reign of *Claudius* the *Roman* Emperor.

and adds, that *Hipparchus* placed the Solſtitial and Equinoctial Points in the Beginning of the Aſteriſms. *Pliny* alſo placeth them in the eighth Degrees of the ſeveral Aſteriſms. But *Columella* (19), *Ovid*, *Pliny*, and others, reckoned the eighth Degrees of the Signs to fall upon the four Cardinal Points, which were made to commence on the 8th of the Kalends of *April*, *July*, *October*, and *January*, as they were placed in the reformed *Roman* Kalendar: and as the Variation of the Points of the Ecliptic were not diſcernible for two or three Days at the Equinoxes and Solſtices, they aſſigned ſo many Days to them. Hence *Columella* ſaies, *that the Autumnal Equinox was on the 8th of the Kalends of October, and alſo on the 7th and 6th*, and *that the Summer Solſtice was the 8th, 7th, and 6th of the Kalends of July.* And he placeth the Equinoxes and Solſtices in the eighth Degrees of their ſeveral Signs.

Ptolemy placed the firſt Heliacal (20) Riſing of the Dog-ſtar on the 21ſt Day of *Epiphi*, or *July*. *Geminus* ſaies, that *Doſitheus* (who flouriſhed about the Year before *Chriſt* 300) placed the firſt Heliacal

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(19) VIII Cal. Octobris: et VII. et VI. æquinoctium autumnale. De re ruſt. lib. xi. c. 2. VIII. et VII. et. VI. Cal. Julii ſolſtitium. ibid.

Ab æquinoctio primo quod menſe Martio circa VIII. Calendas Aprilis in octava parte Arietis conficitur—ad Solſtitium, quod fit ultimo menſe Junio circa octavam partem Cancri—ab æquinoctio deinde quod conficitur circa VIII. Cal. Octobris—ad brumam, quæ fere conficitur circa VIII. Cal. Januarii in octava parte Capricorni. lib. ix. c. 14.

Sol autem ipſe quatuor differentias habet, bis æquata nocte diei, vere et autumno, et in centrum incidens terræ octavis in partibus Arietis ac Libræ; bis permutatis ſpatiis in auctum diei: bruma, octava in parte Capricorni; noctis vero Solſtitio totidem partibus Cancri. H. Nat. lib. ii. c. 19. He ſaies the ſame, lib. xviii. c. 25.

Non octavas partes qui olim ita ſentiebant poſt ſignorum cardines, ſed in ipſis cardinibus locabant: initia vero ſignorum octavo ante gradu. Ac de Juliano quidem anno perſpicua res erit, ſi quis illius formam ex Ovidio, Columella, Plinio, ac cæteris æſtimare velit, a quibus eſt anni ejus expreſſa ratio. Quippe ingreſſum ſolis in dodecatemoria ad octavum circiter ante ſolſtitia et æquinoctia diem opponunt. Petav. Auctar. op. de Doct. temp. lib. ii. c. 5. See Noris de An. Maced. Diſſert. 1. p. 16, 17. See *Servius* ad Virgil. Georg. lib. i. ℣ 100.

(20) De Apparent. p. 90.

Riſing of the Dog-ſtar in *Egypt*, or its firſt Appearance out of the Sun's Beams, in the 23d Degree of *Cancer*, *Meton* on the 25th; and *Euctemon* and *Eudoxus* on the 27th. According to *Diophanes* (21) the Dog-ſtar roſe Heliacally the 20th of *July*. *Hephæſtio*, *Timæus*, *Lucan*, *Manilius*, *Pliny*, *Firmicus*, placed the Heliacal Riſing of the Dog-ſtar on the 19th of *July*, as *Petavius* (22) thinks. *Columella* placed it on the 7th of the Kalends of *Auguſt*, or *July* 26th, and ſo the *Roman* Kalendar.

Pliny (23) ſaies, the Dog-ſtar roſe (Heliacally) when the Sun entered into *Leo*, fifteen Days before the Kalends of *Auguſt*. So by his Account the Heliacal Riſing of the Dog-ſtar was on the 18th Day of *July*, and not the 19th, as *Petavius* thought. And *Pliny* placed the Solſtice on the 26th of *June*; and ſo the Dog-ſtar roſe Heliacally the 23d Day after the Solſtice, as he ſaies almoſt all (24) agreed. *Varro* (25) reckoned from the Solſtice to the Riſing of the Dog-ſtar twenty-nine (it ſhould be, I think, twenty-ſeven) Days: thence to the Autumnal Equinox ſixty-ſeven Days. So he placed the Solſtice on the 24th of *June*, and the Riſing of the Dog-ſtar in the firſt of *Leo*, or 20th of *July*; and the Autumnal Equinox on the 25th of *September*. *Cenſorinus* (26) (as obſerved above) placed the Riſing of the Dog-ſtar Heliacally in *Egypt*, on the 12th of the Kalends of *Auguſt*, or the 21ſt of *July*:

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(21) Apud Caſſ. Baſſ. Geopon. lib. i. c. 8. *Diophanes* wrote before *Varro*, and is mentioned by him, De re ruſt. lib. i. c. 1.

(22) Auctar. oper. de Doct. temp. lib. vii. p. 253, *etc.*

(23) Ardentiſſimo æſtatis tempore exoritur Caniculæ ſidus, ſole primam partem Leonis ingrediente; qui dies 15 ante Auguſtas Calendas eſt. Nat. Hiſt. lib. ii. c. 47.

(24) Fere ubique confeſſum inter omnes ſidus indicans quod Canis ortum vocamus (exoritur) ſole partem primam Leonis ingreſſo, hoc fit poſt Solſtitium 23 die. Ibid. lib. xviii. c. 28. But *Pliny*, and others, reckoned the Solſtices and Equinoxes *two* or *three* Days; becauſe there was no diſcernible Difference in that Time.

(25) Subtilius diſcretis temporibus a ſolſtitio ad Caniculæ ortum eſſe dies 29 [potius 27] dein ad æquinoctium autumnale dies 67. De re ruſt. lib. i. c. 28.

(26) Ante diem 12 Cal. Auguſt. quo tempore ſolet Canicula in Ægypto facere exortum. De die Nat. c. 21.

July: and this agrees with the Obſervation of *Ptolemy* cited above, and alſo with (27) *Solinus.*

The Preceſſion of the Equinoctial and Tropical Points made the Time of the Heliacal Riſing of the Dog-ſtar differ conſiderably, in different Ages and a great Number of Years. But the Ancients before *Hipparchus* knew nothing of this; and therefore repreſented it as it had been obſerved in old Times by thoſe who lived before them: and not only ſo, but they applied the Riſings and Settings obſerved in one Place to other Places of different Latitudes and Longitudes, where they were ſeveral Degrees different. By this we are to account for the Difference we meet with in ſeveral ancient Authors, as well as by the different Obſervations of Aſtronomers, ſome of whom were more exact than others.

It is proper further to obſerve, that the Ancients placed the Beginning of their Seaſons many Days before the Cardinal Points. *Olympiodorus* (28) the Peripatetic, who flouriſhed in the Year of our Lord 565, in his Commentary on *Ariſtotle's* firſt Book of Meteorology ſaies, the *Opora*, or firſt Autumn, commenced when the Dog-ſtar roſe Heliacally, and the Sun was in *Leo.* This was ſeveral Days before the Seaſon of the proper Autumn, called φθινόπωρος, which commenced at the End of Summer; the *Opora* was the Time of gathering the Summer Fruits. *Galen* (29) alſo, who flouriſhed in the Year of our Lord 140, placed the *Opora*, or Beginning of Autumn, at the Heliacal Riſing of the Dog-ſtar.

Varro (30) placed the Beginning of the Seaſons in the twenty-third

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(27) Triginta ejus (Cancri) partibus evolutis, ubi ingreſſus Leonem ortus Sirios excitavit, propulſo omni fluore tantam vim amnis erumpere; quod tempus ſacerdotes [Ægyptii] natalem mundi judicarunt: *i. e.* inter decimum tertium Calendas Auguſtas et undecimum. Solin. Polyhiſt. c. 32.

(28) Εἰς ὀπώραν ἡνίκα ἐστὶν ὁ ἥλιος ἐν Λέοντι, ὅταν ὁ Σείριος φαίνεται.

(29) Καὶ ἀρχή γε τῆς καλουμένης ὀπώρας ἡ ἐπιτολὴ τούτου τοῦ ἀστέρος ἐστὶ (*i. e.* Σειρίου.) Comment. i. in lib. i. Epidem. Hippoc. p. 347. edit. Baſil. 1538.

(30) Dies primus eſt veris in Aquario, æſtatis in Tauro, Autumni in Leone, Hiemis in Scorpione: cum uniuſcujuſque horum quatuor ſignorum dies tertius et viceſimus quatuor temporum ſit primus, *etc.* De re ruſt. lib. i. c. 28.

Degree of *Aquarius, Taurus, Leo,* and *Scorpio*; that is, he reckoned the Spring to commence *February* the 9th; Summer on the 9th of *May*; Autumn on the 11th or 12th of *Auguſt*; Winter on the 9th of *November*, according to the *Roman* Kalendar.

The moſt ancient *Greeks* began their Seaſons about forty Days before the cardinal Points, *i. e.* the Equinoxes and Solſtices. And *Heſiod* ſaies, the Summer ended fifty Days after the Summer Solſtice, that is, about the 12th of *Auguſt*: and therefore the Summer commenced about the middle of *May*, according to our Old Style. And the Signs abovementioned were thoſe in which the Seaſons were thought to begin, in the moſt ancient Times, amongſt the *Chaldæans, Egyptians,* and *Chineſe.*

Heſiod (31), whom the *Parian* Marbles place in the Year before *Chriſt* 944, reckoned the beſt Seaſon of Sailing to be for fifty Days, from the Summer Solſtice, or Tropic, to the End of Summer; which ſhews how the Seaſons were anciently computed amongſt the *Greeks.*

The ancient *Chineſe*, with the *Egyptians* and *Chaldæans*, placed the Beginning of Spring in the middle, or fifteenth Degree of *Aquarius*; and ſo the reſt of the Seaſons in the middle of *Taurus, Leo,* and *Scorpio.* The learned *Golius*, ſpeaking of the *Chineſe* Cycle of ſixty Years, which was inſtituted by the Emperor *Hoangh-Ti*, who was thought to begin his Reign 2670 Years before the *Chriſtian* Æra: or more truly began to reign 2438 Years before that Æra, as I ſhall ſhew hereafter, when I compute the *Chineſe* Dynaſties, ſaies (32), that they uſed ſolar tropical Years; and that they reckoned the Beginning of Spring from the Sun's entering into the fifteenth Degree of *Aquarius*: and the

(31) Ἤματα πεντήκοντα μετὰ τροπὰς ἠελίοιο
Ἐς τέλος ἐλθόντος θέρεος καματώδεος ὥρης,
Ὡραῖος πέλεται θνητοῖς πλόος, etc. Oper. et Dier. ℣ 663—665.

ἤματα πεντήκοντα means per dies quinquaginta, ἐπὶ or διὰ being underſtood.

(32) In quovis Cyclo anni ſolares tropici uſurpantur ab ingreſſu ſolis in 15 Aquarii gradum, et hic conſtituerunt veris ſui principium: et in 15 Tauri initium æſtatis: et ſic per æqualia intervalla reliquas anni partes et principia earum mediis noſtrorum menſium reſpondent. Apud Hyde, Hiſt. Relig. vet. Perſar. c. xviii. p. 222.

Beginning of Summer from the fifteenth of *Taurus*, and ſo of the reſt.

After the *Egyptians* had fixed the Epoch of their great Year to the Heliacal Riſing of the Dog-ſtar, when the Sun was in *Leo*; they pretended that the Creation of the World commenced at that Point. *Julius Firmicus*, who wrote about the Year of *Chriſt* 336, tells us, " that the moſt ancient *Egyptian* Aſtronomers, *Petoſiris* and *Necepſo*, " who entered into the very Secrets of divine Knowledge, delivered in " their Doctrine of divine Science the Birth-day of the World.— " Therefore having learned the Philoſophy of *Æſculapius* and *Anubis*, " to whom the moſt powerful God *Hermes* committed the ſecret " Knowledge of the Nativity of the World, they taught, that it was " created when the Sun was in the fifteenth Degree of *Leo* (33), and " the Moon in the fifteenth of *Cancer*," etc.

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(33) Illi divini viri atque omni admiratione digni *Petoſiris Necepſoque*, quorum prudentia ad ipſa ſecreta divinitatis acceſſit, etiam mundi genituram divino nobis ſcientiæ magiſterio tradiderunt—mundi itaque genituram hanc eſſe voluerunt, ſecuti *Æſculapium*, et *Anubim*, quibus potentiſſimum *Mercurii* Numen iſtius ſcientiæ ſecreta commiſit, conſtituerunt enim Solem in Leonis parte decima quinta, et Lunam in Cancri decima quinta parte, *etc. Matheſ.* lib. iii. Præfat. et cap. i. This was the Doctrine of *Æſculapius*, in his Book called *Myriogeneſis*, ibid. *Salmaſius* thinks, that *Firmicus* wrote either *Mærogeneſis* (μοιρογένεσις) or *Moriogeneſis* (μοριογένεσις.) De Annis Climact. p. 535—359. And one of theſe Corrections is probable; though *Firmicus* afterward uſeth the Word *Myriogeneſis*, lib. viii. c. 18. *Firmicus*, lib. vi. Præfat. makes *Petoſiris* and *Necepſo* older than *Abraham*, etc. omnia enim quæ *Æſculapio Hermes*, *Enichnuſque* tradiderunt: quæ *Petoſiris* explicavit et *Necepſo*; quæ *Abraham*, *Orpheus*, et *Critodemus* ediderunt. *Æſculapius* and *Hermes* were Contemporaries, and both older than *Abraham*: but *Petoſiris* and *Necepſo* lived after the Æra of *Nabonaſar*. *Firmicus* calls *Necepſo* a moſt juſt Prince, or King, and excellent Aſtronomer. *Necepſo* Ægypti juſtiſſimus Imperator, optimus quoque Aſtronomus, lib. iv. c. 16. Again; divini illi viri et ſanctiſſimæ religionis antiſtites, *Petoſiris* et *Necepſo*, quorum alter imperii gubernacula tenuit, *etc.* lib. viii. c. 5. Hence it appears, that *Necepſo* was an *Egyptian* Hierophant (as *Petoſiris* was) and was choſen King on account of his Wiſdom and extraordinary Knowledge. Therefore it is probable, that he is the ſecond King of the twenty-ſixth *Egyptian* Dynaſty," called *Necepſo*, or *Necepſos*, by *Euſebius*; and who according to *Manetho* began to reign in the Year before *Chriſt* 683. He had pro-

Paulus of *Alexandria* (34) wrote, that at the Creation of the World the Sun was in the nineteenth Degree of *Leo.* And *Macrobius* (35) relates, that the ancient *Egyptians* thought, that at the Creation of the World the Sun roſe in *Leo*, and the Moon in *Cancer*, etc.

Hence it was, that *Leo* was ſaid to be the (36) Habitation of the *Sun*, or *Oſiris*, in which he preſided; and *Cancer* of the *Moon*, or *Iſis*. Hence alſo it was, that the *Egyptians* worſhiped the (37) *Lion*, as the Symbol of the celeſtial Aſteriſm, from whoſe Influence they thought the *Nile* overflowed.

Abraham, who was a practical Aſtronomer, brought the *Chaldæan* Year into *Canaan*, which was the *Noachic*, and original Year of the World: but as he ſettled amongſt the *Canaanites*, he probably uſed their Year, which commenced about the autumnal Equinox, as *Taaut*, or *Thoth* the Son of *Miſor*, or *Miſraim*, had ſettled it in *Phœnicia*, and afterward in *Egypt*, according to the Hiſtory of *Sanchoniatho*.

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bably been an *Egyptian* Hierophant. or High-Prieſt, many Years before he came to the Throne, for he reigned but ſix Years. It is evident, that the *Æſculapian* and *Hermetic* Books referred to by *Firmicus*, muſt be later, or no older than the canicular Cycle, to which the Account of the World's Creation belongs: and ſo *Necepſo* might, from ancient Records preſerved in the *Egyptian* Temples, relate, that the Sun was in the fifteenth Degree of *Leo*, and the Moon in the fifteenth of *Cancer*, when the canicular Year firſt commenced; and thence it was feigned, that the World was created in that Poſition of the Heavens. See concerning *Petoſiris* and *Necepſo*, Marſham, Canon. Chron. ſecul. xvi. p. 477, 478, edit. 4to. *Manetho* mentions *Petoſiris* as his moſt wiſe and intimate Friend, and therefore he was contemporary with him:

Οὐ γάρ τις τοιῆς σοφίης ἐπεμήσατο κῦδος
Ἢ μοῦνος Πετόσιρις ἐμοὶ πολυφίλτατος ἀνήρ. Apoteleſmat. lib. v. init.

(34) Apud Fabric. Biblioth. Gr. lib. iii. c. 20. He flouriſhed A. D. 378.

(35) Aiunt in hac ipſa genitura mundi—horam fuiſſe mundi naſcentis Cancro geſtante tunc Lunam, poſt hunc Sol cum Leone oriebatur. Somn. Scip. lib. i. c. 21.

(36) Sciendum deinde eſt voluiſſe majores in his ſignis eſſe Deorum domicilia; ut Solis eſt Leo; Lunæ vero Cancer. Serv. in Virgil. Georg. lib. i. ỳ 33.

(37) Λέοντα τιμῶσι, καὶ χάσμασι λεοντείοις τὰ τῶν ἱερῶν θυρώματα κοσμοῦσιν, ὅτι πλημμυρεῖ Νεῖλος, ἠελίου τὰ πρῶτα συνερχομένοιο λέοντι. Plut. de Iſid. et Oſir. p. 366. See Saubert. de Sacrific. c. xiv. p. 336.

However, *Abraham*, no doubt, preſerved the Memory of the Epoch of the *Chaldæan* Year in his Family, and amongſt his Poſterity. When the *Iſraelites* went into *Egypt* they uſed the *Egyptian* Year, which had the ſame Epoch with the *Phœnician*: but at their *Exodus*, or going out of *Egypt*, they were commanded by God to begin the Year at the original Epoch of it, which was the vernal Equinox; and to uſe this Epoch only in their ſacred Inſtitutions, their Feaſts and Faſts, and all religious Matters: but in civil Affairs they ſtill retained the Epoch of the *Egyptian* Year. So the Eccleſiaſtical Year of the *Hebrews* began at the vernal Equinox, and all their ſacred Rites were regulated by it: and the Sabbatical and Jubilean Years began at the autumnal Equinox. The Months were counted from the vernal Epoch of the Year only. Hence the Month *Abib*, or *Niſan*, which before was the ſeventh Month, was reckoned, by God's Command to *Moſes*, *the firſt Month of the Year*: and that which had been called the *firſt* was thenceforth called the *ſeventh*. Thus the *Chaldee* Paraphraſt on 1 *Kings*, ch. viii. 2. ſaies, the Month *Ethanim*, which by the Ancients was called the *firſt*, is now called the *ſeventh*.

This Account of the old and new Year of the *Hebrews*, is evident from Scripture. In *Exod.* xxiii. 16. the ſeventh Month, in which was celebrated the Feaſt of the *Ingathering of all the Fruits of the Land*; and in which they dwelt in Tabernacles ſeven Days, counted from the fifteenth Day incluſive, is ſaid to be *in the End of the Year*: and ſo in *Deut.* xxxi. 10. The ſame Feaſt is ſaid, *Exod.* xxxiv. 22. *to be at the Revolution* [Tecuphath] of the Year; that is, the cardinal Point, when the old Year began at the autumnal Equinox; and which was the ſeventh Month from the vernal Equinox, which was the Epoch of the new Eccleſiaſtical Year. The *Greek* Interpreters render *Tecuphath*, *the dividing* (38), *or middle of the Year*: and ſo it was. For the Feaſt of Tabernacles for ſeven Days, immediately after the *Ingathering of all the Fruit of the Land*, was appointed to begin on the 15th Day of the ſeventh Month, *Lev.* xxiii. 34, 39—44. and this was exactly the middle of the Year, or ſix Months from the 15th Day of the firſt Month *Abib*, or *Niſan*, which was the firſt Day of the Feaſt of unleavened Bread, with which the Year began.

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(38) Μεσοῦντος τοῦ ἐνιαυτοῦ.

Now it may hence be inferred, that the Eccleſiaſtical, as well as the Civil Year of the *Jews*, was ſolar, and not lunar: and had the Months been lunar, there would be more than ſix of them from the *Tecuphath*, or cardinal Point of the vernal, to the *Tecuphath* of the autumnal Equinox; nor could the *Tecuphath* of the ſeventh Month be the middle of any but the ſolar Year. Beſides, as the *Egyptian* Year, both for religious and civil Uſe, was ſolar only, the *Hebrew* Year would naturally be ſolar alſo, unleſs it was by expreſs Command from God made lunar; of which there is no Teſtimony or Evidence. It is likewiſe probable, that the 15th Day of the Month *Abib*, or *Niſan*, commenced with the Sun's Entrance into the vernal Equinoctial Point of the Zodiac, to which the Year was fixed. When the *Iſraelites* went into *Egypt*, they knew no other than the *Chaldæan* Luni-ſolar Years of 360 Days, which *Abraham* brought into *Canaan*; and which probably was the ſame with the *Phœnician* and *Egyptian* Year, but commenced from a different Epoch. Whether any, or what Intercalation was then uſed, to reduce it nearer to the tropical Year, is not known. But not long after the Time that the *Iſraelites* were come into *Egypt*, it was diſcovered there by the *Egyptian* Prieſts, that the ſolar Year conſiſted of 365 Days: and five intercalary Days were thenceforth added in their Kalendar at the End of the laſt Month of the Year. This is related by *Africanus*, or *Syncellus*, from the *Egyptian* Annals, to have been done in the Reign of *Aſſis* the laſt Shepherd-King. who began to reign in the Year before *Chriſt* 1772 [ſee above Note 7]. This improved *Egyptian* Year the *Iſraelites* brought with them out of *Egypt*; and *Moſes*, by God's Command, changed the Epoch of it from the autumnal to the vernal Equinox: and we may conclude, that the five intercalary Days were added by *Moſes* at the End of the twelfth Month.

The Memorials of the two *Tecuphaths*, or Heads of the Year, the one at the vernal, the other at the autumnal Equinox, were celebrated by two Feſtivals: the firſt by the Feaſt of the Paſſover and unleavened Bread, on the 15th Day of the firſt Month; the ſecond by the Feaſt

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of Tabernacles, which began on the 15th Day of the ſeventh Month, *Lev.* xxiii. 34. *Numb.* xxix. 12. as the 15th Day of the firſt Month *Abib* was the firſt Day of unleavened Bread. The *Jewiſh* Year, both ſacred and civil, was ſolar only, conſiſting of 365 Days, and was fixed to the two equinoctial Points of the Zodiac. This Year is undoubtedly uſed by *Moſes* in his Hiſtory of the Creation, and of the Genealogies of the Patriarchs, both before and after the Flood. And as there is not in the Law of *Moſes* any mention of a lunar Year at all, or of any Intercalations of the ſacred Year; but only of the Beginning of the Year being transferred from the autumnal to the vernal Equinox, we may infer with great Certainty, that the Year inſtituted by *Moſes* was a fixed ſolar Year; and that the Paſſover was fixed to the 14th Day of the firſt Month; and all the other Feſtivals and religious Inſtitutions were alſo fixed to the ſame immoveable Days of the Year as well as Months, without any Regard, as far as appears, to the *new* or *full* Moons. And if, as *Maimonides* and the modern *Jews* tell us, the laſt Month *Adar* was frequently intercalated (as a lunar Year required) to bring the 14th or 15th Day of the firſt Month *Niſan* to the cardinal Point of the vernal Equinox, or after it: if any ſuch Intercalations had been uſed by *Moſes*, or in the ancient Times of the *Jewiſh* Oeconomy; this ſo remarkable Alteration of the Courſe of the Year, from the ſolar univerſally uſed, to the lunar no where known or uſed in the Time of *Moſes*, that we find, or long after, muſt have been ſomewhere taken notice of: and the intercalary Months would have been mentioned and ſettled, to avoid bringing Confuſion into their religious Obſervances. On the other hand, if the Year was merely ſolar, and the *Chodeſh*, ſo often mentioned in the Writings of *Moſes*, meant always *the Month* only, as it undoubtedly in general does, without any Reference to, or Intimation of the Moon, or a lunar Month, diſtinct from the ſolar, which was uniform and equable, then all is eaſy: and the 14th Day of the firſt *Chodeſh*, or Month, would be a fixed Point of the Year, and kept immoveable, by the Intercalation of a Day in about four Years added to the other five intercalary Days; which was the moſt ancient Method of intercalating the ſolar Year.

It is probable that the *Jews* borrowed their lunar Year from the *Greeks*, many Ages after the Time of *Moſes*, and not before they were ſubject to them: and then intercalary Months became neceſſary; and were added as the Seaſon of the Spring, and the Ripening of the Barley-Harveſt required, which was to be reaped in the firſt Month which commenced at the new Moon, that the firſt Day of the Paſſover might be celebrated at the Time of the (39) full Moon. This Month was called *Abib*, *Exod.* xii. 2. xiii. 4. xxxiv. 18. *Deut.* xvi. 1. from the earing of *Corn*, and was the Month in which they came out of *Egypt*. If the Corn happened not to be ripe enough to reap before the 16th Day of that Month, when the firſt Fruits were offered at the Paſſover on the ſecond Day of unleavened Bread, which was the 16th Day of the Month, *Lev.* xxiii. 6, 9, 10, 11, 15. an intercalary Month was added after the laſt Month of the Year; that the Barley-Harveſt might be ready to reap at the Paſſover. But this was changing the Ordinance of *Moſes*, by putting one Month in the place of another: for the intercalated Month threw all the Months forward; and ſo *Niſan* the firſt Month poſſeſſed the Place of the ſecond, and ſo on. Rabbi

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(39) *Anatolius*, the learned Biſhop of *Laodicea*, who flouriſhed about the Year of *Chriſt* 270, in his Paſchal Canons, gave the Account of the ancient *Jews*, concerning the Time of their celebrating the Paſſover, from ancient *Jewiſh* Writers, and eſpecially *Ariſtobulus*, Preceptor to King *Ptolemy Philometor*. He ſaies, they agreed that the Paſſover ought always to be celebrated after the vernal Equinox, and at the full Moon [ſo they began the Month *Niſan* with the new Moon, which was neareſt to the vernal Equinox] *Anatolius* in *Euſebius* ſaies, ὗτοι τὰ ζητούμενα κατὰ τὴν ἔξοδον ἐπιλύοντες, φασὶ δεῖν τὰ διαβατήρια θύειν ἐπίσης ἅπαντας μετὰ ἰσημερίαν ἐαρινὴν, μεσοῦντος τοῦ πρώτου μηνός· τοῦτο δὲ εὑρίσκεσθαι τὸ πρῶτον τμῆμα τοῦ ἡλιακοῦ, ἢ ὥς τινες αὐτῶν ὠνόμασαν, ζωοφόρου κύκλου διεξιόντος ἡλίου· ὁ δὲ Ἀριστόβουλος προστίθησιν, ὡς εἴη ἐξανάγκης τῇ τῶν διαβατηρίων ἑορτῇ μὴ μόνον τὸν ἥλιον τὸ ἰσημερινὸν διαπορεύεσθαι τμῆμα, καὶ τὴν σελήνην δέ· τῶν γὰρ ἰσημερινῶν τμημάτων ὄντων δύο, τοῦ μὲν ἐαρινοῦ, τοῦ δὲ μετοπωρινοῦ, καὶ διαμετρούντων ἄλληλα, δοθείσης τε τῆς διαβατηρίων ἡμέρας τῇ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς μεθ' ἑσπέραν, ἐστήξεται μὲν ἡ σελήνε τὴν ἐναντίον καὶ διάμετρον τῷ ἡλίῳ στάσιν—ἔσονται δὲ ὁ μὲν κατὰ τὸ ἐαρινὸν ἰσημερινὸν ὁ ἥλιος τμῆμα· ἡ δὲ ἐξανάγκης κατὰ τὸ φθινοπωρινὸν ἰσημερινὸν ἡ σελήνη, Eccleſ. Hiſt. lib. vii. c. 32. Philo. Jud. lib. de vit. Moſ. and Joſeph. Antiq. Jud. lib. iii. c. 10. p. 177. agree to the above-mentioned Account. Se Petav. de Doct. tempor. lib. ii. c. 27, and 30.

Moſes Maimonides tells us (40), *that the intercalary Year was inſtituted for three Reaſons. The firſt was on account of the Equinox:* i. e. to bring it to the 15th Day of the Month *Niſan*, or before: ſo if the Equinox was like to happen on the ſixteenth Day, or later, an intercalary Month was added before it. A ſecond Reaſon was on account of *the Corn*, that it might be ripe at the Paſſover, when it was to be reaped, and the firſt Fruits to be offered. The third Reaſon was on account of the *Fruit* or *Berries of Trees*, which was then to be gathered. *Morinus* cites an ancient *Jewiſh* Writer, called Rabbi *Eliezer*, who, he thinks, was contemporary with St. *Paul*, to ſhew that the intercalary Year depended chiefly on the Winter (41) Solſtice; and if it fell on the 20th Day of the Month *Tebeth*, *(December)* or later, they intercalated the Year of courſe, concluding the Corn-Harveſt could not naturally be ready to reap by the 15th of *Niſan:* but if the Solſtice happened ſooner, then they had regard to the ripening of the Corn and Fruit of Trees, which, if they proved more backward than common, occaſioned the Year on their account to be intercalated, ſo that ſometimes they intercalated *two Years together*. This ſhews, that, after the *Jews* uſed lunar Months, their Intercalations could not be regular: becauſe they annually depended both on the Day of the Month on which the Winter Solſtice fell, which Day was moveable, and on the Maturity of the Barley-Harveſt in the ſixteenth Day of *Niſan*, which was ſometimes before and ſometimes after the vernal Equinox: and yet the Paſſover was fixed to the 14th Day of the Month *Niſan*. The *Jews*, who firſt uſed the lunar Months, ſeem to have principally minded to make the new Moon of *Niſan* that which was neareſt to the vernal Equinox, whether before or after it; that the Paſſover might fall on the full Moon, which was either at or after it. And as the Uſe of lunar Months made the keeping of the Paſſover very irregular, we may with the greateſt Reaſon conclude that the original *Jewiſh* Year and Months both before and after their Exodus were ſolar only.

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(40) Tribus de cauſis annus intercalaris inſtituebatur. Primo, propter æquinoctium. Deinde propter terræ fruges. Tertio, propter arborum baccas: ut ſi ex tabularum ratione concilium intelligeret æquinoctium, aut decimo et ſexto die Niſan futurum eſſe, aut etiam poſterius, alterum anno menſem Adar adderet: ut cum Paſcha adeſſet frugum maturitas: quæ cauſa quidem cum eſſet, annus conſtituebatur intercalaris, nec ulla cauſa quærebatur alia. Tract. de ration. interc. c. iv. p. 356, 357.

(41) Intercalant annum ſuper Thecuphas, modo Thecupha contigerit a viceſimo die menſis Tebeth, et infra. *Morinus* adds; Si ſolſtitium hybernum commiſſum fuerit viceſimo die menſis Tebeth, (Decembris) vel poſthæc, intercalatur annus, nulla habita ſpicarum et frugum ratione: nam tum certum eſt ex conſueto naturæ ordine iſta non ſatis matura fore, ut decima quinta Niſan ſpicarum manipulus Deo offeratur. Si vero ſolſtitium hibernum citius committatur, tum frugum ratio habetur, et intercalatio fit, ambæ ſi ſerotinæ fuerint. Hinc nonnunquam apud eos *duobus annis continuis* intercalabatur. Fundamentum et clavem intercalationis propter Thecupham poſteriores Judæi a decima ſexta Niſan deduxerunt: ſed priores a viceſima Tebeth. In Pentateuch. Samar. Exercit. i. p. 39, 40, 51, 52.

The Situation of the *Egyptian* and *Jewiſh* ſolar Year at the going out of the *Iſraelites* from *Egypt*, with reſpect to the *Julian* Year, may be eaſily known and ſtated by the Preceſſion or Anticipation of the Equinoxes applied to the Term of Years from that Æra to the Year of *Chriſt* 1748. The Exodus was in the Year before *Chriſt* 1593, from which Time to the Year 1748 the Equinoxes are gone back forty-ſix Degrees and a half, equal to ſo many Days, at the Rate of a Degree in ſeventy-two Years. The vernal Equinox is now *March* the 9th near 12 in the Evening, ſo we may reckon it in the Beginning of *March* the 10th. The autumnal Equinox commenceth *September* the 11th: now forty-ſix Degrees, or Days, reckoned forward from the preſent Equinoxes, bring the vernal Equinox at the Exodus to the 26th Day of *April*; and the autumnal Equinox to the 27th Day of *October*. And the firſt fell on the 15th Day of *Niſan*, (as the *Jews* afterward called the firſt Month) and the 15th Day of the *Egyptian* Month called *Phamenoth*: and the ſecond fell on the 16th Day of the *Egyptian* Month called *Thoth*; and on the ſame Day of the *Jewiſh* Month called *Tiſri*.

The Egyptian *Year ſtood at the Exodus*, viz.

	Days	began	
1. *Thoth*	30	*October*	27
2. *Phaophi*	30	*November*	27

The Jewiſh *Solar Year beginning at the Vernal Equinox at the Exodus.*

	Days	began	
1. *Niſan*	30	*April*	26
2. *Jaar*	30	*May*	26

3. *Athyr*

Egyptian *Years.*

	Days	*began*	
3. *Athyr*	30	*December*	27
4. *Chœac*	30	*January*	27
5. *Tybi*	30	*February*	27
6. *Mechir*	30	*March*	27
7. *Phamenoth*	30	*April*	27
8. *Pharmuthi*	30	*May*	27
9. *Pachon*	30	*June*	27
10. *Pauni*	30	*July*	27
11. *Epiphi*	30	*Auguſt*	27
12. *Meſori*	30	*September*	27
5 Intercalary Days.		Sum total	*Days.* 365

Jewiſh *Years.*

	Days	*began*	
3. *Sivan*	30	*June*	26
4. *Thamuz*	30	*July*	26
5. *Ab*	30	*Auguſt*	26
6. *Elal*	30	*September*	26
7. *Tiſri*	30	*October*	26
8. *Marcheſvan*	30	*November*	26
9. *Caſleu*	30	*December*	26
10. *Tebeth*	30	*January*	26
11. *Shebat*	30	*February*	26
12. *Adar*	30	*March*	26
5 Intercalary Days.		Sum total	*Days.* 365

The Jewiſh *Lunar Year, which commenced with the Æra of the* Seleucidæ, *and the* Syro-Macedonian *Empire, to which the* Jews *were ſubject, in the Year before* Chriſt 312.

	Days		*began*
1. *Niſan*	30	*April*	8
2. *Jaar*	29	*May*	8
3. *Sivan*	30	*June*	6
4. *Thamuz*	29	*July*	6
5. *Ab*	30	*Auguſt*	4
6 *Elul*	29	*September*	3
7 *Tiſri*	30	*October*	2
8. *Marcheſvan*	29	*November*	1
9. *Caſleu*	30	*November*	30
10. *Tebeth*	29	*December*	30
11. *Shebat*	30	*January*	28
12. *Adar*	29	*February*	27

[The next *Niſan* was *March* 28] Total 354 Days.

In the intercalary Year the thirteenth Month, called *Veadar*, which was a ſecond (42) *Adar* of 29 Days, was added after *Adar*, which then had 30 Days, and made the Year 384 Days. In a Cycle of nineteen Years they muſt have ſeven intercalary Months to bring the 15th of *Niſan* to the equinoctial Point, as the Law required: and therefore if they followed in their lunar Year the Cycle of *Meton* of nineteen Years, as ſome *Jewiſh* and many *Chriſtian* Writers ſuppoſe, they could keep the Paſſover, as the Law required, on the 15th of *Niſan*, and at the Equinox, once only in the Space of nineteen Years. Had the *Jews*, when they uſed the lunar Year, intercalated it with ſometimes ten and ſometimes eleven Days after the twelfth Month annually, they would have always kept the 15th of *Niſan* to the vernal Equinox, which was the original Inſtitution of *Moſes*. But as they thought they ought not to celebrate the Paſſover till the Corn (43) was *ripe*, and the Berries of Trees were ready for gathering, although the Equinox happened before the 16th Day of *Niſan*; if theſe were not then ripe, they intercalated a whole Month.

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(42) Qui annus fiebat uno menſe longior, is intercalaris appellabatur: ſed nullus addebatur unquam anno alius quam menſis Adar. Itaque anno

The intercalated Years in the *Jewiſh* Cycle of nineteen Years were, as *Maimonides* (44) relates, the third, ſixth, eighth, eleventh, fourteenth, ſeventeenth, and nineteenth.

That the luniſolar Year of twelve Months, each of thirty Days, and the whole conſiſting of 360 Days, was the original ſtated Year of Mankind, and was in the moſt ancient Times uſed by the *Egyptians*, *Chaldæans*, *Phœnicians*, *Perſians*, *Greeks*, and *Romans*, is evident from the

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intercalari menſes Adar bini continuabantur, atque iidem Adar primus et Adar ſecundus dicebantur. Quid ita vero? nimirum ut haberetur una cum meſſe Paſcha, quippe cum in Lege ſit, *Obſervato menſem novarum frugum*, etc. hujus enim verbi vis ea fuit, ut temporis obſervandi rationem teneres eam, quæ menſem hunc ad meſſem adduceret: atqui niſi alterum anno menſem Adar adderes, tum Paſcha hibernis tum æſtivis accideret temporibus. Maimon. de Rat. intercal. c. iv. p. 356. Anno intercalari, quoniam Adar numerantur duo, primus eorum ſit plenus, alter cavus, c.viii. p.376.

(43) Jam ſi ſeges eſſet tardior quam ut poſſet ad Paſcha meti, nec dum baccas, quæ ſolebant tempore Paſchali, profuderant arbores; hac duplici de cauſa concilium itidem annum faciebat uno menſe longiorem, licet decimum et ſextum diem menſis æquinoctium antecederet. Ibid. p. 357. The intercalary Month had 29 or 30 Days, as the Council pleaſed who appointed it.

(44) De ration. intercal. c.vi. p. 370.

Teſtimonies

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Teſtimonies of the beſt and moſt ancient Writers. *Diodorus Siculus* (45) relates that at the Sepulchre of *Oſiris*, the Prieſts who were appointed to bewail his Death filled 360 Milk-Bowls every Day. This was to denote the primitive *Egyptian* Year, uſed in the Reign of *Oſiris*. The ſame Year was alſo repreſented by an ancient Cuſtom at *Acanthe* (46), about fifteen Miles diſtant from *Memphis*, on the *Libyan* Side of the *Nile*, for 360 Prieſts to fetch Water every Day from the *Nile*, and to pour it into a Barrel full of Holes. This naturally repreſented the 360 Days of the Year in a continual Flux or Succeſſion.

The Foundation of this Year was, that, as I obſerved above, in the moſt ancient Times Men reckoned the Year by the Courſe of the Sun, and divided it into twelve Months, which were computed by the Courſe of the Moon, which they obſerved to be finiſhed in thirty Days. This formed the luniſolar Year of 360 Days, which was the only ſtated Year of all Nations for many Ages, before any regular Intercalations were made.

Uranus, who lived in *Phœnicia* ſoon after the Diſperſion of the Deſcendants of *Noah*, and about 2618 Years before the *Chriſtian* Æra, was related by the *Atlantians* deſcended from him, to have been a (47) diligent Obſerver of the heliacal Riſings and Settings of the Stars; and that he diſcovered the Year from the Motion of the Sun, and the Months from the Courſe of the Moon: and was deified after his Death for his Knowledge of the Stars, and Prognoſtications which he made from them; and from him *the Heaven* had its Name. *Uranus* delivered this luniſolar Year to his Son *Atlas*, who reigned in the Weſtern

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(45) Lib. i. p. 26.

(46) Ibid. p. 109. and Alexander ab Alexandro ſaies; Ægyptios verum annum reperiſſe, atque, obſervata ratione aſtrorum, ad ſolis curſum diviſiſſe, ſatis conſtat: duodecim menſibus anno aſſignatis, quos 30 [not 300, as the editt. have it] dierum numero ſingulos terminarunt. Quem propter motus convertentes et viciſſitudines ante inventas literas ita effinxere, ut Draco curvus in ſe flexus ſuam caudam morderet: quæ deſcriptio quod volubili orbe circumagitur annum deſignavit. Genial. Dier. lib. iii. c. 24. The Text of *Alexander* has ccc dierum, but as they are the Days of each Month which he is ſpeaking of, he wrote xxx, *i. e.* 30, and not ccc, *i. e.* 300.

(47) Diod. Sic. lib. iii. p. 225.

Parts

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Parts of *Africa*; and improved the Science (48) of Aſtronomy, and was the firſt who made an artificial Planiſphere, on which account he was ſaid *to bear the Heavens on his Shoulders.*

The *Phœnician Taaut*, or *Hermes*, the firſt of that Name, lived in the Reign of *Uranus*; and went with the firſt Colony into *Egypt*, and carried thither the luniſolar Year of 360 Days, which was aſcribed to him by the ancient *Egyptians*. This was the only Year known in *Egypt*, at leaſt to the Time of the ſecond *Hermes*, who was the Secretary and chief Counſellor of *Oſiris*, and lived about four hundred Years after the firſt *Hermes*: and was thought to have diſcovered the Length of the ſolar Year to be 365 Days, as it is repreſented in an ancient mythological Tradition mentioned by *Plutarch*, who relates (49), " that *Rhea* having privately lain with (her Brother) *Saturn*, the Sun, " who had diſcovered the Fact, laid a Curſe upon her, that ſhe ſhould " not be brought to bed either in any Month or Year: and that *Mercury*, falling in Love with the Goddeſs, lay with her; and after, at " a Game at (50) Cheſs with the Moon, he won from her the ſeventy " (ſecond) Part of every Day, and out of thoſe compoſed *five Days*, " and added them to the 360 Days of the Year; which Days the " *Egyptians* call *intercalary*; and on them celebrate the Nativities of " five of their Deities: on the firſt, *Oſiris*; on the ſecond, *Apollo*, or " *Orus*; on the third, *Typhon*; on the fourth, *Iſis*; on the fifth, " *Nephthe*, or *Venus*."

From this old Fable we learn, that the original *Egyptian* Year conſiſted of 360 Days before the five intercalary Days were diſcovered;

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(48) Φασὶ δὲ αὐτὸν [Ἄτλαντα] τὰ περὶ τὴν ἀστρολογίαν ἐξακριβῶσαι, καὶ τὸν σφαιρικὸν λόγον εἰς ἀνθρώπους πρῶτον, ἐξενεγκεῖν· ἐφ' ἧς αἰτίας δόξαι τὸν σύμπαντα κόσμον ἐπὶ τῶν Ἄτλαντος ὤμων ὀχεῖσθαι, τοῦ μύθου τὴν τῆς σφαίρας εὕρεσιν καὶ καταγραφὴν αἰνιττομένου· Diod. Sic. lib. iii. p. 229. lib. iv. p. 273. Plin. Hiſt. Nat. lib. ii. c. 8.

(49) De Iſid. et Oſir. p. 355. where it ought to be ἑβδομηκοστὸν καὶ δεύτερον, inſtead of ἑβδομηκοστόν. And I would read συνείρειν, inſtead of συνελθεῖν, which is a corrupt Reading. Diodor. Sic. has a like Relation of theſe Deities being born on the five intercalary Days, lib. i. p. 17.

(50) *Plato* makes *Mercury* the Inventor of Cheſs. Phædr. p. 1240. edit. Ficin.

which the *Egyptians* aſcribed to the (51) Invention of *Hermes*. It was the Cuſtom of their Prieſts to attribute the Diſcovery of almoſt all Arts and Sciences to this *Hermes*, the Secretary and Counſellor of their firſt King *Oſiris*. But *Syncellus* tells us, as obſerved above, [Note 8] that the *Egyptian* Year conſiſted of no more than 360 Days before the Reign of *Aſſis*, or *Aſeth*, the laſt Shepherd King; and that in his Reign the five intercalary Days were added to the Calendar. However this was, the Addition of five intercalary Days to the 360, and the Place where they were added by the *Egyptians*, and from them by the *Chaldæans*, *Medes*, *Perſians*, and *Greeks*, ſhew the original Year to have been ſolar, and to have conſiſted of no more than 360 Days; for the *Egyptians* added them after the End of the laſt Month of the Year; ſo that they were hardly eſteemed a Part of the Year, being not any Part of any Month; and were looked upon as adventitious, and, as *Herodotus* calls them (52), *ſupernumerary*, and Appendixes of the Year. And whenever the An-

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(51) Strab. Geog. lib. xvii. p. 1171.

(52) Αἰγύπτιοι τριηκοντημέρους ἄγοντες τοὺς δυώδεκα μῆνας ἐπάγουσιν ἀνὰ πᾶν ἔτος πέντε ἡμέρας παρὲξ τοῦ ἀριθμοῦ. Lib. ii. c. 4. And they claimed the firſt Diſcovery of the Year, as he obſerves. Ibid. And the great Aſtronomer *Geminus* ſaies; Οἱ μὲν οὖν ἀρχαῖοι τοὺς μῆνας τριακονθημέρους ἦγον· τοὺς δὲ ἐμβολίμους παρ' ἐνιαυτόν, Element. Aſtronom. c. vi. p. 34. apud Petav. Uranol. Ægyptii tricenis diebus, (i. e. ultimo menſi) quibus annus claudebatur, quinos dies ſingulis annis pro intercalari adjecere. Alex. ab Alex. Geneal. Dier. lib. iii. c. 24. And *Macrobius* obſerves of the Intercalations of the ancient *Greeks* and *Romans*: Omni intercalationi menſis Februarius deputatus eſt; quoniam is ultimus anni erat: quod etiam ipſum de Græcorum imitatione faciebant: nam et illi ultimo anni ſui menſi ſuperfluos interſerebant dies, ut refert Glaucippus, qui de ſacris Athenienſium ſcribit, Saturnal. lib. i. c. 13. *Glaucippus* was Son of the Orator *Hyperides*, and flouriſhed about the Year before *Chriſt* 350. The Age of *Geminus* has been diſputed. *Petavius* thinks he lived no higher than the Year before *Chriſt* 93. See De Doct. Temp. l. ii. c. 6. But I think he lived above a Century before this Time: for he reckons no more than 120 Years from *Eudoxus* writing his Books of Aſtronomy to the Time of his own writing. *Eudoxus* flouriſhed, and probably had wrote his aſtronomical Work, in the Year before *Chriſt* 366, according to *Scaliger* and *Uſher*, if not ſome Years before. So that, if it was no more than 120 Years from *Eudoxus* to *Geminus*, *Geminus*, by the loweſt Account, wrote his Aſtronomy in the Year before *Chriſt* 246. *Geminus* intimates the Diſtance of his Age from *Eudoxus*, in ſaying, that the

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cients ſpeak ſimply of a Year, they expreſs it by the Number of 360 Days, or twelve equal Months of thirty Days each, even after the intercalary (53) Days were found out by aſtronomical Obſervations. Now no Reaſon can be given why the Ancients ſhould conſtantly ſpeak of the Year ſimply and abſolutely as conſiſting of 360 Days, without diſtinguiſhing between the lunar and the ſolar Year; if there had been

Greeks were guilty of a great Miſtake in thinking that the Feaſt of *Iſis* did then fall upon the Winter Tropic, as the *Egyptians* and *Eudoxus* computed. For he adds, that this Feaſt was removed a whole Month from the Winter Tropic. This, he ſaies, was owing to the *Egyptian* Year being reckoned no more than 365 Days, whereby their Feſtivals returned a Day ſooner, than they would by the complete Courſe of the Sun, every fourth Year; and a Month in 120 Years; and paſſed through every Seaſon and Month in the Space of 1460 Years, Element. Aſtronom. c. vi. p. 33, 34. This agrees with *Geminus* never mentioning *Hipparchus*, who made aſtronomical Obſervations in the Year before *Chriſt* 162, which he could hardly have avoided, if he had lived after his Time. And as *Petavius* himſelf has made this Obſervation, it is the more to be wondered that he placeth *Geminus* ſo low as the Year before *Chriſt* 93. *Geminus* takes no notice of the progreſſive Motion of the Signs of the Zodiac, which he muſt probably have done had he wrote after *Hipparchus*, who firſt obſerved it: nor does he cite any Writer, who lived ſo late as *Hipparchus*. All which makes it probable that he lived before *Hipparchus*.

(53) The Reaſon why the ancient *Egyptians*, *etc.* reckoned the 12 Months to be each 30 Days, though they knew the ſolar annual Period exceeded 360 Days, was, becauſe they had originally reckoned the Months by the Courſe of the Moon, and ſuppoſed them to contain each 30 Days. And though they found the ſolar Month to be ſomething longer, yet, inſtead of lengthening any of the Months, to accommodate them to the Courſe of the Sun, (for which their celeſtial Obſervations at firſt were not ſufficiently accurate) they intercalated after the laſt Month the remaining odd Days, which was very natural for them to do. The *Chaldæans*, *Babylonians*, *Medes*, and *Perſians*, did in like manner intercalate the five additional Days after their twelfth Month, as the *Egyptians* did: and theſe five Days were feſtival, and celebrated with great Mirth and Exceſſes of eating and drinking. See Hyde Hiſt. Relig. vet. Perſ. c. xix. p. 248. and c. xx. p. 268. The *Greeks* having received from the *Egyptians* the ſolar Year with the five additional Days, inſerted them at the End of the laſt Month of their Year, as the *Egyptians* did. The *Egyptians* made uſe of the ſolar Year only; but the *Greeks*, and alſo the *Romans*, uſed the lunar Year likewiſe: and by various Intercalations made it correſpond in certain Periods with the ſolar Year.

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originally (as *Petavius* always ſuppoſeth) any ſuch Diſtinction: and why ſhould the five additional Days, or laſt Days of the Year, be called *Epagomenæ*, or intercalary, if they were originally accounted a Part of the Year, as *Petavius* alſo ſuppoſeth? Why alſo ſhould they have been always placed at the End of the Year, between the laſt Month of the old and the firſt Month of the new Year, ſo as to be foreign Days, belonging to no Month; if they had always been known and reckoned as an original Part of the Year? Had this been ſo, they would probably have been diſperſed amongſt the Months, as they have been ſince in the *Julian* Year. And, above all, why ſhould all Nations have agreed to have always divided the Circle of the Sun's Courſe into 360 equal Parts, or Degrees, correſpondent to ſo many Days; if they knew it contained 365 Days, or ſomething more? They would naturally have divided the Circle of the Zodiac at firſt into 365 Parts, or Degrees, if they had known that the Year conſiſted of ſo many Days, as it was in After-times repreſented by the *Egyptians* in a golden Circle fixed upon the Tomb of *Oſmanduas*, which was in Compaſs three hundred and ſixty-five Cubits, on which the Days of the Year were inſcribed, and divided into a Cubit each, with the Heliacal Riſings and Settings of the Stars each Day. [Diod. Sic. lib. ii. p. 117. edit. Rhodoman.]

All this proves evidently, that the moſt ancient Year every where was ſolar; and that there was no where a lunar Year diſtinct from it, till the Courſe of the Moon was more exactly known; and its Period was found to be leſs than thirty Days. And as the original *Egyptian* Year was luniſolar, and had no more than 360 Days; that Year was derived to them by Tradition from the firſt Inhabitants of *Egypt*, the Deſcendants of *Noah*, and was the fixed Year both before and after the Flood. Indeed, if the Year was originally, and from the Beginning of the World, as long as it is at preſent, as no Doubt it was; we muſt ſuppoſe that the fixed Calendar of 360 Days was diſcovered to be too ſhort by the Antediluvians themſelves: and they might correct it by ſome kind of Intercalations, or elſe let the Seaſons run round through the Months, as thoſe Nations do who uſe the vague lunar Year without Inter-

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Intercalation. *Herodotus* (54) relates, that in the Times of the oldeſt Kings of *Egypt*, *the Sun had twice roſe where it ſet, and twice ſet where it roſe:* not that the Sun had ever roſe in the Weſt, and ſet in the Eaſt; but only that the Beginning of the Year had twice run back through all the Signs of the Ecliptic: and ſo all the Months of the Year had twice been in each others Places; and the Sun had roſe and ſet twice in every Month and Day at the ſame Time of the Year, and in the ſame Point of the Zodiac. This was occaſioned by the ſolar Year being reckoned no more than 360 Days inſtead of 365, and almoſt a quarter of a Day; and ſo it began every Year five Days and almoſt a quarter too ſoon, and the Beginning of every Year went back ſo many Days. This, in the Space of 144 Years, made a Difference of two Years between the ſolar Year of 365 Days and the old luniſolar Year of 360 Days: In which Time, or really in the Space of 138 Years, the Months twice changed their Places, going back through all the Signs of the Ecliptic: and ſo the Sun was imagined to have twice changed his Courſe. If this is the Meaning of *Herodotus*, we may ſuppoſe the Reformation of the ſolar Year by the Addition of five Days to have been made about 138 Years after the firſt Settlement of the Kingdom of *Egypt* by *Menes*, or *Oſiris*. Hence alſo we may infer, that before the *Egyptian* Calendar was amended by the Diſcovery and Addition of the five intercalary Days, the *Egyptians* uſed no Intercalations at all, but let the Epoch of the Year run backward through all the Months; as they ſuffered it to do afterwards, by leaving the odd quarter of a Day unintercalated: and their calling the five intercalary Days *Epagomenæ*, *i. e.* added, or adſcititious, looks as if no Intercalation had been made before. That this ſuppoſed Change of the Sun's Courſe, mentioned by *Herodotus*, was natural, appears from his own Account, which the *Egyptian* Prieſts gave him; for he ſaies, that it made no Alteration in the Climate, or the Fruits of the Earth. But be this as it will, it is moſt evident from Hiſtory, and the Remains of the higheſt Antiquity, that the moſt ancient Year in the firſt Calendars of all Nations, who had the firſt and moſt exact Knowledge of it, was accounted luni-ſolar, and to conſiſt of 12 Months of 30 Days each, and was corrected by Degrees, and by a further and gradually progreſſive Knowledge of the true ſolar Year.

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(54) Lib. ii. c. 142. See Scalig. Emend. Temp. lib. iii. p. 197, 198. Stillingfleet Orig. Sac. B. i. ch. 6. p. 60.

It appears from the Hiſtory of the antediluvian *Chaldæan* Kings of *Beroſus*, that the original *Chaldæan* Year, the moſt ancient of all others, conſiſted of no more than 360 Days: for he reckoned them by *Sari*, or Decads of Years; and a *Sarus*, as *Alexander Polyhiſtor* aſſures us, [apud Syncel. p. 32.] was 3600 Days, *i. e.* ten Years, conſiſting each of 360 Days. The *Chaldæans* aſcribed the finding out the Year, and their firſt celeſtial Obſervations, to (55) *Belus*, who reigned at *Babylon* in the Year before *Chriſt* 2233, and was contemporary with *Menes*, the firſt King of *Egypt*. This Year was repreſented by the Compaſs of the Walls of *Babylon*, ſaid to be built by *Semiramis*, who employed two Millions of Men in the Work, who built a Stadium, or Furlong, every Day, and the whole was finiſhed in a Year, and was 360 Furlongs, equal to the Number of the Days of the (56) Year. This is the Account of *Cteſias*, related by *Diodorus Siculus*. But *Diodorus* adds, that *Clitarchus* related, (who was contemporary with *Alexander the Great)* that the Walls of *Babylon* were 365 Furlongs round, and that theſe were the Number of the Days of the Year. But *Clitarchus*, and others, after the Time of *Alexander*, ſeem plainly to ſuppoſe the Walls of *Babylon* (which contained as many Furlongs as there were Days in the Year) to be 365 Furlongs about, only becauſe this Number was equal to the Days of the Year, which then at *Babylon* had 365 Days: not conſidering that they were built before any ſuch Year was known at *Babylon*: and that their Number reſpected only the ſimple, original, and moſt ancient Year of 360 Days. Beſides, it is not at all probable, that the Walls of *Babylon* were ever 365 Furlongs about, neither more nor leſs: all ancient Writers, except (57) *Strabo*, who reports them to be 385 Furlongs, making them an even Number. *Herodotus* (58) ſaies, they were in Compaſs 480 Furlongs; and (59) *Philoſtratus* and *Pliny* make them the ſame Number. *Dio Caſſius* (60) related them to be 400: and *Quintus Curtius* ſaies they were 368 Furlongs. And it is probable from theſe different Relations, and even certain, that the Walls of *Babylon* were not always of the ſame Compaſs: thoſe were the largeſt which were built by *Nabuchadnezzar*; and to theſe the Number of *Herodotus* refers: and as they were leſs before in the Reign of *Belus*, *Ninus*, and *Semiramis*, ſo they might again be leſs in the Reigns of *Cyrus*, *Xerxes*, and *Alexander*. But that the ancient *Chaldæan* Year was reckoned 360 Days, and no more, we have confirmed from the Prophet *Daniel*; whoſe *Time*, *Times*, *and half a Time*, or three Years and a half, (ch. vii. 25. ch. xii. 7.) are explained by St. *John* to mean 1260 *Days*; and alſo 42 Months; *i. e.* 360 Days to one Year, *Apoc.* xii. 6, 14. and ch. xi. 2, 3.

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(55) Durat adhuc ibi Jovis Beli templum. Inventor hic fuit ſideralis ſcientiæ. Plin. Nat. Hiſt. lib. vi. c. 26. And ſo the *Chaldæans* thought, as *Achilles Tatius* obſerves, ad Arat. Phænom. p. 121. apud Petav. Uranolog.

(56) See Diod. Sic. lib. ii. p. 120, 121. Tzetz. Fragm. ex Cteſ. ad fin. Herodot. p. 679. Q. Curtius lib. v. c. 1.

That the ancient *Perſian* Year was luniſolar, and conſiſted of 360 Days, is probable; becauſe the *Perſians* were anciently, and the *Medes* alſo, a part of the *Aſſyrian* Empire, which uſed the old *Chaldæan*, or *Babylonian* Year before-mentioned.

After the Riſe of the *Medo-Perſian* Kingdom, which ſubdued the *Babylonian*, we find Memorials of the original *Perſian* and *Median* Year: one was the 360 Channels into which *Cyrus* cut the River (61) *Gyndes*, to make it fordable for his Army, when he went on his Expedition againſt *Babylon*. And *Diodorus Siculus*, *Plutarch*, and *Q. Curtius* relate (62), that the Number of the Royal Concubines of the *Perſian* Kings was juſt 360; and *Diodorus* adds, that they were juſt ſo many as the Days of the Year: and we learn both from Scripture (63) and *Herodotus*, that they went by conſtant Courſes into their Kings; that is, they went each in their Turns to the King *in the Evening, and in the Morning returned into the Houſe of the Women,* Eſth. ch. ii. 12—15. Therefore ſince their Number was exactly 360, and they are ſaid to be no leſs than the Days of the Year, we may conclude, that the ancient *Perſian* Year had no more than 360 Days.

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(57) Geog. lib. xvi. p. 1072.

(58) Lib. i. c. 178. That is, they were ſixty Miles in Compaſs, being 120 Furlongs on every Side.

(59) Vit. Apollon. Tyan. Plin. Nat. Hiſt. lib. vi. c. 26.

(60) Apud Tzetz. Chil. ix. ad fin. Herodot. p. 679.

(61) Herodot. lib. i. c. 189.

(62) Plut. Vit. Artaxerx. p. 1025. Q. Curtius lib. iii. c. 8. Diod. Sic.

Dr. *Hyde* ſhews (64) that the moſt ancient *Perſo-Median* Year was luniſolar, and conſiſted of twelve Months, and each Month of thirty Days, in all 360 Days. This was reckoned the Year. And when the ſolar Year was known to be longer by five Days, they were added after the laſt Month of the Year; and were called [intermedia tempora and dies furtivi] interpoſed, or additional Days, got into the Year as it were by Stealth: and were feſtival. And when the *Perſians* knew (probably from the *Egyptians* or *Chaldæans)* that the Year conſiſted of 365 Days and a Quarter, they intercalated a Month (65) in every hundred and twenty Years, or reckoned one Month twice over; and this Intercalation every Month had by Turns, ſo that it came to all the twelve Months in the Space of 1440 Years. By this Method they de-

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lib. xvii. p. 220. his Words are; τὰς παλλακίδας ὁμοίως τῷ Δαρείῳ περιῆγε. τὸν μὲν ἀριθμὸν οὔσας οὐκ ἐλάττους πλήθει τῶν κατὰ τὸν ἐνιαυτὸν ἡμερῶν· κάλλει δὲ διαπρεπεῖς, etc.

(63) Ἐν περιτροπῇ γὰρ δὴ γυναῖκες φοιτέουσι τοῖσι Πέρσῃσι, Herodot. lib. iii. c. 69.

(64) Hiſt. relig. vet. Perſ. c. xv. alſo cap. xix. p. 248. and c. xx. p. 268.

(65) An ancient *Perſic* Hiſtorian, *Mahmud Chah Cholgji*, relates, Scito epocham Perſicam eſſe a fractionibus et emboliſmis immunem; et in ea eſſe annos ſolares communes; et ejuſmodi eſſe in ea menſes, quorum ſinguli ſunt 30 dierum, *etc.* [nam quinque dies Embolimæos addebant fini ultimi menſis, et forte ſex in quoque anno quarto finito.] Hæc autem Epocha ab initio non fuit a fractionibus et emboliſmis immunes: ſed quoque 120 anno unum menſem intercalabant (*i. e.* unum bis numerabant) et quinque dies furtivos addebant fini menſis intercalati. Talis autem menſis intercalatus non fuit certo deſignatus: ſed per vices menſes ſive de menſe in menſem intercalabant, donec vices intercalandi ad ſingulos duodecim menſes perveniſſent, quod fuit ſpatio 1440 annorum; quod ab ipſis itaque dictum eſt periodus intercalationis. Hujus Epochæ initium fuit tempore *Gjemſhid*, et manſit ad imperium *Yezdegherdi* (An. Heg. 11. Chriſti 632.) *Hyde*, ibid. p. 205.

ſigned to let their Feſtival Days paſs through every Month of the Year, as the *Egyptians* did by not intercalating the Quarter at all, but letting it run back through all the Months. The Epoch of this *Perſian* Year commenced in the Reign of *Gjemſhid* Prefect of *Perſia*, who was related to be ſlain by *Dejoces*, the firſt King of *Media*, whom the *Perſian* Writers call *Dahak:* and therefore it commenced about the Year before *Chriſt* 690.

The ſolar Year of the (66) *Indians* conſiſted of twelve full Months and 360 Days; but they had twenty-four Months, each conſiſting of of fifteen Days, for they did not reckon the Months from the Moon's compleating its Period, but from the Beginning of its Hornings.

The original Year of the *Chineſe* was luniſolar, and conſiſted of 360 Days, to the Reign of *Ubang-Ti*, *Hobam-Ti*, or *Hoang-Ti*; who began to reign in the Year before *Chriſt* 2438, and in the ſixty-firſt Year of his Reign the ſamous Sexagenary Cycle (67) was formed, by the learned Aſtronomer *Ta-nao*, whoſe Aſſiſtance *Hoang-Ti* made uſe of. This Cycle of ſixty Years commenced when the Sun was in the fifteenth Degree of *Aquarius*; and, to keep the Months conſtant to the ſame Signs of the Zodiac, they intercalated, as there was Occaſion, as many Days as were wanting to complete the Year, and keep it to the Courſe of the Sun: ſo that every entire Cycle of ſixty Years had twenty-two intercalated Years. This was the firſt Cycle of intercalated Years any where known; and above 700 Years older than the firſt intercalated *Egyptian* Year.

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(66) Solarem vero (Indi annum) qui ex 12 menſibus conſtat, 360 dierum effecere. Alex. ab Alex. Genial. Dier. lib. iii. c. 24. p. 827. *Q. Curtius* ſaies of them: Menſes in quinos denos deſcripſerunt dies: anni plena ſpatia ſervant. Lunæ curſu notant tempora, non, ut plenique, quum orbem ſidus implevit; ſed quum ſe curvare cœpit in cornua: et idcirco breviores habent menſes, qui ſpatium eorum ad hunc lunæ modum dirigunt, lib. viii. c. 31.

(67) Annum vero jam inde a tanto tempore lunæ ſolarem habent. Menſes item admittunt abundantes, deficientes et communes Admittunt menſes Emboliſmæos; ita tamen ut non menſem aliquem certum intercalare ſoleant, ut olim Judæi; ſed uſitato ſibi calculo inveniunt quem faciant intercalarem. Nam duodecim ſigna Zodiaci ſicordinata ſunt, ut piſces ſemper in primum menſem, aries in ſecundum, alia ſigna deinceps in alios menſes incidant; ita ut nullus a proprio ſibi ſigno vacuus abire poſſit. Quia vero altero quoque vel tertio (anno) contingit ut menſis aliquis a ſigno ſibi attributo excidat, hinc menſis ille ea ratione intercalatur, ut nomen ab antecedente menſe capiat, ex quo dein ſignum ſubſequens in debitum menſem cadit. Totus Cyclus (*i. e.* ſexaginta annorum) annos Emboliſmæos viginti duos continet; reliqui ſunt vel communes vel deficientes vel abundantes, Martin. Hiſt. Sin. lib. i. p. 30, 31. This Account ſeems to ſuppoſe the ancient *Chineſe* Year to be lunar, from the Time of the ſexagenary Cycle being compoſed. But it was undoubtedly luniſolar, and had in it 360 Days: and their Intercalations were not entire Months, but only ſo many Days as were wanting to complete the Year, and keep the celeſtial Signs to their proper Months. And

The *Mexicans*, who were, as is moſt probable, originally a Colony from *China* (68), had no more than 360 Days in their Year, which they divided into eighteen Months of twenty Days each: and added five intercalary Days at the End of the laſt Month. They began their Year on the 26th of *February*. This ſhews that *February* was their laſt Month, to the twenty Days of which five intercalary Days being added, the 26th, as *Acoſta* reckoned, was the 1ſt Day of *March*, when their Year began. Theſe five intercalary Days were feſtival, and ſpent entirely in Eating, Drinking, and Diverſions, as they were

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perhaps this ſexagenary Cycle was compoſed after the Year was found to contain 365 Days, and the five odd Days might be added annually, ſometimes in one Month, ſometimes in another, ſo that every Month might in Turn be intercalated; and *Martinius* ſeems to be miſtaken in his Account: Or it refers to the lunar Year, which was corrected by *Yau*, the Succeſſor of *Hoang-Ti*, as is ſhewn under Note 35 below; and *Martinius* probably miſtook one Year for the other. *Du Halde* underſtands the ſexagenary Cycle to conſiſt of ſolar Years, like the Olympiads of the *Greeks*, Gen. Hiſt. of *China*, etc. Vol. III. 8vo. p. 83.

(68) Horn. de Orig. Gent. Americ. lib. iv. c. 14. p. 275. *Scaliger* ſaies, annus autem (Mexicanorum) in duodeviginti menſes tribuitur. Menſis vicenis diebus explicatur, ita fiunt 360 dies, in fine adjiciuntur ἐπαγόμεναι vitulationibus et publicæ lætitiæ dicatæ, *etc.* Emendat. tempor. lib. iii. p. 225. *Kircher* relates the ſame from *Acoſta*, viz. Mexicanos annum in octodecim menſes diſtribuere conſueviſſe, quorum unuſquiſque viginti diebus conſtabat—reliquos dies quinque ſuperfluos intercalabant, neque quicquam operis illis diebus, Acoſta teſte, faciebant: ſed otio et genio tantummodo indulgebant, *etc.* Oedip. Ægypt. tom. ii. part ii. p. 29, 30. See the Hiſtory of the Conqueſt of *Mexico*, by *Antonio de Solis*, and engliſhed by *Townſhend*, 1ſt Vol. c. 17.

amongſt the *Chaldæans*, *Medes*, and *Perſians*; the ancient *Chineſe* and *Indians* probably made them in like manner feſtival. The *Mexicans* received the intercalated Year from the *Chineſe*, who fled out of *China* into their Country, when the *Tartar* Emperor *Coblai* (69) conquered *China*, in the Year of *Chriſt* 1279. The *Mexican* Kingdom of *Chineſe* was ſet up under *Tenuch*, or *Tanuch*, their firſt Emperor, in the Year of *Chriſt* 1325. or, as the *Mexican* pictur'd Annals relate, under *Teuch* An. D. 1322.

That the moſt ancient Year of the *Greeks* was luniſolar, and conſiſted of no more than 360 Days, is evident from many Teſtimonies. In Imitation of this Year, *Orpheus* the moſt ancient *Greek* Poet and Philoſopher, who had been inſtituted in the *Egyptian* Learning and Myſteries, introduced a Theogony (70) of 360 Gods; that is, one God for every Day of the Year. This Year alſo is elegantly repreſented by the Riddle of *Cleobulus*, one of the ſeven wiſe Men of *Greece*. "There "is, ſaies he (71), one Father who has twelve Sons, and each of theſe "ſixty Children, thirty of which are white and thirty black. They "are immortal and yet die continually." By this all agreed the old *Greek* Year was meant, with its twelve Months, each of which contained thirty Days and thirty Nights.

That the moſt ancient Year at *Athens* in particular was 360 Days, and the Month thirty Days, appears from the original Conſtitution of the City itſelf: which, as we learn from (72) *Harpocration*, *Ju-*

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(69) Horn. de Orig. Gent. Americ. lib. iv. c. 12, 13.

(70) Ορφεὺς ὁ παρεισάγων τοὺς τριακοσίους καὶ ἑξήκοντα θεοὺς ἐν τῷ Διαθήκαις ἐπιγραφομένῳ βιβλίῳ, Juſt. Mart. de Monarch. lib. p. 104. edit. Colon. 1686. This ſhews that *Theophilus*, Biſhop of *Antioch*, wrote, ἢ Ορφέα οἱ τριακόσιοι ἑξήκοντα θεοὶ, and not ἑξήκοντα πέντε, as the Copies have it, lib. iii. ad Autolyc. init. But *Lactantius* makes them 365 from *Orpheus*, De falſ. Relig. lib. i. c. 7. by Miſtake alſo.

(71) Diog. Laert. vit. Cleob.

(72) Τὸ δὲ γένος ἔχει ἄνδρας Λ΄. [XXX] αἱ δὲ φατρίαι ἐκαλοῦντο τριττῦς· ὅτι τεσσάρων, φυλῶν οὐσῶν, εἰς τρία ἑκάστην διεῖλον μέρη· τὰς μὲν φυλὰς τέσσαρας ποιήσαντες, ἀπομιμησάμενοι τὰς τοῦ ἐνιαυτοῦ ὥρας· τὰς δὲ φατρίας καὶ τριττῦς ΙΒ΄. καθάπερ οἱ μῆνες· τὰ δὲ γένη Λ΄. ἐν ἑκάστῃ φατρίᾳ καθάπερ αἱ ἡμέραι ΤΞ΄. This Number 360 is the true Reading, and not ΤΞΕ΄. *i. e.* 365. as the Editions of *Suidas* have it, voc. γεννηταί. See alſo, in voc. γεννῆται, his Extract from *Harpocration*,

lius Pollux, and *Suidas*, *was divided into four Tribes; repreſenting the four Seaſons of the Year; which Tribes contained twelve* (φατρίας) *Wards, correſponding to the twelve Months; and each Ward had thirty Families, anſwering to the thirty Days of each Month, in all* 360, *as many as the Days of the Year.*

This Account does not only ſhew the true Length of the original *Athenian* Year, but alſo that it was prior to the Conſtitution of *Athens* itſelf; the Conſtitution of the City being ordered in Imitation of the Year. This Year was probably known and uſed in *Attica* many Ages before the Reign of *Cecrops*, who, as the (73) *Egyptians* related, led a Colony of *Saïtes* out of *Egypt* thither; but *Apollodorus* (74) ſaies, he was a Native of *Attica*. However this was, we may conclude, that, as the Year of 360 Days was the moſt ancient Year of the *Phœnicians* and *Egyptians*, it was probably in the moſt ancient Times carried into *Greece* by the *Javanians*, or Deſcendants of *Japhet*; or by the old *Pelaſgi* out of *Phœnicia*. As the *Egyptian* Year conſiſted of 365 Days before the Time of *Cecrops*; if he went out of *Egypt* into *Attica*,

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and alſo Harpocrat. Lex. voc. γεννῆται· where, in the *Aldine* edit. 1527. as alſo in *Suidas*, he has φατρία and φατριῶν, and not φρατρία and φρατριῶν, as *Gronovius* has it in his Edition by Miſtake. See Jul. Polluc. Onomaſt. lib. iii. ſegm. 52. and lib. viii. ſegm. 109, 111. Whenever the ancient *Greek* Writers ſpeak of a Year ſimply and abſolutely, they refer to the primitive Year of 360 Days. Thus *Hippocrates* reckons ſeven Years to contain 360 Weeks; and ſo one Year 360 Days, De Carn. p. 254, fin. And *Plato* would have the Senate of his Commonwealth to conſiſt of 360 Men, to be divided into four Parts of ninety each, alluding to the Year and its four Quarters, De Leg. lib. vi. p. 615. edit. Lugdun. 1690. And *Demetrius Phalareus*, a little after the Time of *Alexander the Great*, had 360 Statues erected to his Memory at *Athens*, as *Varro*, *Pliny*, and *Diogenes Laertius* inform us: and theſe Statues were juſt ſo many as the Days of the Year were then reckoned: ſo *Varro* and *Pliny* tell us. Hic Demetrius æreas tot aptu'ſt quot luces habet annus abſolutus, Var. apud Non. Marcel. Nullique arbitror plures ſtatuas dicatas quam Phalareo Demetrio Athenis: ſiquidem 360 ſtatuere, quas mox laceraverunt; nondum anno hunc numerum dierum excedente, Hiſt. Nat. lib. xxxiv. c. 6.

(73) Τοὺς Ἀθηναίους φασὶν ἀποίκους εἶναι Σαϊτῶν τῶν ἐξ Αἰγύπτου, etc. Diod. Sic. lib. i. p. 33.

(74) Biblioth. lib. iii. p. 221.

Attica, he would carry that Year with him thither; or *Cadmus* and *Danaus* would carry it after: and there is no doubt but the *Greeks* then intercalated their old Year as the *Egyptians* did, by adding five intercalary Days at the End of the laſt Month. And if what *Apollodorus* (75) relates be true, the *Greeks*, as early as the Time of *Cadmus*, had a Cycle of eight Years, which he calls the *perpetual*, or complete Year, conſiſting of eight Years: this octennial Cycle was formed to adjuſt the lunar to the ſolar Year.

That the *Greeks* had an Octaëteris ſo anciently as the Time of *Cadmus*, who came into *Greece* in the Year before *Chriſt* 1494, may be queſtioned. The oldeſt Cycle, or intercalated Year we meet with, is mentioned by *Herodotus* from *Solon*, in his Diſcourſe with *Cræſus*, as uſed by the *Greeks*. He ſuppoſes a Month of thirty Days to be added (76) every other Year to the old Year of 360 Days: ſo that one Year had twelve and the next had thirteen Months. But as this Diëteris was too long by twenty Days, it muſt have been immediately perceived, and corrected by the Omiſſion of the ſuperfluous Days. Mr. *Dodwell* (77), without any Evidence, ſuppoſes the Dieteric Year of *Herodotus* to be the Cycle of *Thales*. This is highly improbable, becauſe *Herodotus* implies it to have been in Uſe amongſt the *Aſiatic*, as well as other *Greeks*, before *Solon's* Time, and as then uſed: and *Solon* being as old as *Thales*, could not ſpeak of a Cycle no older than *Thales* as the then eſtabliſhed Civil Year of the *Greeks*. Beſides, it is well known that *Thales* reckoned the ſolar Year to be 365 Days, as the *Egyp-*

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(75) Κάδμος δὲ ἀνθ' ὧν ἔκτεινεν ἀΐδιον ἐνιαυτὸν ἐθήτευσεν Ἄρει· ἦν δὲ ὁ ἐνιαυτὸς τότε ὀκτὼ ἔτη, lib. iii. p. 157. This *Plutarch* calls μέγαν ἐνιαυτὸν, for which Term *Apollo* was fabled to ſerve *Admetus*, his παιδικά, Amator. p. 761. Τὸν δὲ μέγαν ἐνιαυτὸν οἱ μὲν ἐν τῇ ὀκταετηρίδι τίθενται, De Placit. Philoſ. p. 902. lib. ii. fin.

(76) Lib. i. c. 32. The *Lavinians* are ſaid to have had a Year of thirteen Months and 374 Days, two of which made nearly the *Dieteris* of *Herodotus*. In Italia apud Lavinios tredecim [menſibus annus terminabatur] quorum annus trecentis ſeptuaginta et quatuor diebus ferebatur, Solin. Polyhiſt. cap. i. p. 4. and ſo ſaies Alex. ab Alex. Genial. Dier. lib. iii. cap. 24. p. 829. and Auguſtin. de Civit. Dei, lib. xv. cap. 12.

(77) De Cyclis Diſſertat. iv. p. 210, 212. and in other Places.

tians did, from whom it is ſaid he firſt brought it into *Greece*; and he found the Month not to be quite thirty Days, but the *thirtieth*, which he called τριακάδα. But *Solon's* Year in *Herodotus* had no more than 360 Days, and each Month had thirty Days: ſo it muſt be the old luniſolar Year of the *Greeks* which *Herodotus* repreſents *Solon* ſpeaking of. *Cenſorinus* (78) ſpeaks of an ancient *Greek Diëteris*, which was formed upon obſerving that the Year was not luniſolar; but that there were more than twelve Lunations during the Sun's annual Period: whence they conjectured, that twelve lunar Months and an half completed the natural or ſolar Year. Therefore they intercalated a Month every other Year, ſo as to have twelve Months in one Year and thirteen in the next: and theſe two Years being added together they called *the great Year*: and alſo a *Triëteris*, becauſe it returned every third Year: though it was really a Period of two Years only and a *Diëteris*. This Cycle alſo was very erroneous, and made the *Diëteris* too long by ſeven Days and an half, which made a Month in eight Years, and then a

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(78) Veteres in Græcia civitates, cum animadverterent, dum ſol annuo curſu orbem ſuum circuit, lunam interdum ter decies exoriri, idque ſæpe alternis fieri; arbitrati ſunt lunares 12 menſes et dimidiatum ad annum naturalem convenire. Itaque annos civiles ſic ſtatuerunt, ut intercalando facerent alternos 12 menſium, alternos 13, utrumque annum ſeparatim vertentem; junctos ambos annum magnum vocantes, idque tempus trieterida appellabant, quod tertio quoque anno *redibat*, [redibat is the true Reading, which the old Edition of 1524 has: and the later Reading *interkalabatur* is evidently corrupt, though the learned Editor *Lindenbrogius* did not obſerve it. The Senſe requires *redibat*, and what follows confirms it.] quamvis biennii circuitus et revera Dieteris eſſet, unde myſteria quæ Libero Patri alternis fiunt annis trieterica a poetis dicuntur. Poſtea cognito errore, hoc tempus duplicarunt et tetraeterida fecerunt. Sed eam, quod quinto quoque anno redibat, penteterida nominabant, qui annus magnus ex quadriennio commodior viſus eſt, ut annus ſolis conſtaret ex diebus 365 et diei parte circiter quarta, quæ unum in quadriennio diem conficeret. Quare Agon et in Elide Jovi Olympio, et Romæ Capitolino, quinto quoque anno redeunte celebratur. Hoc quoque tempus, quod ad Solis modo curſum nec ad lunæ congruere videbatur, duplicatum eſt, et Octaeteris facta, quæ tunc Enneateris vocitata, quia primus ejus annus nono quoque anno redibat. Hunc circuitum verum (or vero) *annum magnum* eſſe pleraque Græcia exiſtimavit, De Die Natal. c. 18.

Month

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Month was omitted, as Sir *I. Newton* thinks, who gives the following Account of the old *Greek* Intercalations (79) “To the twelve lunar Months the ancient *Greeks* added a thirteenth every other Year, which made their *Diëteris*; and becauſe this Reckoning made their Year too long by a Month in eight Years, they omitted an intercalary Month once in eight Years, which made their *Octaëteris*; one half of which was their *Tetraëteris*: and theſe Periods ſeem to have been almoſt as old as the Religions of *Greece*, being uſed in divers of their *Sacra*. The *Octaëteris* was the *Annus magnus* of *Cadmus* and *Minos*; and ſeems to have been brought into *Greece* and *Crete* by the *Phœnicians*, who came thither with *Cadmus* and *Europa*, and to have continued till after the Days of *Herodotus*. For, in counting the Length of ſeventy Years, he reckons thirty Days to a lunar Month, and twelve ſuch Months, or 360 Days, to the ordinary Year, without the intercalary Months; and twenty-five ſuch Months to the *Diëteris*—but the *Greeks*, *Cleoſtratus*, *Harpalus*, and others, to make their Months agree better with the Courſe of the Moon, in the Times of the *Perſian* Empire, varied the Manner of intercalating the three Months in the *Octaeteris*; and *Meton* found out the Cycle of intercalating ſeven Months in nineteen Years.”

The old imperfect *Diëteris*, *Tetraëteris*, and *Octaëteris*, gave Occaſion to *Solon*, *Thales*, *Cleoſtratus*, and others, to make theſe Cycles more correct and perfect. The *Diëteris*, or Cycle of two Years, was formed by adding a Month of twenty-two Days at the End of the ſecond Year: afterward it was doubled, and at the End of the fourth Year they intercalated a Month of twenty-three Days. This made their *Tetraëteris*, and being doubled formed the *Octaëteris*, which had in it four imperfect lunar Months, two of twenty-two Days and two of twenty-three Days. But the *Greeks* having a mind to have their intercalary Months compleat, *Cleoſtratus* of *Tenedos*, about the Year before *Chriſt* 543, formed an *Octaëteris* with three intercalated entire Months of thirty Days each; and they were added in the (80) *third*,

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(79) Chronology of the *Greeks*, p. 75, 76.

(80) Mr. *Dodwell* is inclined to think, that *Herodotus* referred to the firſt

fifth, and *eighth* Year. This *Octaëteris* conſiſted of 2922 Days (81), and of ninety-nine Months. This Period is deſcribed in (82) *Geminus* and *Solinus*: and by this octennial Cycle the *Olympic* Games were regulated. Therefore the old Scholiaſt on *Pindar*, referring to this octennial Cycle by which the *Olympic* Games were regulated, ſaies, they were (83) ſometimes celebrated in the Interval of *forty-nine Months, and ſometimes of fifty*. And ſo they were: for in the firſt *Olympiad*, or four Years of this Cycle, there was only *one* intercalary Month, *viz.* in the third Year, which made forty-nine Months in four Years: but in the ſecond *Olympiad*, or latter four Years of the Cycle, there were *two* intercalary Months, *viz.* one in the fifth, and another in the eighth Year; which made fifty lunar Months in four Years.

From what has been ſaid, it appears that the moſt ancient Year of the Greeks was at firſt Luniſolar, conſiſting of 12 Lunar Months, of 30 Days each, and the whole 360 Days. This Year was thought originally to agree to the Courſe both of the Sun and Moon: but after

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and oldeſt *Octaetris*, when he ſaid (lib. ii. c. 4.) *that he thought the Egyptians ordered their Year more wiſely than the Greeks; becauſe the Greeks intercalated a Month every third Year, for the ſake of keeping the Seaſons to their proper Months: but the Egyptians making all their twelve Months of thirty Days each, and adding five intercalary Days to every Year, kept the Seaſons in their right Places*, See Dodwel. de Cycl. Diſſert. diſſert. iii. p. 172. But as the old *Octaeteris* had a Month intercalated every other Year, and not every third; it is more probable, that *Herodotus* referred to the later *Octaeteris* of *Cleoſtratus*, in which the third, fifth, and eighth Year had each an intercalary Month of thirty Days.

(81) The Words in the preſent Copies of *Cenſorinus* are evidently corrupt and imperfect, *viz.* Nam dies ſunt ſolidi, uno minus centum, annique vertentes ſolidi octo. The learned *Lindenbrogius* corrects them, and reads; Nam dies ſunt ſolidi 2922 menſes uno minus centum; annique vertentes ſolidi octo. *Geminus* makes them the ſame Number of Days and Months; but they exceeded eight ſolar Years by two Days, according to the then *Greek* Computation of the ſolar Year being 365 Days.

(82) Element. Aſtronom. c. vi. p. 34, 35, 36. apud Petav. Uranolog. Solin. c. ii.

(83) *Γίνεται δὲ ὁ ἀγὼν ποτὲ μὲν διὰ τεσσαράκοντα ἐννέα μηνῶν· ποτὲ δὲ διὰ πεντήκοντα· ὅθεν καὶ ποτὲ μὲν Ἀπολλωνίῳ μηνὶ, ποτὲ δὲ τῷ Παρθενίῳ ἐπιτελεῖται.* Ad Olymp. iii. p. 40. edit. Oxon.

the ſolar Year was found to contain 365 Days, which the *Greeks* learnt either from the *Egyptians* or *Phœnicians*, they added five intercalary Days to the End of the Year. And by Degrees obſerving alſo that the Period of the Moon was finiſhed in leſs than 360 Days; they contrived Cycles of two, four, and eight Years, with intercalary Months, to make the Courſe of the Moon agree with that of the Sun. They then had two diſtinct Years, one ſolar, and the other lunar: both which were neceſſary on account of their Religion. They were obliged to reckon their Months by the Courſe of the Moon, on account of the Sacrifices and Feſtivals, which were inſtituted on the new and full Moons; and alſo to reckon the Years by the Courſe of the Sun, in order to obſerve rightly the ſacred Solemnities which were to be performed at the cardinal Points of the Year, and the annual Return of the Seaſons, and in the Months and Days of the Month to which they were fixed. Therefore the learned Aſtronomer *Geminus* tells us, that *it was anciently* (84) *commanded both by the Laws and Oracles, to offer Sacrifices, according to Months, Days, and Years: and all the* Greeks, *agreeably hereto, inſtituted their Years by the Courſe of the Sun, and their Months and Days by the Courſe of the Moon: ſo as to offer their annual Sacrifices to their Gods in the ſame Seaſons of the Year:* i. e. *the vernal Sacrifices in the Spring Seaſon, and the Summer Sacrifices in the Summer Seaſon, and ſo the reſt, which were to return annually each in the ſame Seaſon. This was thought to be moſt acceptable to their Gods. But this could not be done but by keeping the Sol-*

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(84) Πρόθεσις ἦν τοῖς ἀρχαίοις τοὺς μὲν μῆνας ἄγειν κατὰ σελήνην· τοὺς δὲ ἐνιαυτοὺς καθ' ἥλιον. τὸ γὰρ ὑπὸ τῶν νόμων καὶ τῶν χρησμῶν παραγγελλόμενον τὸ θύειν κατὰ Γ'. ἤγουν τὰ πάτρια, μῆνας, ἡμέρας, ἐνιαυτοὺς, τοῦτο διέλαβον ἅπαντες οἱ Ἕλληνες τῷ τοὺς μὲν ἐνιαυτοὺς συμφώνως ἄγειν τῷ ἡλίῳ· τὰς δὲ ἡμέρας καὶ τοὺς μῆνας τῇ σελήνῃ. ἔστι δὲ τὸ μὲν καθ' ἥλιον ἄγειν τοὺς ἐνιαυτοὺς, τὸ περὶ τὰς αὐτὰς ὥρας τοῦ ἐνιαυτοῦ τὰς αὐτὰς θυσίας τοῖς θεοῖς ἐπιτελεῖσθαι· καὶ τὴν μὲν ἐαρινὴν θυσίαν διὰ παντὸς κατὰ τὸ ἔαρ συντελεῖσθαι· τὴν δὲ θερινὴν κατὰ τὸ θέρος· ὁμοίως δὲ καὶ κατὰ τοὺς λοιποὺς καιροὺς τοῦ ἔτους τὰς αὐτὰς θυσίας πίπτειν. τοῦτο γὰρ ὑπέλαβον προσηνὲς καὶ κεχαρισμένον εἶναι τοῖς θεοῖς. τοῦτο δ' ἄλλως οὐκ ἂν δύναιτο γενέσθαι, εἰ μὴ αἱ τροπαὶ καὶ αἱ ἰσημερίαι περὶ τοὺς αὐτοὺς τόπους γίγνοιντο. τὸ δὲ κατὰ σελήνην ἄγειν τὰς ἡμέρας τοιοῦτόν ἐστι. τὸ ἀκολούθως τοῖς τῆς σελήνης φωτισμοῖς τὰς προσηγορίας τῶν ἡμερῶν γίνεσθαι. ἀπὸ γὰρ τῶν τῆς σελήνης φωτισμῶν αἱ προσηγορίαι τῶν ἡμερῶν κατωνομάσθησαν, etc. Element. Aſtronom. p. 32.

ſtices and Equinoxes to the ſame Points of the Zodiac; and making the Year fixed and unmoveable. *But computing the Days by the Courſe of the Moon, was to name and diſtinguiſh them by the Phaſes or Lunations of the Moon.*

This Teſtimony of *Geminus* ſhews, that the ancient *Greeks* knew no other than the ſolar Year, conſiſting of ſolar (85) Months of 30 Days, which were alſo thought to be lunar: and when they found that the Days and Months agreed not to the Courſe of the Moon, nor the Years to that of the Sun, they ſtudied to find out Periods, or Cycles, which in a certain Number of Years ſhould bring their Courſes to correſpond with each other, and to commence in the ſame Point of the Zodiac. And although, when *Thales* and *Solon* had diſcovered nearly the true Courſe of the Moon, and Length of the Month, the lunar Year was inſtituted both by the Laws and Command of the Oracles; yet the ſolar Year was chiefly regarded, and endeavoured to be fixt with the greateſt Accuracy, that the Sacrifices, which were by the moſt ancient Cuſtom of *Greece* offered to the Gods at the Tropics and Equinoxes, might annually return in the ſame Part of the Year, and in their proper and uſual Months, without Deviation from the cardinal Points of the Zodiac: which could not be done by the Courſe of the Moon without intercalary Months, as *Geminus* obſerves, (ibid. p. 34, 35.) and therefore the lunar Year was eſteemed imperfect, till by intercalary Months it agreed with the ſolar Year. The popular and civil Year of the *Greeks* was therefore ſolar, as *Scaliger* rightly concluded: and *Petavius* is miſtaken (86) in inſiſting againſt *Scaliger* that the civil Year was merely lunar. For the Months of theſe two Years were different as well as the Years. The Months of the ſolar Year had 30 Days each, and five intercalary Days were added at the End of it: but the lunar Months from the Time of *Thales* and *Solon* were alternately of

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(85) Χρὴ δὲ δηλονότι τοὺς μῆνας οὐ πρὸς σελήνην ἀριθμεῖσθαι, καθάπερ ἐν ταῖς πλείσταις νῦν τῶν Ἑλληνίδων πόλεων, ἀλλὰ πρὸς ἥλιον· καὶ [forte ὡς καὶ] ἐν ἁπάσαις τε τῶν ἀρχαίων, καὶ ἐν τοῖς πολλοῖς τῶν ἐθνῶν ἀριθμεῖται. καὶ παρὰ Ῥωμαίων ὁ σύμπας ἐνιαυτὸς εἰς ιβʹ διαιρούμενος. Galen. Comment. in Epidem. Hippoc. p. 347. See below Not. 87. on the reformed *Roman* Year.

(86) De Doctrin. Tempor. lib. i. c. 5—8.

30 and 29 Day, : and the Year being about eleven Days ſhorter than the ſolar Period, was made by intercalary Months to return to the ſame Point of the Zodiac with the Sun.

Theodore Gaza very rightly obſerves (87), " that the *Greeks* had a " double Year; one which was *ſolar*, and conſiſted of 360 Days; " becauſe the Ecliptic was divided into ſo many Parts, (or Degrees) " of which Year *Ariſtotle* ſaies ſeventy-two Days are a fifth Part: an" other which was *lunar*, and conſiſted of 354 Days. For this rea" ſon their Months were partly *ſolar*, and partly *lunar*: and they " added to ſome of the lunar Months (an intercalary Month of) thirty " Days; and to the ſolar *five Days*, (at the End of the laſt Month) " and ſix Days every fourth Year."

This ſhews, that the *Greeks*, after the Reformation, both of the ſolar and lunar Year, ſtill reckoned the *ſolar* Year 360 Days only, as it had been anciently computed when there was no Diſtinction between the ſolar and lunar Year, but both were ſuppoſed to conſiſt of juſt 360 Days: on which account the Ecliptic was divided into 360 Parts, or Degrees, and no more.

The learned Chronologer *Petavius* (88) thinks, that the *Greeks* reckoned their Year in this manner, (though they knew it conſiſted of 365 Days) in Imitation of the *Egyptians*, from whom they received it: and one Reaſon of whoſe Year being originally ſo conſtituted, he thinks, was the Diviſion of the Zodiac into 360 Degrees. But no doubt the Zodiac was originally divided into 360 Degrees, becauſe the ſolar Year was thought to conſiſt of ſo many Days and no more; till Men were able to make more accurate Obſervations on the ſolar and lunar Periods.

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(87) Διχῶς ἐθεώρουν τὸν ἐνιαυτόν· οἷον, τὸν μὲν ἑξήκοντα καὶ τριακοσίαις ἡμέραις ὁριζόμενον τῷ ἡλίῳ, διὰ τὴν εἰς τοσαύτας μοίρας κατατομὴν τοῦ λοξοῦ· καὶ τούτου δὴ μέρος πέμπτον Ἀριστοτέλης εἶναί φησιν ἡμέρας ἑβδομήκοντα καὶ δύο. τὸν δὲ τέτταρσι καὶ πεντήκοντα καὶ τριακοσίαις τῇ σελήνῃ. ἀνάλογον δὲ καὶ τοὺς μῆνας ἦγον, τοὺς μὲν κατὰ τὸν ἥλιον, τοὺς δὲ κατὰ τὴν σελήνην· ἐπέβαλλον δὲ τοῖς μὲν τριάκοντα ἡμέρας, ταῖς δὲ πέντε, καὶ εἰ τοῦ πλείονος δέοι διὰ τετάρτου ἐνιαυτοῦ. Lib. de menſ. apud Petav. Uranolog. p. 292.

(88) De Doct. Temp. lib. i. c. 7.

And further, that the moſt ancient Year of the *Greeks* was ſolar, may well be concluded from its being derived to them from the *Egyptians*, whoſe Years were always ſolar. And the Reaſon of chuſing the ſolar Year, which was the natural and only true Year, was its being moſt agreeable to the ſuperſtitious Worſhip of the Sun, who was the firſt and principal Deity adored by the *Egyptians*, *Phœnicians*, *Chaldæans*, *Arabians*, *Perſians*, *Indians*, *Greeks*, and *Romans*. But the *Arabians*, who worſhiped the Sun, and whoſe moſt ancient Year was ſolar or luniſolar, and derived to them from the *Egyptians* and *Chaldæans*, did in After-times uſe only the lunar Year, from an extraordinary Veneration and ſuperſtitious Worſhip which they paid to the Moon. And their lunar Year was vague and unintercalated, and thirty-three of them made thirty-two tropical Years. But all other Nations, after the lunar Period was known and uſed, inſerted intercalary Months or Days in various manners, to make the civil lunar Year correſpond with the ſolar, which was the *natural and only true Year*, as *Cenſorinus* (89) tells us.

The learned Mr. *Dodwell* thinks, after *Scaliger*, that the old *Attic* Year, before *Meton's* Cycle of nineteen Years was found out, (in the Year before *Chriſt* 433) began at the the (90) Winter Solſtice, or the new Moon neareſt to it. This he infers from the intercalary Month being called a *ſecond Poſideon*, which was the firſt Winter Month, and next before the Solſtice. *Petavius* [Doct. Temp. lib. i. c. 12.] has proved againſt *Scaliger*, that the moſt ancient *Attic* Year commenced at the Summer Solſtice, and has given ſufficient Evidence of it from ancient Teſtimonies. So that the intercalary or *ſecond Poſideon* can prove no more, but that the ancient Attic *lunar* Cycles before *Meton* commenced at or about the Winter Tropic: and this may be true, and is probable; and *Feſtus Avienus* (91) repreſents the *Octaëteris* of *Harpalus*,

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(89) Omnibus (Gentibus) fuit propoſitum ſuos civiles annos varie intercalandis menſibus ad *unum verum illum naturalemque* corrigere. De die Natal. c. xx.

(90) De vet. Cyclis, p. 6, 7, 8.

(91) Nam quæ ſolem hiberna novem putat æthere volvi,
Ut ſpatium lunæ redeat, vetus Harpalus, ipſam
Ocyus in ſedes momentaque priſca reducit. Ibid. p. 7.

palus, which was formed in the Year before *Chriſt* 496, as having its Epoch from the Winter Solſtice: and the ſame Writer ſaies, that *Meton* (92) began his Cycle from the original Year, which commenced at the Summer Solſtice: (it began on the thirteenth Day of *June*, or *Scirophorion*, as *Diodorus Siculus* tells us, lib. xii. p. 501. Weſſ.) And of this latter Epoch there can be no Doubt: and *Gaza* (93) obſerves, that at the Summer Tropic, when the *Attic* Year commenced, the *Athenians* celebrated a public Feſtival, and offered ſumptuous Sacrifices to the Sun; from which the tropical Month was called *Hecatombæon*, being before called *Cronius*, from the Worſhip of *Saturn*, as it was called *Hecatombæon* from *Apollo*, or the Sun.

Cecrops went and ruled in *Attica* in the Year before *Chriſt* 1557, (or twenty-five Years before, according to the *Parian* Marbles) and then the *Attic* ſolar Year (which he might bring out of *Egypt*) conſiſted of 365 Days: and it began at the Summer Solſtice, which was then the 26th of *July*, having ſince that Time gone back above forty-five Degrees to the 10th of *June*, according to the *Julian* Year. Therefore the *Attic* ſolar Year in the Time of *Cecrops* ſtood as follows: *viz.*

					Days
1. *Hecatombæon*	began	*July* ——	26th	——	30
2. *Metageitnion*	——	*Auguſt* —	26th	——	30
3. *Boëdromion*	——	*September*	26th	——	30
4 *Mæmacterion*	——	*October* -	26th	——	30
					120

(92) Sed primæva Meton exordia ſumſit ab anno,
Torreret rutilo cum Phœbus ſidere Cancrum:
Et cum cæruleo flagraret Sirius aſtro. Ibid.

(93) Ἀρχὴ μὲν τοῦ ἔτους ἀπὸ τροπῶν θερινῶν Ἀθηναίοις, ὡς Σιμπλίκιος λέγει.— ἀρχὴ τοῦ ἔτους ὁ Ἑκατομβαιὼν τροπικὸς ὢν (καὶ) θερινός. ἀλλὰ μὲν καὶ ἑορτὴν Ἀθηναῖοι τότε ἦγον δημοτελῆ, καὶ ἔθυον μεγαλοπρεπῶς τῷ ἡλίῳ ὡς περὶ τροπὰς ὄντι. ὅθεν καὶ τοὔνομα τῷ μηνὶ, Ἑκατομβαιὼν, Κρονίῳ πρότερον (ὡς Πλούταρχός φησιν) καλουμένῳ. De menſ. p. 284. See Etymol. mag. voc. Ἑκατομβαιών. Heſyc. Lex. voc. Ἑκατόμβαιος. And *Proclus* obſerves, that *Plato* orders all his City to meet annually in the Temple which was conſecrated to the Sun and *Apollo*, as one common Deity, immediately after the Summer Solſtice. In Plat. Theolog. lib. vi. c. 12. p. 376.

5. *Pya-*

			Days
Brought over			120
5. *Pyanepſion*	*November* 26th		30
6. *Poſideon*	*December* 26th		30
7. *Gamelion*	*January* 26th		30
8. *Antheſterion*	*February* 26th		30
9. *Elaphebolion*	*March* 26th		30
10. *Munychion*	*April* 26th		30
11. *Thargelion*	*May* 26th		30
12. *Scirrophorion*	*June* 26th		30
	Intercalary		5
			365

The moſt ancient Year of 360 Days was the firſt *Latin* and *Roman* luniſolar Year, before *Numa's* Correction of it. For *Plutarch*, in the Life of *Numa* (94), ſaies; "that in the Reign of *Romulus* the Months "were very irregular; ſome not being reckoned *twenty Days*, others "had *thirty-five* Days, and others more: the *Latins* not then under-"ſtanding the Difference between the ſolar and lunar Year; but only "providing for this one Thing, that the Year ſhould contain 360 "Days." *Romulus* corrected the Irregularity of the old Latin *Alban* Months; and *Macrobius* tells us (95), that, by his Conſtitution of the Year, "it conſiſted only of *ten Months*, and 304 Days: ſix of theſe

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(94) Ῥωμύλου βασιλεύοντος ἀλόγως ἐχρῶντο τοῖς μησὶ καὶ ἀτάκτως, τοὺς μὲν οὐδὲ εἴκοσιν ἡμερῶν, τοὺς δὲ πέντε καὶ τριάκοντα, τοὺς δὲ πλειόνων λογιζόμενοι. τῆς γινομένης ἀνωμαλίας περὶ τὴν σελήνην, καὶ τὸν ἥλιον ἔννοιαν οὐκ ἔχοντες, ἀλλ' ἓν μὲν φυλάττοντες μόνον ὅπως ἑξήκοντα καὶ τριακοσίων ἡμερῶν ὁ ἐνιαυτὸς ἔσται. p. 71.

(95) Non igitur mirum in hac varietate Romanos quoque olim, auctore Romulo, annum ſuum decem habuiſſe menſibus ordinatum; qui annus incipiebat a Martio, et conficiebatur diebus trecentis quatuor: ut ſex quidem menſes, id eſt, Aprilis, Junius, Septilis, September, November, December, tricenûm eſſent dierum; quatuor vero, Martius, Maius, Quintilis, October, tricenis et ſingulis expedirentur.—— Sed cum is numerus neque ſolis curſui neque lunæ rationibus conveniret; nonnunquam uſu veniebat ut frigus anni æſtivis menſibus, et contra calor hiemalibus proveniret: quod ubi contigiſſet, tantum dierum ſine ullo menſis nomine patiebantur abſumi, quantum ad id anni tempus adduceret, quo cœli habitus inſtanti menſi aptus inveniretur. Saturnal. lib. i. c. 12. p. 169, 174.

"Months,

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“ Months, *April*, *June*, *Sextilis* or *Auguſt*, *September*, *November*, “ *December*, had each 30 Days: and the other four, *March*, *May*, “ *Quintilis* or *July*, and *October*, had 31 Days. And becauſe this “ Number neither agreed to the Courſe of the Sun nor of the Moon, it “ ſometimes happened that the Winter fell in the Summer Months, “ and the Summer in the Winter Months. When this happened, they “ let as many Days paſs without any Name of a Month being fixed “ to them as were wanting to reduce the Seaſons to their proper “ Months.”

Cenſorinus (96) ſaies of the old *Roman* ſolar Year, “ that *Licinius* “ *Macer*, and after him *Feneſtella*, related in their Writings, that it “ originally conſiſted of *twelve* Months: but that he rather gives “ credit to *Junius Gracchus*, and *Fulvius*, and *Varro*, and *Suetonius*, “ and others, who thought it had no more than *ten* Months, as the “ *Alban* Year had, whence the *Roman* was derived. Theſe ten “ Months contained 304 Days, in the following manner: *March* “ 31 Days, *April* 30, *May* 31, *June* 30, *Quintilis (July)* 31, *Sex-*

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(96) Annum vertentem (i. e. ſolarem) Romæ Licinius quidem Macer, et poſtea Feneſtella, ſtatim ab initio duodecim menſium fuiſſe ſcripſerunt. Sed magis Junio *Gracchο*, [ſo it ought to be read, as the old Edition printed 1524 has it: and alſo Varro de ling. Lat. lib. v. p. 50. the Edition from Lindenbrogius, printed at *Cambridge* 1695, has it corruptly *Gracchano*] et Fulvio, et Varroni, et Suetonio, aliiſque credendum, qui decem menſium putaverunt fuiſſe: ut tunc Albanis erat, unde orti Romani. Hi decem menſes dies trecentos quatuor hoc modo habebant.

	Dies
Martius	31
Aprilis	30
Maius	31
Junius	30
Quintilis	31
Sextilis	30
September	30
October	31
November	30
December	30

Quorum quatuor majores Pleni, cæteri ſex Cavi vocabantur: De Die Nat. c. xx. p. 120, 121.

“ *tilis (Auguſt)* and *September* each 30, *October* 31, *November* and “ *December* each 30, etc.” *Solinus* (97), before *Cenſorinus* and *Macrobius*, gave the ſame Account of the old *Roman* Year of ten Months, and 304 Days. And almoſt all Writers agree, that the *Latin* Year, which was uſed when *Romulus* reigned, had no more than (98) *ten* Months. *Romulus* (as *Plutarch* ſaies) found the Months very irregular and confuſed, and put them into the Order mentioned by *Solinus*, *Cenſorinus*, and *Macrobius*; but added no new Names of Months to them: but then both the *Albans* and *Romulus* had two intercalary Months, to make up the Year 360 Days; and theſe were afterward called by *Numa*, when he inſtituted the lunar Year of 355 Days, *January* and *February*; and he made *January* the firſt Month, and *February*, which was the *Terminalia*, and had only 23 Days, he encreaſed to 28 Days, and made it the laſt Month of the Year, as it was before. Thus all the ſeeming different Accounts are reconcileable together; and *Licinius Macer* and *Feneſtella* reckoned the two intercalary Months, which made 56 Days, *viz.* the firſt, or *January*, of 33 Days, and ſecond, or *February*, of 23 Days, to the ten which had Names to them, and ſo made the Year twelve Months, and 360 Days, as *Plutarch* rightly relates. And *Cenſorinus* himſelf ſuppoſes, that the *Albans* and *Romans* at firſt uſed (99) intercalary Months, to reduce their Year to the Courſe of the Sun, as well as they could. So that it is probable, that the *Albans*, and *Romulus* after them, had two private intercalary Months in their Computations, by which they brought the Year of 304 Days to the luniſolar Year (as then ſuppoſed) of 360 Days. But that *Romulus* made the ten Months more equal and regular than the *Albans* did, as *Cenſorinus*, and *Macrobius*, and *Solinus*, relate. And to confirm this, there never was known a Year of 304 Days, either ſolar or lunar; or any leſs than 360 Days, in the moſt ancient Times: and as two of the moſt ancient *Roman* Writers, *Licinius Macer* and *Feneſtella*, related, that the moſt ancient *Roman* Year had twelve Months; ſo *Servius* (100) tells us, that beſides the ten Months before-named, the ancient *Latins*, or *Romans*, had *two intercalary Months*, which afterward had their Names from *Janus* and *Februus*, and were called *January* and *February*. *Plutarch* gives a probable Reaſon why the ancient *Roman* Writers before-mentioned thought the old Year before *Numa's* Reign conſiſted of no more than ten Months, which was, that they counted their Months from (1) *March* to *December*, which was their tenth Month, and no further.

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(97) Romani initio annum decem menſibus computaverunt, a Martio auſpicantes —— maximeque hunc menſem principem teſtatur fuiſſe, quod qui ab hoc quintus erat, Quintilis dictus eſt; deinde numero decurrente December ſolemnem circuitum finiebat intra diem trecenteſimum quartum: tunc enim iſte numerus explebat annum, ita ut ſex menſes tricenûm dierum eſſent, quatuor reliqui tricenis et ſingulis expedirentur, c. i. p. 4.

(98) Menſium nomina ſunt aperta fere, ſi a Martio, ut antiqui inſtituerunt, numeres. Nam primus a Marte, Secundus (ut Fulvius Flaccus ſcribit, et Junius Gracchus) a Venere, quod ea ſit ἀφροδίτη. Cujus nomen ego, antiqueis litereis quod nuſquam inveni, magis puto dictum, quod ver omnia *aperit*, *Aprilem*. Tertius, a Majoribus, *Maius*. Quartus a Junioribus, *Junius*. Dehinc quintus *Quintilis*, et ſic deinceps uſque ad Decembrem, a numero. Ad hos qui additi; prior a principe *Jano* Januarius appellatus. Poſterior, ut iidem dicunt ſcriptores, ab Diis infereis Februarius appellatus, etc. Var. de Ling. Lat. lib. v. p. 50, 51. See Livy, lib. i. p. 30. *Ovid* ſpeaking of the Year of the old *Latins*, ſaies,

Menſibus egerunt luſtra minora decem.
Annus erat, decimum cum luna repleverat orbem.
Faſt. lib. iii. ℣ 120, 121.

Eutropius ſaies of *Numa*, Annum deſcripſit, in decem menſes prius ſine aliqua computatione confuſum, Rom. Hiſt. Breviar. init. and *Caſſiodorus* writes of him; Duos menſes anno addidit, Januarium et Februarium, cum ante hunc decem tantum menſes apud Romanos fuiſſent, In Chron. So alſo Luc. Flor. Rom. Hiſt. lib. i. c. 2. and Aurel. Vict. de viris illuſt. c. iii.

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(99) Ut alium Ferentini, alium Lavinii, itemque Albani vel Romani, habuerunt annum: ita et aliæ gentes omnibus tamen fuit propoſitum ſuos civiles annos, varie intercalandis menſibus ad unum verum illum naturalemque (i. e. ſolarem) corrigere. De Die Nat. c. xx.

(100) Sciendum decem tantum menſes fuiſſe apud majores, Martium autem anni principium habere voluerunt propter Martem, ſuæ Gentis auctorem,——duo vero propter rationem ſignorum anni intercalabantur; qui poſtea a Jano et a Februo nominati ſunt. Ad Virgil. Georg. lib. i. ℣ 43.

(1) Διατί τὸν Ἰανουάριον μῆνα νέου ἔτους ἀρχὴν λαμβάνουσι; τὸ γὰρ παλαιὸν ὁ Μάρτιος ἠριθμεῖτο πρότερος, ὡς ἄλλοις τε πολλοῖς δῆλόν ἐστι τεκμηρίοις, καὶ μάλιστα τῷ τὸν πέμπτον ἀπὸ τοῦ Μαρτίου πέμπτον, καὶ τὸν ἕκτον, ἕκτον ὀνομάζεσθαι· καὶ τοὺς ἄλλους ἐφεξῆς ἄχρι τοῦ τελευταίου, ὃν Δεκέμβριον καλοῦσιν, ἀπὸ τοῦ Μαρτίου δέκατον ἀριθμου-

The two following Months were not called the *eleventh* and *twelfth*, though they really were ſo, as following *December*, and on the 23d Day of the twelfth Month the Year ended, and this Day was the *Terminalia*, as is well known. And further, becauſe *Numa* changed both the Order and the Number of the Days of the two intercalary Months, and alſo gave them *Names*, hence it was, that ſome Writers ſaid they were firſt added by him; whilſt others thought that their Places in the Year were only altered by him. And this latter Account is moſt probable; and thus the various Relations of the ancient *Roman* Year, which have greatly puzzled Chronologers, are eaſily reconciled together. But ſtill, as this Year of 360 Days, by going back annually ſomething more than five Days, muſt in time bring the Summer Months into the Winter Seaſon, etc. as *Macrobius* obſerves; the ancient *Romans*, or *Albans*, beſides the two intercalary Months, muſt have added other intercalary Days, to bring the Seaſons to their proper Months.

That the Year of 360 Days, as deſcribed above, was the original *Alban* and *Roman* Year, appears very plrobable from the *Julian* Calen-

μῆνον. ἐξ οὗ δὴ καὶ παρέστη τισὶν οἴεσθαι καὶ λέγειν ὡς οὐ δώδεκα μησὶν, ἀλλὰ δέκα συνεπλήρουν οἱ τότε Ῥωμαῖοι τὸν ἐνιαυτὸν, ἐνίας τῶν μηνῶν ἡμέρας πλείονας τῶν τριάκοντα προστιθέντες. ἄλλοι δὲ ἱστοροῦσι τὸν μὲν Δεκέμβριον ἀπὸ τοῦ Μαρτίου δέκατον εἶναι, τὸν δὲ Ιανουάριον ἑνδέκατον, τὸν δὲ Φεβρουάριον δωδέκατον. Quæſt. Roman. p. 267, 268. *Plutarch* adds; that it was moſt probable, that *Romulus* ſet *March* (ſo called from *Mars*) at the Head of the Year, as being a martial Man, and thought to be deſcended from *Mars*. But that *Numa*, being addicted to Peace and Agriculture, gave *January* the Precedence in the Months of the Year, in Honour of *Janus*, who was more given to political and rural Affairs than to War. And in his Life of *Numa* he ſaies, that *Numa* changed the Order of the Months; and made *March*, which was the *firſt* Month before, the *ſecond* Month, (not the *third*, as the Editions have it) and *January* the *firſt*, which was the eleventh Month of *Romulus*, as *February* was the *twelfth* and laſt, which is now the *ſecond*. But many Writers ſay, that the two Months *January* and *February* were added by *Numa*, and that the Year at firſt conſiſted of no more than *ten* Months. Μετεκίνησε δὲ (ὁ Νουμᾶς) καὶ τὴν τάξιν τῶν μηνῶν· τὸν γὰρ Μάρτιον πρῶτον ὄντα τρίτον (leg. δεύτερον) ἔταξε, πρῶτον δὲ τὸν Ιανουάριον, ὃς ἦν ἑνδέκατος ἐπὶ Ῥωμύλου, δωδέκατος καὶ τελευταῖος ὁ Φεβρουάριος, ᾧ νῦν δευτέρῳ χρῶνται. πολλοὶ δέ εἰσιν οἳ καὶ προστεθῆναι τούτους ὑπὸ Νουμᾶ τοὺς μῆνας λέγουσι, τόν τε Ιανουάριον καὶ τὸν Φεβρουάριον, ἐξ ἀρχῆς δὲ χρῆσθαι δέκα μησὶν εἰς τὸν ἐνιαυτόν. p. 72.

dar itſelf, which intercalates the Biſſextile, as the old Calendar before did the Month *Merkedonius* of twenty-two and twenty-three Days alternately, immediately after the *Terminalia* (2), *February* 23, or laſt Day of the ancient Year; that is, immediately before the five laſt Days of *February*, the laſt Month of the ancient Year. So that the five laſt Days of *February* every common Year, and the ſix laſt every fourth, or Biſſextile Year, were evidently intercalary or additional Days to the other 360 Days of the firſt *Roman* Year, and which completed the ſolar Year: and the five Days were firſt added by *Numa* to *February*, to complete his lunar Year. *Auguſtine* (3) obſerves, that the *Romans* called all theſe five Days (or ſix in the Biſſextile Year) *intercalary*. All Writers agree, that the 23d of *February* was the *Terminalia*, or laſt Day of the Year, after which all intercalary Months and Days were added. But *February* having had 28 Days from the Reign of *Numa*, the laſt five Days, which at firſt were intercalary, were reckoned as a Part of the (4) Month; and when the intercalary Month was added, and theſe five Days were taken out of *February*, and added at the End of the intercalary Month, they ſeem to have

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(2) Terminalia, quod is dies anni extremus conſtitutus: duodecimus enim menſis fuit Februarius; et cum intercalatur, inferiores quinque dies duodecimo demuntur menſe. Var. de Ling. Lat. lib. v. c. 3. p. 46.

(3) Propter quinque dies reliquos, quibus annus ſolaris impletur, et diei quadrantem, propter quem quater ductum eo anno quem Biſſextum vocant, unus dies adjicitur, addebantur a veteribus poſtea dies, ut occurreret numerus annorum; quos dies Romani intercalares vocabant. De Civ. Dei lib. xv. c. 12. Theſe intercalary Days were evidently the five Days wanting to complete the ſolar Period, or Year, to which a ſixth was added every fourth Year; and all of them were added to the Month of *February*.

(4) Omni autem intercalationi menſis Februarius deputatus eſt, quoniam is ultimus anni erat: quod etiam ipſum de Græcorum imitatione faciebant. Nam et illi ultimo anni ſui menſi ſuperfluos interſerebant dies, ut refert Glaucippus, qui de Sacris Athenienſium ſcribit. Verum una re a Græcis differebant. Nam illi confecto ultimo menſe, Romani non confecto Februario, ſed poſt viceſimum et tertium diem ejus intercalabant; terminalibus ſcilicet jam peractis. Deinde reliquos Februarii menſis dies, qui erant quinque, poſt intercalationem, ſubjungebant: credo vetere religionis ſuæ more, ut Februarium omnimodo Martius conſequeretur. Macrob. Saturnal. lib. i. c. 13. So he thought the five Days taken from *February* and added after the intercalary Month, ſtill belonged to *February*.

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been reckoned as (5) belonging to it; and the whole 27 or 28 Days were thought intercalary. No Reaſon appears ſo probable why the *Romans* reckoned the *Terminalia* to be the 23d Day of *February*, as that it ended the old Year of 360 Days; and ſo was ſtill looked upon as the laſt Day of the Year, though five other Days were added to it. The Memorial of theſe five Days being intercalary was kept up by the *Terminalia* being fixed to the 23d Day of *February*, and the Intercalations both of the lunar and ſolar Year being added immediately after it.

The learned Mr. *Dodwell* (6) thinks, the intercalary Month *Merkedonius* was at firſt added at the End of *February*, or after the 28th Day of that Month; and upon the Expulſion of the Kings, which happened on the 24th Day of *February*, was thenceforth placed immediately before it, as a Memorial of that Deliverance from the Tyranny of Kings, and as the Epoch of a new Year. But of this there is no Evidence: and the ancient Year of the *Romans*, before the Time of the Conſuls, or even before *Numa*, is by the old *Roman* Writers ſaid always to have ended on the 23d Day of *February*, or the Month ſo called by *Numa*, and which was the laſt Month of the *Alban* and *Romulian* Year, and had originally no more than 23 Days in it: and there was no other *Terminalia* ever known amongſt them. Nor is there any Evidence that the *Merkedonius* was ever placed at the End of the Month after it had more than 23 Days, or 28 Days in the Reign of *Numa*: but always after the 23d Day (7), which was the End of the old Year. Nor is it ever any where intimated, that a new Æra began from the Date of the Regifuge; or that the Date of the Year was changed after the Expulſion of the Kings. So there is no Foundation for the Conjecture of that learned Chronologer.

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(5) Aſconius Pedianus in illa pro Milone ſcribit Pompeium, Coſ. III. creatum ab Interrege Ser. Sulpitio v. Kalend. Martias, menſe intercalario. Legimus in veteribus monumentis P. Scipionem Aſiaticum anno (urbis conditæ) 564 triumphaſſe, menſe intercalari, Prid. Kalend. Martias,—et vetuſtiſſimus Juriſconſultus Cato de verborum ſignificatione etiam teſtatur, cum ait, menſem intercalarem conſtare ex diebus 28. Scalig. de Emendat. Tempor. lib. ii. p. 177. See Note 2 above.

(6) Diſſert. x. Antiq. Roman. Cycl. p. 656.

(7) Cum intercalarem menſem viginti duûm vel viginti trium dierum alternis annis addi placuiſſet, ut civilis annus ad naturalem exæquaretur; in

From the foregoing Obſervations it appears, that the firſt *Roman* Year conſiſted of twelve Month, (ten only of which had Names fixed to them, and the two laſt had no Names) and 360 Days, which was the old luniſolar Year. This Year the *Romans* received from the *Albans*; and *Romulus* found the Months, for Want of accurate Obſervations on the Phaſes of the Moon, were very anomalous and irregular. Some of them, as *Plutarch* writes, had not twenty Days, and others had thirty-five Days and more. And (8) *Cenſorinus* tells us, that *March* had 36 Days; *May* 22; *Sextilis (Auguſt)* 18; *September* 16; and in the *Tuſculan* Year, which was the ſame with the *Alban*, *Quintilis (July)* had 36 Days; and *October* 32, (or 39.) We have no Account of the Number of the Days of the other four Months; but we know that the Number of Days of the ten Months was 304. And the Months ſtood in Order as follows, *viz.*

		Days
1.	*April*	36
2.	*May*	22
3.	*March*	36
4.	*June*	26
5.	*Quintilis*	36
6.	*Sextilis* (9)	28
7.	*September*	16
8.	*October*	39
9.	*November*	30
10.	*December*	35
		304
11.	Month unnamed	33
12.	Month unnamed	23
	Total	360

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menſe potiſſimum Februario inter Terminalia et Regifugium intercalatum eſt. Cenſorin. De die nat. c. xx.

(8) De die nat. c. xxii.

(9) *Sextilis* has 28 Days in the old Edition An. 1524, which I follow

tilis

I have in the preceding Kalendar followed the Numbers of the four *Alban* Months given us by *Cenſorinus:* but inſtead of that of the ſecond *Tuſcan* Month *October*, which has thirty-two Days, I have added the Number of that Month, *viz.* thirty-nine Days, from the Kalendar of the (10) *Aricini*, whoſe Year agreed with that of the *Albans*, as all the *Latin* Years probably did. We find no where the Numbers of the other four Months; and therefore I have placed to them ſuch Numbers as agree beſt to the others; and one of them had probably thirty-five Days, becauſe *Plutarch* mentions ſuch a Number in one or more Months of the *Alban* Year, when *Romulus* began to reign. The Numbers of the eleventh and twelfth Months are undoubtedly right; becauſe the ten firſt contained 304 Days: and as the twelfth had no more than twenty-three Days, the laſt of which was the *Terminalia*, and laſt Day of the Year, the eleventh muſt have had thirty-three Days, to make

rather than that from *Lindenbrogius*, *Cantab.* 1695. This ſo irregular Diviſion of the Days of the Months was owing to the ancient unequal Diviſion of the Signs of the Zodiac; to ſome of which they aſſigned as many more Parts or Degrees as to others; and a Degree being reckoned a Day, and a Sign a Month, it happened that ſome Months were made as long again as others: but ſtill the whole Zodiac was divided into 360 Degrees, and the Year into ſo many Days. *Servius*, the ancient and learned Commentator upon *Virgil*, gives this Account: and in particular ſaies, that *Cancer* had ſcarce 17 Degrees allotted to him; *Gemini* had about 20 Degrees; *Leo* about 39 Degrees; and *Virgo* had 46 Degrees in her Aſteriſm. Theſe four Signs contained about 122 Degrees, and the Months aſſigned to them ſo many Days, which were about 30, one with another. This gives a diſtinct Idea and Reaſon of the unequal aſtrological Months of the Ancients: and by ſuch a Kind of unequal Diviſion of the Parts of the Aſteriſms, the old *Latin* and *Roman* Months were formed. Chaldæi nolunt æquales eſſe partes in omnibus ſignis, ſed pro qualitate ſui, aliud ſignum 20, aliud 40 habere. And preſently after; Imagines cœli inæquales ſunt, cum Cancer vix ſeptemdecim complectatur partes, Gemini circiter viginti, quin autem Leo circiter triginta novem gradus; ſeu, quod pene idem ſibi vult, *dies*, qui finiuntur a viceſimo ſecundo Julii circa finem Auguſti: et Virgo quadraginta ſex effigie ſua continet: *et olim a ſideribus menſes diſcernebantur.* Comment. in Virgil. Georg. lib. i. ℣ 24, etc.

(10) October apud Aricinos (dies habet) triginta novem. Cenſor. De die nat. c. xxii.

make the Number of the whole 360 Days: which was the Length of the old *Latin* Luniſolar Year, as *Plutarch*, and alſo *Cenſorinus* (11) relates. *March* was the *third* Month in the *Alban* and other *Latin* Kalendars, before that of *Romulus*, as in that of the *Aricini* and *Tuſculans*, as *Ovid* (12) informs us: in other Kalendars it was the fourth Month; in others the fifth, in others the ſixth, and in others the tenth. The Names of theſe Months were not firſt given to them by *Romulus* (13), as ſome ancient *Roman* Writers ſuppoſed, but were old *Latin* Names which they had before the Reign of *Romulus*, and the Building of *Rome*, as the moſt learned *Varro* thought.

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(11) Majores quoque noſtri idem ſunt æmulati (ſc. ad lunæ curſum menſes civiles accommodare) cum annum dierum CCCLX haberent. Ibid. The Number 360 is the Reading of the moſt ancient Edition of *Cenſorinus*, An. 1524. And as this was the true Number of the old *Roman* luniſolar Year, the Number 355, which is in the later Editions, ſeems to be a corrupt Number. But if the Number 355 be right, *Cenſorinus* muſt refer to the Year of *Numa*, which conſiſted of 355 Days, and was a lunar Year; and not refer to the prior *Romulean* luniſolar Year of 360 Days, made afterwards lunar. So that either Number may ſtand; but the Number 355 I prefer.

(12) Mars Latio venerandus erat, quia præſidet armis,
  Arma feræ genti remque decuſque dabant.
Quod ſi forte vacas, peregrinos inſpice Faſtos:
  Menſis in his etiam nomine Martis erat.
Tertius Albanis, quintus fuit ille Faliſcis:
  Sextus apud populos, Hernica terra, tuos.
Inter Aricinos Albanaque tempora conſtant,
  Factaque Telegoni mœnia celſa manu.

(That is, the *Aricini*, *Albans*, and *Tuſculans* had the ſame Kalendar, and ſo Alex. ab Alexan. ſaies, Albani, Aricini, et Thuſculani, Martium totius anni tertium fecerunt, Gen. Dier. lib. iii. c. 24. p. 834.)

Quintum Laurentes, bis quintum æquicolus aſper:
  A tribus hunc primum turba Curenſis habet.
Et tibi cum proavis, miles Peligne, Sabinis
  Convenit: hic genti quartus utrique Deus.
Romulus hos omnes ut vinceret ordine ſaltem
  Sanguinis auctori tempora prima dedit. Faſt. lib. iii. ℣ 85, etc.

See Alex. ab Alex. Genial. Dier. lib. iii. c. 24. p. 834.

(13) Nomina decem menſibus antiquis Romulum feciſſe Fulvius et Junius auctores ſunt: et quidem duos primos a parentibus ſuis nominaſſe; Martium a Marte patre, Aprilem ab Aphrodite, *i. e.* Venere: unde majores

Romulus found the *Alban* Months very irregular; and reduced the firſt ten very nearly to the Courſe of the Sun: ſo that ſix Months had thirty Days each, and the other four had thirty-one Days. And he made *March* the firſt Month of the Year; and his Kalendar ſtood as follows (14), *viz.*

	Days
1 *March*	31
2 *April*	30
3 *May*	31
4 *June*	30
5 *Quintilis (July)*	31
6 *Sextilis (Auguſt)*	30
7 *September*	30
8 *October*	31
9 *November*	30
10 *December*	30
	304

The eleventh Month of thirty-three Days, and the twelfth of twenty-three Days, which had no Names in his Kalendar, and were the old intercalary Months of the *Albans*, and other *Latins*, made the Year 360 Days. And thus it continued all the Reign of *Romulus*.

As ſoon as *Numa Pompilius* came to the Crown of *Rome*, he applied himſelf wholly to the Affairs of Religion: and for the better Regulation of them he reformed the *Romulean* Year.

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ejus oriundi dicebantur.—Varro antem Romanos a Latinis nomina menſium accepiſſe arbitratur. Auctores eorum antiquiores quam urbem fuiſſe, ſatis argute docet. Itaque Martium menſem a Marte quidem nominatum credit, non quia Romuli fuerit pater, ſed quod gens Latina bellicoſa. Aprilem autem non ab Aphrodite, ſed ab *aperiendo*; quod tunc fere cuncta gignantur, et naſcendi clauſtra *aperiat* natura. Cenſor. De die nat. c. 22.

(14) Solin Polyhiſt. c. i. p. 4. Cenſorin. De die nat. c. xx. Macrob. Saturnal. lib. i. c. 12.

He found by more accurate Obſervations than had ever been made before in *Italy*, that the ſolar Period contained 365 Days, and the lunar annual Period to be no more than 354 Days. The Anomaly, or Difference between the two Periods, was eleven Days: theſe he doubled, and at the End of every other Year added an intercalary Month (15) of twenty-two Days, which was called *Merkedinus*, or *Merkedonius*, to complete the ſolar Year. This intercalary Month was added after the twenty-third Day of *February*, which was the old *Terminalia*. This Regulation of the Kalendar was a prodigious Improvement to be made in the moſt early and rude Age of the *Romans*; and ſhewed an uncommon Sagacity and Genius in *Numa*, even beyond what had yet appeared amongſt the learned *Greeks*; who at this Time, and even ſeveral Ages before, knew that the ſolar annual Period contained 365 Days, but did not know ſo exactly the annual lunar Period, as by any Intercalations to bring the two Periods ſo near together as *Numa* did. And as his Method of Intercalation was different from any uſed by the *Greeks*, we may conclude, that he did not borrow it from them, as *Macrobius* (16) ſuppoſes he might.

Some *Roman* Writers, of which *Ovid* (17) is one, thought he was inſtructed by *Pythagoras*, the *Samian* Philoſopher; not knowing that *Pythagoras* of *Samos* lived five Generations, or 166 Years later than *Numa*, as *Plutarch* (18) rightly obſerves.

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(15) Νουμᾶς δὲ τὸ παράλλαγμα τῆς ἀνωμαλίας ἡμερῶν ἕνδεκα γίνεσθαι λογιζόμενος, ὡς τοῦ μὲν σεληνιακοῦ τριακοσίας πεντήκοντα τέσσαρας ἡμέρας ἔχοντος, τοῦ δὲ ἡλιακοῦ, τριακοσίας ἑξήκοντα πέντε, τὰς ἕνδεκα ταύτας ἡμέρας διπλασιάζων ἐπήγαγε παρ᾽ ἐνιαυτὸν ἐπὶ τῷ Φεβρουαρίῳ μῆνα τὸν ἐμβόλιμον, ὑπὸ Ρωμαίων Μερκιδῖνον καλούμενον, εἴκοσι καὶ δυοῖν ἡμερῶν ὄντα, Plut. vit. Num. p. 71, 72.

(10) Numa, quantum ſub cœlo rudi et ſæculo adhuc impolito ſolo ingenio magiſtro comprehendere potuit; vel quia Græcorum obſervatione forſan inſtructus eſt, quinquaginta dies addidit (ſc. anno Romuleo 304 dierum) ut in trecentos quinquaginta quatuor dies, quibus duodecim lunæ curſus confici credidit, annus extenderetur, Saturn. lib. i. c. 13.

(17) Primus oliviferis Romam deductus ab arvis
Pompilius menſes ſenſit abeſſe duos.
Sive hoc a *Samio* doctus, etc. Faſt. lib. iii. ℣ 151, etc. See Dionyſ. Halicarn. Antiq. Roman. lib. ii. p. 121, 122. edit. Sylburg.

(18) Vit. Num. p. 60. and *Livy* ſaies, that the *Samian Pythagoras* lived

The Miſtake aroſe from confounding the *Spartan Pythogoras* (who won a Race at the *Olympic* Games in the ſixteenth *Olympiad*, and the Year before *Chriſt* 716, and the Year before *Numa* began to reign at *Rome)* with *Pythagoras* the famous *Samian* Philoſopher, who flouriſhed in the Reign of *Polycrates*, Tyrant of *Samos*. The firſt *Pythagoras* was related to have travelled into *Italy*, and to have (19) converſed with *Numa* in the ſecond Year of his Reign, and to have aſſiſted him in ordering the Conſtitution of his Kingdom; and he might then have acquainted him with the Length of the ſolar Year, being 365 Days: though *Dionyſius* of *Halicarnaſſus* doubts of the Truth of the whole Relation: nor did *Livy* know any thing of this Story of the *Spartan Pythagoras*.

Our next Enquiry is concerning the Reformation of the Kalendar by *Numa*. The Generality of *Roman* Writers relate, that *Numa* was the firſt who uſed an intercalary Month to reconcile the Anomaly of the ſolar and lunar Year, and that he alſo added two new Months to the old *Latin* and *Romulean* Year of 304 Days. Others (20) thought, that the firſt Intercalations were made by *Romulus*.

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in the Reign of *Servius Tullus*, above an hundred Years after *Numa*: Conſultiſſimus vir (Numa) ut in illa quiſquam ætate eſſe poterat, omnis divini atque humani juris. Auctorem doctrinæ ejus, quia non extat alius, *falſo* Samium Pythagoram edunt: quem Servio Tullo regnante Romæ centum amplius poſt annos in ultima Italiæ ora—cœtus habuiſſe conſtat.—Suopte igitur ingenio, etc. lib. i. p. 27. edit. Pariſ. 1573.

(19) Dionyſ. Halicarn. Antiq. Rom. lib. ii. p. 121, 122. Plut. vit. Num. p. 60.

(20) Quando autem primo intercalatum ſit, varie refertur: et Macer quidem Licinius ejus rei originem Romulo aſſignat. Antias libro ſecundo Numam Pompilium ſacrorum cauſa id inveniſſe contendit. Junius Servium Tullium regem primum intercalaſſe commemorat—Tuditanus refert libro tertio magiſtratuum Decemviros, qui decem tabulis duas addiderunt, de intercalanda populum rogaſſe. Caſſius eoſdem ſcribit auctores. Fulvius autem id egiſſe Manium Conſulem dicit ab urbe condita anno quingenteſimo ſexageſimo ſecundo, inito mox bello Ætolico: ſed hunc arguit Varro ſcribendo antiquiſſimam legem fuiſſe inciſam in columna ærea a L. Pinario et Furio conſulibus, cui mentio intercalaris adſcribitur [this was in the 282d Year of *Rome*,] Macrob. Saturn. lib. i. c. 13. p. 177.

The Truth ſeems to be what I obſerved above from *Servius*, on the firſt Book of *Virgil's* Georgics, to wit, that the old *Alban* Year had really twelve Months, which made 360 Days, though ten only were named in the Kalendar, and the two laſt were intercalary, and had no Names fixed to them: and this occaſioned the later *Roman* Writers to ſay, that in the Reign of *Romulus* the Year conſiſted of only ten Months and 304 Days; and that *Numa* added two Months to them. The Reformation therefore of the Year by *Numa* was, *viz.* to make a complete lunar Year of 354 Days, he added (21) fifty Days to the 304 Days of the ten *Romulean* Months: and theſe being too few to make two Months, he ſubtracted ſix Days from the ſix *Romulean* Months, which had each thirty Days, and adding them to the other fifty Days, made the whole fifty-ſix Days. Of theſe fifty-ſix Days he formed two new Months; and called the firſt of them *January*, which was dedicated to *Janus*, and the ſecond he conſecrated to the God *Februus*, and named *February*; and to each he gave twenty-eight Days: but afterward, from a ſuperſtitious Notion that odd Numbers were more lucky than even ones, he added a Day more to *January*

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(21) Quinquaginta dies addidit (Numa) ut in trecentos quinquaginta quatuor dies, quibus duodecim lunæ curſus confici credidit, annus extenderetur: atque his quinquaginta a ſe additis adjecit alios ſex retractos illis ſex menſibus qui triginta habebant dies, id eſt, de ſingulis ſingulos; factoſque quinquaginta et ſex dies in duos novos menſes pari ratione diviſit: ac de duobus priorem Januarium nuncupavit, primumque anni eſſe voluit, tanquam bicipitis Dei menſem, reſpicientem ac proſpicientem tranſacti anni finem, futurique principia. Secundum dicavit Februo Deo, qui luſtrationum potens creditur, luſtrari autem eo menſe civitatem neceſſe erat; quo ſtatuit ut juſta Dîs manibus ſolverentur.—Paulo poſt Numa in honorem imparis numeri, ſecretum et hoc ante Pythagoram parturiente natura, unum adjecit diem quem Januario dedit; ut tam in anno quam in menſibus ſingulis præter unum Februarium impar numerus ſervaretur.—Januarius igitur, Aprilis, Junius, Sextilis, September, November, December, undetricenis cenſebantur diebus—Martius vero, Maius, Quintilis et October, dies tricenos ſingulos poſſidebant.—Sed ſolus Februarius viginti et octo retinuit dies: quaſi inferis et deminutio et par numerus conveniret. Macrob. Saturn. lib. i. c. 13. See Solin. Polyhiſt. p. 4. Cenſorin. De die nat. c. xx. p. 121, 122.

ary, and made that Month conſiſt of twenty-nine Days: and ſo he made both the Year and all the Months conſiſt of odd Numbers, except *February*, which, as having an even Number, was thought to be an unlucky (22) Month, and was conſecrated to the infernal Deities. *Numa* likewiſe changed the Order of the Months, and began his Year with *January* inſtead of *March*, and made *February* the (23) laſt Month. The correćted Year of *Numa* was as follows, *viz.*

	Days
January	29
March	31
April	29
May	31
June	29
July	31
Auguſt	29
September	29
Oćtober	31
November	29
December	29
February	28
	355

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(22) Propter pares (dies) Februarius, quaſi ominoſus, Diis inferis deputatur, Solin. Polyhiſt. p. 4. Omnes menſes pleni et impari dierum numero eſſe cœperunt, excepto Februario, qui ſolus cavus, et ob hoc cæteris infauſtior eſt habitus, Cenſorin. De die nat. c. xx. See Ovid. Faſtor. lib. i. ℣ 43, 44.

(23) Sed tamen (antiqui ne neſcius ordinis erres)
Primus ut eſt, Jani menſis et ante fuit.
Qui ſequitur Janum, *veteris* fuit ultimus anni;
Tu quoque ſacrorum, Termine, finis eras.
Primus enim Jani menſis, quia janua prima eſt:
Qui ſacer eſt imis manibus, *imus* erat.
Poſtmodo creduntur ſpatio diſtantia longo
Tempora bis quini continuaſſe viri. Ovid. Faſt. lib. ii. ℣ 47, etc.

Plutarch ſeems not to have known any thing of *Numa's* adding a Day to the lunar Year of 354 Days, and thereby making it 355 Days, by a meer fooliſh Superſtition for odd Numbers. But as *Solinus*, *Cenſorinus*, and *Macrobius* agree that the Fact was ſo, we may depend upon it.

Numa knew that the lunar Year of 354 Days wanted eleven Days of the ſolar Year, which contained 365 Days: and therefore, to bring the lunar to a Correſpondence and Equation with the ſolar Year, he added an intercalary Month of twenty-two Days every other Year, which was inſerted after the Terminalia, or 23d Day of *February*, the laſt Month of the Year: and this was the (24) Beginning of Intercalations in the *Roman* Year.

This Intercalation would have kept the ſolar and lunar Year very near to the ſame cardinal Points of the Ecliptic, if *Numa* had not added a Day too much to his lunar Year, which made his intercalary Month two Days too long, and required a Subtraction of the ſuperfluous Days.

Numa could not but be ſenſible of this Error; and we may ſuppoſe that he corrected it by omitting the ſuperfluous Days in certain Periods, to prevent Confuſion. This is intimated in a very obſcure Paſſage of *Livy*, which is explained by *Macrobius*. *Livy* ſaies, that *Numa* ſo managed his Intercalations of the lunar Year as to bring it to agree with that of the Sun in the Space of twenty (25) four Years; which could

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And *Auſonius* is miſtaken in ſaying,

Unus erit tantum duodetriginta dierum,
Quem Numa præpoſito voluit ſuccedere Jano. Ecl. p. 196. ed. 12°. 1608.

Cicero likewiſe thought, that *February* was the laſt Month of the old Year, and followed *December*: which was after *Numa* began the Year with *January*. Sed menſem credo extremum anni, ut veteres, Februarium; ſed hic Decembrem ſequebatur, De Leg. lib. ii. ſect. 21. fin. edit. Daviſ.

(24) *Cicero* thought *Numa* made the firſt Intercalation; he ſaies, Diligenter habenda ratio intercalandi eſt: quod inſtitutum perite a Numa poſteriorum pontificum negligentia diſſolutum eſt, De Leg. lib. ii. ſect. 12. Daviſ.

(25) Ad curſum lunæ in duodecim menſes deſcribit (Numa) annum, quem (quia tricenos dies ſingulis menſibus luna non explet, deſuntque dies ſolido anno) qui ſolſtitiali circumagitur orbe, intercalares menſibus interpo-

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only be done by ſubtracting twenty-four Days every third Period of eight Years, or in the End of every twenty-fourth Year: ſo that as the *Greeks* in every octennial Cycle added three intercalary Months, firſt of 88 Days, and afterward of 90 Days; the *Romans* in every third octennial Cycle had at firſt no more than 64 Days, and afterward 66 Days, deducting 24 Days in the End of the 24th Year. *Macrobius* (26) ſuppoſes, that when the *Roman* intercalary Month was added,

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nendo ita diſpenſavit, ut vigeſimo quarto quoque anno ad metam eandem ſolis, unde orſi eſſent plenis annorum omnium ſpatiis dies congruerent, Hiſtor. lib. i. p. 30, 31. edit. 1573. *Gronovius* obſerves, that in the Paſſage of *Livy*, c. xix. it ſhould be read, intercalaribus menſibus interponendis; or elſe it may be read, intercalares menſes interponendo etc.

(26) Cum ergo Romani ex hac diſtributione Pompilii ad lunæ curſum, ſicut Græci, annum proprium computarent; neceſſario et intercalarem menſem inſtituerunt more Græcorum. Nam et Græci, cum animadverterent temere ſe trecentis quinquaginta quatuor diebus ordinaſſe annum; quoniam appareret de ſolis curſu, qui trecentis ſexaginta quinque diebus et quadrante Zodiacum conficit, deeſſe anno ſuo undecim dies et quadrantem, interkalares ſtata ratione commenti ſunt, ita ut octavo quoque anno nonaginta dies, ex quibus tres menſes tricenûm dierum compoſuerunt, interkalarent. Id Græci fecerunt, quoniam erat operoſum atque difficile omnibus annis undecim dies et quadrantem interkalare. Itaque maluerunt hunc numerum octies multiplicare et nonaginta dies, qui naſcuntur ſi quadrans cum diebus undecim octies componatur, inſerere in tres menſes, ut diximus, diſtribuendos. Hos dies ὑπερβαίνοντας, menſes vero ἐμβολίμους appellitabant. Hunc ergo ordinem Romanis quoque imitari placuit. Sed fruſtra, quippe fugit eos unum diem, ſicut ſupra admonuimus, additum *a ſe* ad Græcum numerum in honorem imparis numeri. [the common and later Editions read *eſſe* inſtead of *a ſe*, which latter is evidently the true Reading; and is the Reading of the old Edition A. D. 1524.] ea re per octennium convenire numerus atque ordo non poterat. Sed nondum hoc errore comperto per octo annos nonaginta quaſi ſuperfundendos Græcorum exemplo computabant dies; alterniſque annis binos et vicenos, alternis ternos et vicenos interkalares expenſabant interkalationibus quatuor. Sed octavo quoque anno interkalantes octo affluebant dies ex ſingulis; quibus vertentis anni numerum apud Romanos ſupra Græcum abundaſſe jam diximus. Hoc quoque errore jam cognito, hæc ſpecies emendationis inducta eſt. Tertio quoque octennio ita interkalandos diſpenſabant dies, ut non nonaginta, ſed ſexaginta ſex interkalarent, compenſatis viginti et quatuor diebus pro illis qui per totidem annos ſupra Græcorum numerum creverant. Saturnal. lib. i. c. 13. p. 175, 176.

the *Greeks* and *Romans* both knew that the ſolar Year contained 365 Days and a quarter, which made a Difference of eleven Days and a quarter between that and the lunar Year. Theſe the *Romans*, he ſuppoſes, doubled, ſo as every ſecond Year to intercalate a Month, alternately of 22 and 23 Days; and thereby in eight Years intercalated 90 Days, as the *Greeks* did: but having a Day more in their lunar Year than the *Greeks* had, they were forced at the End of the third octennial Cycle, or twenty-fourth Year, to deduct twenty-four Days; and ſo in every third Cycle had no more than ſixty-ſix Days, when the *Greeks* had ninety. This may ſerve to explain the Paſſage of *Livy*. But *Macrobius* muſt be greatly miſtaken, if he thought that in the Reign of *Numa* either the *Greeks* or *Romans* had diſcovered the ſolar Year to contain 365 Days and a quarter, which was not known till *Eudoxus* brought it out of *Egypt* into *Greece*, above three Centuries after the Death of *Numa*. Till this Year was known at *Rome*, the alternate intercalary Month of twenty-three Days was not uſed: nor had the *Greeks* in their octennial Cycles precedent to it any more than 88 Days in their three intercalary Months.

Solinus, contrary to the Account of *Macrobius*, and alſo of *Cenſorinus* (27) writes, that when the *Romans* found that the ſolar Year had 365 Days and a quarter, they added *ten Days and a quarter*, to bring their lunar Year of 355 Days to the Courſe of the Sun. By which Account the intercalary Month every other Year had no more than twenty and twenty-one Days alternately, which is a groſs Error.

Numa having divided the Year into twelve Months, erected at the *Janiculum* the δωδεκάβωμον, or twelve Altars, in honour of *Janus* (28), and to repreſent the twelve Months with their tutelar Deities. And as *Janus* with two Faces repreſented the Sun, and the old and new Year, he was figured in a Statue holding the (29) numeral Note of 300 in his right Hand, and of 65 in his left Hand, to ſhew the Days of the ſolar Year. The Year of *Numa* continued without Alteration till the Year before *Chriſt* 452, when the *Decemviri*, who were created this Year, according to the Account of *Livy* and *Dionyſius* of *Halicarnaſſus*, changed, as *Ovid* ſaies was the general Belief, the Order of the Months, and placed *February* next after *January*, by which Poſition of the Months *March* fell in the Spring, as it did in the Year of *Romulus*; and this Order continued till the Time of *Julius Cæſar*, and ever after.

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(27) P. 4.

(28) *Poſtellus* ſaies; Antiquitas illi (Jano) aram δωδεκάβωμον, i. e. 12 altarium poſuit ad Janiculum, De Etruriæ orig. p. 244. *Macrobius* ſaies, that *Janus* was called *Junonium*; quaſi non ſolum menſis Januarii, ſed omnium menſium ingreſſus tenentem, in ditione autem Junonis ſunt omnes Calendæ. Unde et Varro, libro quinto Rerum divinarum, ſcribit Jano duodecim aras pro totidem menſibus dedicatas, Saturnal. lib. i. p. 159.

The ſolar Year only of 365 Days was uſed in *Greece* till the Time of *Thales* and *Solon*, who had both been in *Egypt*, and inſtructed by the Prieſts (30) there: from whence it is probable they brought the Length of the lunar Year and the exacteſt Diviſion of the Months into twenty-nine and thirty Days (31) alternately, which before were all of thirty Days. *Solon* (32) perſuaded the *Athenians* to compute their Days and Months by the Courſe of the Moon, and to uſe his corrected lunar Year, which was alſo (probably by his means) commanded by the Oracles. The lunar Year of *Solon* being eſtabliſhed both by the (33) Laws and Oracles, various Cycles were afterward invented to bring it to an Equation with the ſolar Year by intercalary Months, which were neceſſary to complete the true Year, which was always reckoned by the Courſe of the Sun. Theſe intercalary Months, or Days, were added in various Periods: firſt at the End of *two Years*, then every four Years: after theſe ſucceeded Cycles of eight, twelve, and nineteen Years, *etc.* (34). All theſe Cycles and Intercalations aroſe from the Uſe of lunar Years, in order to extend them to the Length of the ſolar, and make them both correſpond with each other: and therefore it is probable, that the *Romans* had no ſettled Intercalations (except only of the laſt five Days of the ſolar, or luniſolar Year) before *Numa* diſcovered the Length of the lunar Year, and its Anomaly from the ſolar; nor the *Greeks*, at leaſt the *Athenians*, before the Time of *Thales* and *Solon*. For as the ancient *Egyptians* and *Chaldæans*, who uſed the ſolar Year only, had no Intercalations, excepting only five intercalary Days, to complete the ſolar Year, added at the End of it; ſo for the ſame Reaſon the *Greeks* and *Romans* uſed none other, at leaſt no fixed or regular ones, till the lunar Year was corrected, and made the civil Year, and eſtabliſhed by their Laws. This Matter has not been rightly and accurately conſidered by the greateſt Chronologers, who have treated at large of the ancient Cycles and Intercalations, as *Scaliger*, *Petavius*, *Uſher*; nor even by Mr. *Dodwell*, who has wrote moſt fully about them; and whoſe learned Book of the ancient *Greek* and *Roman* Cycles contains many Errors.

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(29) Janus Geminus a Numa rege dicatus, qui pacis bellique argumento colitur, digitis ita figuratis ut trecentorum ſexaginta quinque dierum nota per ſignificationem anni temporis et ævi ſe Deum indicaret, Plin. Nat. Hiſt. lib. xxxiv. c. 7. edit. Frob. 1549. Janum quidam ſolem demonſtrari volunt; et ideo geminum quaſi utriuſque januæ cœleſtis potentem, qui exoriens aperiat diem, occidens claudat — inde et ſimulacrum ejus plerunque fingitur manu dextera trecentorum, et ſiniſtra ſexaginta et quinque numerum retinens, ad demonſtrandam anni dimenſionem, quæ præcipua eſt ſolis poteſtas, Macrob. Saturn. lib. i. c. 9. *Pontanus* (in the Edition of *Macrobius*, Lond. 1694.) would have *quinquaginta* inſtead of *ſexaginta* read in the Paſſage above, to make *Macrobius* ſpeak of the lunar Year of *Numa*, though he is evidently ſpeaking of the ſolar. And *Pliny* ſpeaks of the ſame Year in the Place before-cited, and the Copy of *Pontanus* had corruptly *quinquaginta* inſtead of *ſexaginta*, as the Edition 1549 rightly has it. *Suidas* voce Ἰανουάριος has the ſame Number. Οἱ δὲ πλάττουσιν αὐτὸν (i. e. Janum) ἐν τῇ δεξιᾷ χειρὶ τʹ. (i. e. 300) τῇ δὲ ἀριστερᾷ ξεʹ (65) κατέχοντα, ὥσπερ τὸν ἐνιαυτόν. *Harduin*, from his MSS. of *Pliny*, has put in his Text *quinquaginta* inſtead of *ſexaginta*, as if he was denoting the lunar Year, and not the *ſolar*, whereas *Numa* by the emblematical Statue of *Janus* repreſented the ſolar Year, as *Macrobius* tells us. And whereas *Harduin* pretends, that all the Editions before that of *Manutius* 1559, had *quinquaginta*, which *Manutius* changed to *ſexaginta*, he might have ſeen that the more ancient Edition of *Sigiſmundus Gelenius Froben.* 1549. has, from ancient Manuſcripts, *ſexaginta*, and that he condemns very juſtly the Reading *quinquaginta*. In the phyſical Theology of the *Romans* *Janus* repreſented the *Sun*; and it would have been abſurd to make his Image hold in the Hands a numeral Repreſentation of the *lunar* Year. So that the learned *Harduin* is groſsly miſtaken; and the true Reading of *Pliny* is 365, and not 355.

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(30) Plut. de Iſid. et Oſir. p. 354. See Gaz. de menſ. p. 292.
(31) Plut. in vit. Solon. Diog. Laert. in Solon.
(32) Diog. Laert. ibid.
(33) Gemin. Element. Aſtron. c. vi.
(34) Cenſorin. De die natal. c. xviii.

But the *Chineſe* Annals afford a remarkable Example of the great Accuracy of their aſtronomical Obſervations in the moſt early Times. The moſt famous *Chineſe* Emperor *Yau*, who began to reign in the forty-firſt Year of the firſt *Chineſe* Sexagenary Cycle, and in the Year before *Chriſt* 2338, about the 70th Year of his Reign, and the Year before *Chriſt* 2269, ſet himſelf to reform the Calendar, and to correct the lunar Year, and by proper Intercalations to reduce it to an Agreement with the ſolar Year. For this purpoſe he uſed the Aſſiſtance of two able Aſtronomers called *Hi* and *Ho*. The twelve lunar Months, which before were reckoned each to conſiſt of 30 Days, he ordered to be computed alternately at 30 and 29 Days: and by ſeven intercalary Months in the Space of 19 Years, he (35) adjuſted the lunar to the ſolar Year of 365 Days. This is a ſurprizing Exactneſs in Aſtronomy for thoſe early Times, which precede the Reign of the firſt *Egyptian* King *Oſiris* by above thirty Years, in which the famous *Hermes* lived, and is ſuppoſed to have firſt diſcovered the Length of the ſolar Year: and the oldeſt *Chaldæan* aſtronomical Obſervations which we have any Account of, are later about the ſame Term of Years. Therefore the *Chineſe* Account would appear incredible, if it was not known that the firſt Kings of *China* were great Encouragers of the Study of Aſtronomy; and that the above Relation is recorded in their moſt ancient and authentic Book *Xu-Kim*, which the *Chineſe* believe to be far older than any Book now extant; the former Parts of it being wrote about the Year before *Chriſt* 2188, which was before the Birth of *Abraham*.

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(35) Aſtronomis *Ho* et *Hi* adjutoribus ordinat 12 lunares menſes, ſex 30 dierum et totidem 29, quin et intercalares menſes, qui intra annos 19 ſepties recurrunt. Couplet. Monarch. Sin. Tab. Chronolog. p. 3. As the Knowledge of the Length of the ſolar and lunar Periods depended on long and diligent Obſervations, and not on Calculations; we may ſuppoſe, that the *Chineſe*, who from the Beginning were ſtrongly addicted to aſtronomical Obſervations, might be the firſt who diſcovered theſe Periods; or diſcovered them as ſoon as the *Egyptians* and *Chaldæans*.

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But to proceed to ſome further Conſiderations on the ſolar Year.

As it is probable, that the *Egyptians*, having the Advantage of a conſtantly clear Sky, did firſt by their Obſervations of the Heliacal Riſings and Settings of the fixed Stars (36) form the celeſtial Sphere, and divide the Zodiac into twelve Signs, each of 30 Parts, and the whole into 360 Parts; ſo all Hiſtorians agree, that they were the firſt who found out that the ſolar tropical Year had 365 Days. But it cannot certainly be known when this Year was diſcovered. The mythological Story in *Plutarch* makes it as old as *Hermes* and *Oſiris*: and it might poſſibly be ſo old. But if this Year was firſt inſerted in the *Egyptian* Calendar in the Reign of *Aſeth*, the ſixth Shepherd-King, who began to reign in the Year before *Chriſt* 1772, as *Syncellus* (37) writes, it was more probably diſcovered about that Time. *Diodorus Siculus* relates from *Hecatæus*, an ancient *Greek* Hiſtorian, (who flouriſhed in the Reign of *Ptolemy*, Son of *Lagus*, and about the Year before *Chriſt* 300, and wrote an *Egyptian* Hiſtory) that upon the Sepulchre of *Oſimanduas*, one of the ancient Kings of *Egypt* (38), *was fixed a golden Circle of the Thickneſs of a Cubit, and in Compaſs* 365 *Cubits, on which the Days of the Year were inſcribed, and divided into each a Cubit, with the Heliacal Riſings and Settings of the Stars, and the aſtrological Obſervations made from them. This Circle was related to have been carried away by* Cambyſes, *when he conquered* Egypt.

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(36) Ægyptiorum retro majores, quos conſtat primos omnium cœlum ſcrutari et metiri auſos, poſtquam perpetuæ apud ſe ſerenitatis obſequio cœlum ſemper ſuſpectu libero intuentes deprehenderunt, etc. Macrob. in Somn. Scip. lib. i. c. 21. p. 75. And he there deſcribes the manner of their forming the Aſteriſms. See Theon. Comment. ad Ptolem. lib. v. συνταξ. μεγ. and Theod. Gaz. de menſ. apud Petav. Uranol. p. 292, 293. alſo Dionyſ. Perieg. ℣ 236, 237.

(37) Chronograph. p. 123.

(38) Επὶ δὲ τοῦ μνήματος [Οσυμανδύου] κύκλον χρυσοῦν ὑπάρχειν τριακοσίων καὶ ἐξήκοντα καὶ πέντε πηχῶν τὴν περίμετρον· τὸ δὲ πάχος πηχυαῖον. ἐπιγεγράφθαι δὲ καὶ διῃρῆσθαι καθ' ἕκαστον πῆχυν τὰς ἡμέρας τοῦ ἐνιαυτοῦ, παραγεγραμμένων τῶν κατὰ φύσιν γινομένων τοῖς ἄστροις ἀνατολῶν τε καὶ δύσεων, καὶ τῶν διὰ ταύτας ἀποτελουμένων ἐπισημασιῶν κατὰ τοὺς Αἰγυπτίους ἀστρολόγους. τοῦτον δὲ τὸν κύκλον ὑπὸ Καμβύσου καὶ Περσῶν ἔφασαν σεσυλῆσθαι καθ' οὓς χρόνους ἐκράτησεν Αἰγύπτου. lib. i. p. 59. That this Se-

The *Greeks* in *Egypt* repreſented the Number of the Days of the Year by the *Greek* Name of the (39) *Nile*, viz.

Ν	50
Ε	05
Ι	10
Λ	30
Ο	70
Σ	200
	365

The *Attic* and other *Greeks* repreſented this Year in their *Daphnephoria* (40) by 365 Garlands of Flowers, which were carried about in honour of *Apollo*, who denoted the Sun.

The *Perſian* (41) *Magi* in their Proceſſions were attended by 365 Youths in ſcarlet Veſts, to ſignify the Number of the Days of the Year. The *Perſians* received this Year from the *Medes*, and the *Medes* received it from the *Chaldæans*, and it was the ſame with the Year of the Æra of *Nabonaſar*.

Having proceeded ſo far in the progreſſive Knowledge of the Ancients concerning the ſolar and lunar Year; before I go further, I ſhall ſhew the true Order and Epochs of the ſeveral Sorts of *Græcian* Years. It is of no Moment to conſider the various Situations of the Months in different Ages; but only the cardinal Points to which the Beginning of the Years were originally fixed as near as could be obſerved, and their Correſpondence to the Months of the *Julian* Year.

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pulchre of *Oſymanduas*, or *Oſymandes*, was really the Sepulchre of *Seſoſtris*, is ſhewn in a Diſcourſe upon it, at the End of the *Egyptian* Antiquities.

(39) Heliodor. Hiſt. Æthiop. lib. ix. p. 444. Euſtath. ad Dionyſ. Perieget. ỷ 224.

(40) Βούλεται δ' αὐτοῖς ἡ μὲν ἀνωτάτω σφαῖρα τὸν ἥλιον, ᾧ καὶ τὸν Ἀπόλλωνα ἀναφέρουσιν.—τὰ δέ γε στέμματα τὸν ἐνιαύσιον δρόμον· καὶ γὰρ καὶ τξέ [365] ποιοῦσιν αὐτά. Procli Chreſtom. apud Phot. Bibliothec. p. 989.

(41) Magos trecenti ex ſexaginta quinque juvenes ſequebantur puniceis amiculis velati, diebus totius anni pares numero: quippe Perſis quoque in totidem dies deſcriptus eſt annus. Q. Curt. lib. iii.

I have proved in the preceding Part of this Work, that the *Attic* ſolar Year commenced at or near to the Summer Tropic, which is now the 10th of *June*, in the Month called *Hecatombæon*, which originally fell about the 26th of *July*; and I have allowed that the lunar Year of *Solon* commenced at the Winter Tropic, now the 10th of *December*, but originally about the 12th of *January*. The other *Græcian* Years, *i. e.* the *Macedonian* and *Syro-Macedonian* began at the autumnal Equinox, now the 11th of *September*.

Attic *ſolar Year before* Thales *and* Solon.

Months reckoned from the Summer Tropic.

1	*Hecatombæon* — —	*June*
2	*Metageitnion* — —	*July*
3	*Boëdromion* — —	*Auguſt*

Months reckoned from the Autumnal Equinox.

4	*Mæmacterion* —	*September*
5	*Pyanepſion* —	*October*
6	*Poſideon* —	*November*

Months reckoned from the Winter Tropic.

7	*Gamelion* — —	*December*
8	*Antheſterion* —	*January*
9	*Elaphebolion* —	*February*

Months reckoned from the Vernal Equinox.

10	*Munychion* — —	*March*
11	*Thargelion* — —	*April*
12	*Scirrophorion* — —	*May.*

Attic *lunar Year of* Thales *and* Solon.

Began in the Winter Solſtice.

		Days
1	*Gamelion* — —	30
2	*Antheſterion* — —	29
3	*Elaphebolion* — —	30
4	*Munychion* — —	29
5	*Thargelion* — —	30
6	*Scirrophorion* — —	29
7	*Hecatombæon* — —	30
8	*Metageitnion* — —	29
9	*Boëdromion* — —	30
10	*Mæmacterion* — —	29
11	*Pyanepſion* — —	30
12	*Poſideon* — —	29
	Total	354

In the intercalary Years a ſecond *Poſideon* was added, to bring the lunar Year to the Courſe of the Sun.

The *Greek* ſolar Year was equable, and conſiſted of equal Months, each having thirty Days; and five intercalary Days were added after the laſt Month to make the whole Year 365 Days. The lunar Year at firſt was intercalated at the End of every other Year with a ſecond *Poſideon* of twenty-two Days: and when the ſolar Year was found to have 365 Days and a Quarter, the fourth lunar Year was intercalated with a ſecond *Poſideon* of twenty-three Days. Afterward the *Greeks*, not liking theſe imperfect intercalary Months, doubled them, and made three perfect Months of thirty Days each, which they added at the End of the third, fifth, and eighth Year of their octennial Cycle.

The learned Mr. *Dodwell* (42) has ſtrangely miſrepreſented the old *Attic* ſolar Years before ſet down, by making it commence in *Gamelion* at the Winter Solſtice; and alſo by giving thirty-one Days to the firſt five Months, and likewiſe ſuppoſing a Day to be added every fourth Year to the ſixth Month. All this is mere Conjecture and Fiction in this learned Chronologer, and is directly contrary to all ancient Evidence, to *Herodotus*, *Geminus*, and all ancient Aſtronomers: nor was ſuch a Year ever known to ſubſiſt.

Galen tells us (43), that the *Macedonian* Month *Dius*, with which the Year began, commenced at the autumnal Equinox; and the Month *Peritius* three Months after at the Winter Tropic; and that *Artemiſius* commenced at the vernal Equinox; and *Loüs* at the Summer Tropic: and that the Equinoxes and Tropics were placed by the *Macedonians* on the firſt Days of theſe Months. And this, as he adds, was the Kalendar of the *Macedonians* in *Greece*, and of the *Aſiatick* Cities ſubject to the *Macedonians*. Therefore this Year was uſed by the *Greeks* in leſſer *Aſia*, at *Epheſus*, etc. and alſo in *Chaldæa* and *Babylonia*, as *Ptolemy* obſerves in his *Almageſt*.

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(42) De vet. Cycl. Diſſert. iii. ſect. 21. Tabul. Attic. p. 700.

(43) Ἐὰν προμαθῇ τὸ κατὰ τὴν ἀρχὴν τοῦ Δίου μηνὸς καὶ Φθινοπώρου γίνεσθαι ἰσημερίαν, εἴσεται [non οἴσεται, ut male edit.] τὴν μὲν χειμερινὴν τροπὴν ὡς μετὰ τρεῖς μῆνας ἐσομένην ἐν ἀρχῇ τοῦ καθ' αὐτοὺς Περιτίου μηνὸς [male edit. ἑαυτὸν et περάτος] τούτῳ γὰρ σημαίνει κατὰ Μακεδόνας· τὴν δὲ ἐαρινὴν ἰσημερίαν Ἀρτεμισίου, καθάπερ γε καὶ τὴν θερινὴν (τροπὴν) τοῦ Λώου· κατὰ γὰρ τὰς ἀρχὰς τῶν εἰρημένων μηνῶν αὗται ἰσημερίαι καὶ αἱ τροπαὶ γίνονται κατὰ Μακεδόνας, Comment. i. in lib. i. Hippoc. Epidem. p. 347. edit. Baſil. 1538.

A Dia-

A Diagram *of the* Macedonian *and* Aſiatic *ſolar Year.*

			Days
1	*Dius*	*September*	30
2	*Apellæus*	*October*	30
3	*Audinæus*	*November*	30
4	*Peritius*	*December*	30
5	*Dyſtrus*	*January*	30
6	*Xanthicus*	*February*	30
7	*Artemiſius*	*March*	30
8	*Dæſius*	*April*	30
9	*Panemus*	*May*	30
10	*Loüs*	*June*	30
11	*Gorpiæus*	*July*	30
12	*Hyperberetæus*	*Auguſt*	30
	Five intercalary Days		365
	And in the fourth Year ſix intercalary Days		366

The Beginning of theſe Months was fixed to the cardinal Points of the Year: and after the Reception of the *Roman Julian* Kalendar, the cardinal Points were placed in the eighth of the Kalends of *October*, *January*, *April*, and *July*; ſo they fell on the 24th of *September*, the 25th of *December*; the 25th of *March*, and 24th of *June*. *Gaza* (44) from *Simplicius* tells us, that the *Aſiatic (Macedonian)* Year began the autumnal Equinox, agreeably to *Galen* before-cited; and the *Syro-Macedonian* Year began at the ſame Seaſon. But then the *Macedonians* in *Syria*, *Phœnicia*, *Judæa*, etc. who were called *Syro-Macedonians*, placed all the Months later by the Space of one Month, and began their Year with the laſt *Aſiatic Macedonian* Month. *Dius*, as *Joſephus* tells us [Antiq. lib. i. c. 3.] anſwered to the ſecond Month of the

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(44) Ἃς δὲ ἡμεῖς ποιούμεθα ἀρχὰς ἐνιαυτοῦ μὲν περὶ θερινὰς τροπὰς, ὡς Ἀθηναῖοι· ἢ περὶ μετοπωρινὰς, ὡς οἱ περὶ τὴν νῦν καλουμένην Ἀσίαν· (*i. e.* Macedones Aſiatici) ἢ περὶ χειμερινὰς, ὡς Ῥωμαῖοι· ἢ περὶ ἐαρινὰς, ὡς Ἄραβες καὶ Δαμασκηνοί. Ex. lib. v. Phyſ. Ariſtot. apud Petav. Uranol. p. 284.

Jews, called *Marſuan*, or *Marcheſuan*, which was the ſecond Month after the autumnal Equinox, correſponding to the *Roman October*: and *Niſan*, the firſt Month of the new *Jewiſh* Year, anſwered to the *Syro-Macedonian* Month *Xanthicus*, or *March*, which correſponded to *February* in the *Macedonian* Calendar, and was the Month preceding the vernal Equinox: and agreeably hereto *Joſephus* ſpeaks of other *Syro-Macedonian* Months. So that in the *Syro-Macedonian* Calendar the autumnal Equinox was fixed to the Month called *Hyperberetæus*, which was the laſt Month anſwering to *Auguſt* in the *Macedonian* and *Aſiatic Greek* Year.

A Diagram *of the* Syro-Macedonian *Year*.

1	*Hyperberetæus*	*September.*
2	*Dius*	*October.*
3	*Apellæus*	*November.*
4	*Audinæus*	*December.*
5	*Peritius*	*January.*
6	*Dyſtrus*	*February.*
7	*Xanthicus*	*March.*
8	*Artemiſius*	*April.*
9	*Dæſius*	*May.*
10	*Panemus*	*June.*
11	*Loüs*	*July.*
12	*Gorpiæus*	*Auguſt.*

The Months muſt have ſtood as above; for the Year began at the autumnal Equinox, and *Hyperberetæus* was the firſt Month of the Year. *Epiphanius* [*Hæreſ.* 51.] calls *Audynæus*, *January*; and *Dius*, *November*; and *Euagrius*, [Eccleſ. Hiſt. lib. iv.] calls *Gorpiæus*, *September*; [cap. iv.] and *Artemiſius*, *May*; [cap. v.] and *Loüs*, *Auguſt*; and *Xanthicus*, *April*; [cap. ix.] not that the *Syro-Macedonian* Months

(45) Doct. temp. lib. i. c. 29. p. 75. See Uſſer. de Aſian. an. ſolar. p. 7—12. and p. 55. Cardinal Noris De an. Syro-Macedon. p. 22. Bevereg. Chronol. lib. i. p. 53. Dodwell. De vet. Cyc. p. 838, 839.

commenced in theſe *Roman* Months, but only very near them, and contained the greateſt Part of them; becauſe they commenced on the 24th or 25th of the ſeveral *Roman* Months. This eaſily reconciles the ſeeming Difficulties: and *Petavius* (45) is, I think, plainly miſtaken in making the *Syro-Macedonian* Year commence in the *Roman October*; and ſo placing the Beginning of *Audynæus* in the *Roman January*; and the reſt of the Mouths according to this Diſpoſition. The *Damaſcenes* and *Arabians* uſed the *Macedonian* Months, but their Year commenced at the vernal Equinox; as *Gaza* (46) from *Simplicius* acquaints us.

It is uncertain when the *Egyptians* firſt diſcovered that the ſolar Year was longer than 365 Days by ſix Hours, or a Quarter of a Day, as they reckoned it. This Year was known long before the *Æra* of *Nabonaſar*, which commenced in the Year before *Chriſt* 747, for in that Year the *Thoth*, or firſt Day of the Year, was on the 26th of *February* of the old *Roman* Year; and thirty-three Days and five Hours before the vernal Equinox, according to the Sun's mean Motion, by Sir *Iſaac Newton's* Computation. "Reckoning, ſaies he (47), that the Year "of 365 Days wants five Hours and forty-nine Minutes of the "equinoctial Year, the Beginnining of this Year will move backwards "thirty and three Days and five Hours in 137 Years: and by Conſe"quence this Year began at firſt in *Egypt* upon the vernal Equinox, "according to the Sun's mean Motion, 137 Years before the Æra of "*Nabonaſſar* began." This was in the Year before *Chriſt* 884. This Year might have begun in *Chaldæa* about the Time mentioned by Sir *Iſaac Newton*, had it at firſt begun in *Chaldæa*, and been the Year of the *Ptolemaic* Canon. But it could not then begin in *Egypt*, the *Egyptians* having no Year which began at the vernal Equinox. Their oldeſt Year began at the autumnal Equinox; and their Sothiac or canicular Year commenced at the Heliacal Riſing of the Dog-ſtar, about the Summer Tropic. Sir *Iſaac* did not conſider that the Year of the *Ptolemaic* Canon was not the *Chaldæan* Year, but the *Egyptian* canicular

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(46) De menſ. p. 284. cited in the 44th Note.
(47) Chronolog. p. 80, 81.

Year adapted to the Æra of *Nabonaſar:* and ſo is to be reckoned not from the Spring, or vernal Equinox backward, but from the Heliacal Riſing of the Dog-ſtar, when that Year commenced. And further it appears, that the *Chaldæans* intercalated (as I obſerved above) the odd Quarter of a Day by a Month, in the Space of 120 Years: but the *Egyptians* uſed no Intercalations at all; ſo that the *Egyptian* and *Chaldæan* Years were not in all Reſpects the ſame as Sir *Iſaac Newton* ſuppoſes.

Clemens Alexandrinus (48) ſaies, the Sothiac (or canicular) Period did not commence till 345 Years after the *Exodus* of the *Iſraelites* from *Egypt*; *i. e.* in the Year before *Chriſt* 1248, according to the true Reckoning. So this Period, by the foregoing Computation, had run juſt 500 Years when the *Nabonaſarean* Æra commenced: and the *Egyptian* Year in that Time had gone back 125 Days; and ſo began on the firſt Day of *July*. And this was very near the Time when the new Moon of *Thoth*, and the coſmical Riſing of the Dog-ſtar, and the Summer Solſtice, all happened on the ſame Day, by the Computation of *Godfrey Vendeline:* for this eminent Aſtronomer obſerved, that, about the Year 1263 before the *Chriſtian* Æra, all the before-mentioned Coincidences happened on the fifth of *July* at *Heliopolis* in *Egypt*; when, as *Petavius* (49) calculated, the new Moon commenced *July* the 4th, at forty-ſix Minutes after the twelfth Hour, when the Sun was in twenty nine Degrees nineteen Minutes of *Gemini*; and the next Day, the 5th of *July*, was the Summer Solſtice; and the Dog-ſtar roſe coſmically with the Sun in the firſt Degree of *Cancer*, and the firſt Day of *Thoth* fell on the ſame Day. And to this *Vendeline* refers the Paſſage of *Porphyry*, ſpeaking of the coſmical Riſing of the *Sothis*, or Dog-ſtar, in the Beginning of *Cancer*.

Cenſorinus (50) ſaies, the Year in which he wrote his Book *De die natali* (which was *An. Dom.* 238.) was the hundredth Year of the preceding canicular Period; and ſo by his Computation this Period began 1321 or 1322 Years before the *Chriſtian* Æra.

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(48) Γίνεται ἡ ἔξοδος—πρὸ τῆς Σωθιακῆς περιόδου, ἐξελθόντος ἀπ' Αἰγύπτου Μωσέως ἔτεσι πρότερον τριακοσίοις τεσσαρακονταπέντε, Strom. i. p. 401.

(49) Auctar. op. de Doct. tempor. lib. ii. p. 77.

(50) Horum initia ſemper a primo die menſis ejus ſumuntur, cui apud Ægyptios nomen eſt Thoth: quique hoc anno fuit ante diem vii Kal Jul.

It began, he ſaies, on the 12th (or 13th as *Petavius* thinks) of the Calends of *Auguſt*, that is, the 20 or 21ſt of *July*; at which Time the new Moon of *Thoth*, and Heliacal Riſing of the Dog-ſtar happened in *Egypt*. And *Petavius* (51) obſerves, that in the firſt *Julian* Year the Dog-ſtar roſe Heliacally at *Alexandria* in the twenty-ſixth Degree and nine Minutes of *Cancer*, which fell out on the 20th of *July*; allowing a Degree to one Day. And in the 138th Year of the *Chriſtian* Æra, the Heliacal Riſing of the Dog-ſtar happened on the 20th Day of *July* in the Morning, the Sun being in the twenty-fifth Degree thirty-three Minutes of *Cancer*, at *Heliopolis* in *Egypt*; and the Dog-ſtar was then in the eighteenth Degree and ſixteen Minutes of *Gemini*; and its coſmical Riſing was at *Heliopolis*, in the twelfth Degree nine Minutes of *Cancer*, about the 4th or 5th of *July*. *Petavius* adds, that 1460 Years before this (*viz.* before *A. D.* 138.) it wonderfully happened, that the Dog-ſtar roſe Heliacally on the ſame Day (*viz.* on the 20th of *July*) 137 (rather 138) Years before the Deſtruction of *Troy* (*i. e.* in the Year before *Chriſt* 1322.) the Solſtice was then on the 5th of *July*, on which Day the Dog-ſtar roſe almoſt coſmically in the laſt Degree of *Gemini*; and it roſe Heliacally in the fourteenth Degree of *Cancer* and fifth Minute, on the 20th Day of *July*. *Petavius* is miſtaken in the Day of the Solſtice; for in the Year before *Chriſt* 1322 it was on the 22d Day of *July*, according to the Anticipation of the equinoctial Points, as I obſerved above near the Beginning of theſe Papers. So that the Solſtice and Heliacal Riſing of the Dog-ſtar very nearly coincided in the Year before *Chriſt* 1322.

And the ancient *Egyptians* having at firſt fixed the canicular Period to the Heliacal Riſing of the Dog-ſtar at or near the Summer Tropic,

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cum abhinc annos centum—iidem dies fuerint ante xii Kal. Aug. quo tempore ſolet Canicula in Ægypto facere exortum. Quare ſcire etiam licet, anni illius magni, qui, ut ſupra dictum eſt, et ſolaris et canicularis, et Dei annus vocatur, nunc agi vertentem annum centeſimum, De die nat. c. xxi. p. 129.

(51) Auctar. op. De doct. temp. lib. v. c. 6. p. 203.

and knowing nothing of the Preceſſion of the Equinoxes, they ſuppoſed it to riſe Heliacally on the ſame Day in every Period. The preceding Computation is confirmed by the *Ptolemaic* Canon, which is compoſed of *Egyptian* Years adapted to the Æra of *Nabonaſar*. The *Thoth* of the canicular Year, or Period, was at the Commencement of this Æra, on the 26th of *February*, in the Year before *Chriſt* 747, and therefore it had gone back from the 20th Day of *July*, when it roſe Heliacally very near the Summer Solſtice, in the Year before *Chriſt* 1322, one hundred and forty-four Days, which make 576 Years. Theſe 576 Years, carried up from the Year before *Chriſt* 747, begin in the Year before *Chriſt* 1322, or 1323, when the Dog-ſtar roſe Heliacally on the 20th of *July*, and very near the Summer Solſtice. So this aſtronomical Canon does remarkably agree with *Cenſorinus*, in fixing the Epoch of the *Sothiac* or *canicular* Period to the Year before *Chriſt* 1322, or 1323, and the 20th Day of *July*; and this was 271 Years after the *Iſraelites* went out of *Egypt*, and differs 74 Years from the Account of *Clemens Alexandrinus* given above.

The Prieſts of *Thebes* in *Egypt* claimed the Diſcovery of the complete ſolar Year of 365 Days and a quarter. *Diodorus* tells us, "that "the *Thebans* pretend themſelves to be the moſt ancient of Men; and "that Philoſophy and accurate Obſervations in Aſtronomy were firſt "made amongſt them: the Situation of their Country being advan"tageous for obſerving clearly the Heliacal Riſings and Settings of the "Stars. And that particularly they regulated the Months and the "Year. For they compute the Days by the Courſe of the Sun, and "not of the Moon, and give 30 Days to each Month, and add five "Days and a quarter to the twelve Months, by which they complete "the annual (52) Period." *Strabo* (53) adds to the Account of *Dio-*

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(52) Οἱ δὲ Θηβαῖοι φασὶν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων καὶ παρ' ἑαυτοῖς πρώτοις φιλοσοφίαν τε εὑρῆσθαι, καὶ τὴν ἐπ' ἀκριβὲς ἀστρολογίαν· ἅμα καὶ τῆς χώρας αὐτοῖς συνεργούσης πρὸς τὸ τηλαυγέστερον ὁρᾷν τὰς ἐπιτολάς τε καὶ δύσεις τῶν ἄστρων· ἰδίως τε καὶ τὰ περὶ τοὺς μῆνας αὐτοῖς καὶ τοὺς ἐνιαυτοὺς διατετάχθαι· τὰς γὰρ ἡμέρας οὐκ ἄγουσι κατὰ σελήνην, ἀλλὰ κατὰ τὸν ἥλιον, τριακονθημέρους μὲν τιθέμενοι τοὺς μῆνας, πέντε δὲ ἡμέρας καὶ τέταρτον τοῖς δώδεκα μησὶν ἐπάγουσι· καὶ τούτῳ τῷ τρόπῳ τὸν ἐνιαύσιον κύκλον ἀναπληροῦσιν, lib. i. p. 59.

(53) Λέγονται δὲ καὶ ἀστρονόμοι καὶ φιλόσοφοι μάλιστα οἱ ἐνταῦθα ἱερεῖς [i. e. Θηβαῖοι]

dorus, that *the Theban Aſtronomers, to complete the ſolar Year, formed a Period of as many whole Days and Years, as there were quarters of a Day in a Year*, (or in a Day.) *And they attribute all this ſort of Science to Hermes. Diodorus* means, that the *Egyptian* Prieſts in their Computations reckoned the complete ſolar Year to conſiſt of 365 Days and a quarter: but not that they intercalated the odd quarter.

Therefore the quadriennial Period mentioned by *Strabo*, (if there is not an Error in his Text) was not an *Egyptian* Cycle, but peculiar to the *Alexandrian Greeks* and *Romans*, and others, who uſed the *Auguſtan* Year. For it is certain, that the *Egyptians* never intercalated the odd ſix Hours, or made a Day of them, which was added at the End of every fourth Year; nor was any ſuch Intercalation known or uſed in *Egypt*, till the corrected *Julian* Year was, by Order of *Auguſtus*, received at *Alexandria*: and then it was only uſed by the *Greeks* and *Romans*; but not by the *Egyptians*, whoſe Religion would not permit them to uſe any Intercalation of their Year of 365 Days. Therefore, when *Horapollo* (54) ſaies, *that amongſt the Egyptians a Year was made of four Years*, he alludes to the *Julian Luſtrum*, and Biſſextile Year; and it might be called *a Year*, or *the Year of four Years*, becauſe in this Space or Period of four Years no Year was completed till the intercalary Day was added at the End of the fourth Year; this made the whole Period a Year of four completed Years. That the *Egyptians* never inter-

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τούτων δ' ἐστὶ καὶ τὸ τὰς ἡμέρας μὴ κατὰ σελήνην ἄγειν, ἀλλὰ κατὰ ἥλιον, τοῖς τριακονθημέροις δώδεκα μησὶν ἐπαγόντων πέντε ἡμέρας κατ' ἐνιαυτὸν ἕκαστον· εἰς δὲ τὴν ἐκπλήρωσιν τοῦ ὅλου ἐνιαυτοῦ ἐπιτρέχοντος μορίου τινὸς τῆς ἡμέρας, περίοδόν τινα συντιθέασιν ἐξ ὅλων ἡμερῶν καὶ ὅλων ἐνιαυτῶν τοσούτων ὅσα μόρια τὰ ἐπιτρέχοντα συνελθόντα ποιεῖ ἡμέραν. ἀνατιθέασι δὲ τῷ Ἑρμῇ πᾶσαν τὴν τοιαύτην σοφίαν. Geog. lib. xvii. p. 1171. In the laſt Paſſage I would read ποιεῖ ἐνιαυτὸν for ποιεῖ ἡμέραν, becauſe the canicular Period, of which, I think, *Strabo* ſpeaks, contained as many Years as there were Quarters of a Day in a Year, *i. e.* 1460 *Julian* Years. But if ἡμέραν be the true Reading, then he muſt mean a Period of *four Years*, which might be an *Egyptian Luſtrum*: but not a Period, or Cycle, made of the odd Quarters, which the *Egyptians* never intercalated.

(54) Τὸ δὲ ἔτος κατ' Αἰγυπτίους τεττάρων ἐνιαυτῶν. Hieroglyph. p. 186. edit. Pariſ. 1551.

calated their Year of 365 Days by collecting and adding the odd quarters, we have unqueſtionable Evidence.

Cenſorinus ſaies (55); "that the civil Year (of the *Egyptians)* has "only 365 Days, without any Intercalation. Therefore a Term of "four Years amongſt them is leſs by one Day than the natural Space "of that Period, [*i. e.* by the natural Courſe of the Sun.] And hence "it is, that in a Period of 1461 Years the Head of the Year returns "to the ſame Point of the Zodiac." *Cenſorinus* ſpeaks the Senſe of the old *Egyptians* before the Preceſſion of the Equinoxes and Tropics were known.

The ancient and learned Aſtronomer *Geminus* aſſures us, that the *Egyptian* Year was not intercalated, and ſhews the Reaſon of it. He ſaies (56); "the *Egyptians* neither reckon their Years by the Courſe of "the Sun, nor their Months and Days by the Courſe of the Moon. "For they chuſe to offer their Sacrifices to the Gods not at one and "the ſame Time of the Year, but in every Seaſon of the Year.——For "they compute in the Year 365 Days, *viz.* twelve Months of thirty "Days each Month, and add five intercalary Days: but they do not "intercalate the remaining quarter, for the Reaſon aforeſaid.——So "in four Years they have one Day leſs than the ſolar Year; and in the "Space of 1460 Years all their Feſtivals paſs through every Part of the

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(55) Eorum annus civilis ſolos habet dies 365, ſine ullo intercalari. Itaque quadriennium apud eos uno circiter die minus eſt quam naturale quadriennium: eoque fit ut anno 1461 ad idem revolvatur principium, De die Natal. c. xviii. p. 107. This ſhews, that the *Egyptians* let the odd quarter of a Day run back through every Part of the Year without Intercalation: and ſo the Year began in the ſame Point of the Ecliptic once in 1461 Years, as they reckoned.

(56) Οἱ μὲν γὰρ Αἰγύπτιοι—οὔτε τοὺς ἐνιαυτοὺς ἄγουσι καθ' ἥλιον οὔτε τοὺς μῆνας καὶ τὰς ἡμέρας κατὰ τὴν σελήνην. βούλονται γὰρ τὰς θυσίας τοῖς θεοῖς μὴ κατὰ τὸν αὐτὸν καιρὸν τοῦ ἐνιαυτοῦ γίνεσθαι, ἀλλὰ διὰ πασῶν τῶν τοῦ ἐνιαυτοῦ ὡρῶν διελθεῖν—ἄγουσι γὰρ τὸν ἐνιαυτὸν ἡμερῶν τριακοσίων ἑξήκοντα πέντε. δώδεκα γὰρ μῆνας ἄγουσι τριακονθημέρους, καὶ πέντε ἡμέρας ἐπάγουσι· τὸ δὲ $\frac{α}{δ}$ (i. e. τέταρτον) οὐκ ἐπάγουσι διὰ τὴν προειρημένην αἰτίαν.—ἐν γὰρ τοῖς δ' ἔτεσι μιᾷ ἡμέρᾳ ὑστεροῦσι παρὰ τὸν ἥλιον.—ἐν ἔτεσι χιλίοις τετρακοσίοις ἑξήκοντα ἅπασαν ἑορτὴν διελθεῖν δεῖ διὰ πασῶν τῶν τοῦ ἐνιαυτοῦ ὡρῶν, καὶ πάλιν ἀποκατασταθῆναι ἐπὶ τὸν αὐτὸν καιρὸν τοῦ ἔτους. Element. Aſtronom. c. vi. p. 33, 34.

" Year, and return to the ſame Place where they were at firſt." The learned Mathematician *Theo* (57) ſaies the ſame, *viz.* " that the *Greek*, " or *Alexandrian* Year conſiſted of 365 Days and a quarter, but the " *Egyptian* of 365 Days only. Whence it is evident, that in the " Space of four Years it is one Day before the *Alexandrian* Year; " and in 1460 Years gets before it 365 Days, *i. e.* one entire *Egyptian* Year."

Theſe Teſtimonies are an abundant Proof, that the *Egyptian* Year of 365 Days was never intercalated, though they knew that it was not a complete ſolar Year, and wanted by their Reckoning ſix Hours. And *Petavius* (58) has clearly ſhewn ſeveral Miſtakes of *Scaliger's* Account of the *Egyptian* Year. The *Egyptians* were ſo averſe to any Intercalation of their Year, that their Prieſts were bound under *an* (59) *Oath not to intercalate either Month or Day, which hereby would become a Feſtival,* [and make it unlucky, as intercalary Days were thought to be] *but only to reckon in the Year* 365 *Days, as had been ordained of old.* So that in the Tables of the *Egyptian* Aſtronomers every fifth Year began a Day ſooner than the ſolar Year, by the going back of the *Thoth*; and this was noted in them, and added in their Computations: but the civil Calendar had no more than 365 Days. And becauſe the odd quarter completed the ſolar Year, they (60) called the Year from it

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(57) Ἐπεὶ γὰρ ὁ καθ' Ἕλληνας ἤτοι κατ' Ἀλεξανδρέας ἀναδιδόμενος ἡμῖν ἐνιαυτὸς ἡμερῶν ἐστὶ τξέ $\frac{\alpha}{\delta}$ (365¼) ὁ δὲ κατ' Αἰγυπτίους, ὡς ἔφαμεν, τξέ μόνον· δῆλον ὡς ὅτι καὶ τέσσαρα ἔτη ἡμέραν μίαν προλαμβάνει τὸν κατ' Ἀλεξανδρέας· καὶ δὲ ͵αυξ' ἔτη, ἡμέρας τξέ· τελέσι κατ' Αἰγυπτίους ἐνιαυτὸν ἕνα. Apud Petav. Auctar. op. de Doct. Temp. lib. v. c. 3. ex MS. Theo.

(58) See Petav. Doct. Temp. lib. iii. c. 2. and c. ix. p. 267. and Scaliger. Emendat. Temp. lib. iii. de An. Ægypt. p. 194—198.

(59) Deducitur autem (Apis) a ſacerdote Iſidis in locum qui nominatur Adytos, et jurejurando adiguntur neque menſem neque diem intercalandum, quem in feſtum diem immutarent: ſed 365 dies peracturos, ſicut inſtitutum eſt ab antiquis, Petav. Doct. Temp. lib. iii. c. 9. p. 267. ex Schol. Arat. citat. a Scalig.

(60) Ἔτος τὸ ἐνιστάμενον γράφοντες τέταρτον ἀρούρας γράφουσιν. ἐστὶ δὲ μέτρον γῆς ἡ ἄρουρα πηχῶν ἑκατόν. βουλόμενοί τε ἔτος εἰπεῖν, τέταρτον λέγουσιν, ἐπειδή φασι κατὰ τὴν ἀνατολὴν τοῦ ἄστρου τοῦ Σώθεως μέχρι τῆς ἄλλης ἀνατολῆς τέταρτον ἡμέρας προστίθεσθαι, ὡς εἶναι τὸ ἔτος τοῦ θεοῦ [i. e. Solis] τριακοσίων ἑξήκοντα πέντε ἡμερῶν [adde

Tetarton, (*i. e.* a Quarter) and ſymbolically repreſented it by the fourth Part of an *Arura*, or by 25 Cubits.

How the *Chaldæans* uſed the Year of 365 Days and a quarter is not certainly known. It has been generally (61) thought, that the Year of the Æra of *Nabonaſar* was the ſame with the *Egyptian*, and that the odd quarter was not intercalated in the *Chaldæan* Year, and *Median* and *Perſian* derived from it. But this Opinion has no ancient Evidence to ſupport it, and is only founded on the Suppoſition of the *Ptolemaic* Canon and Conſtructions being ſettled by that Year: whereas it is plain, as I have before obſerved, that *Ptolemy* uſed only the *Egyptian* unintercalated Year, which he adapted to that fixed Æra. And the Canicular Period, or Cycle of 1461 Years without any Intercalation of the odd quarter, is related as being peculiar to the *Egyptians*; and is never ſaid to be uſed by *Chaldæans*, *Perſians*, etc. by any ancient Writer. So that I incline to think, that theſe Nations always uſed Intercalations in their ſolar Year; and that they either added a Day at the End of every fourth Year, or, as the famous *Perſian* Writer (62) *Shah Cholgii* cited above, ſaies, they intercalated a Month in 120 Years. The Æra of *Nabonaſar* was conſtructed by *Chaldæan* Years only; though *Ptolemy* adapted it to the *Egyptian* Year, as the *Greek* Aſtronomers before him adapted it to the *Greek* Year: and no one ever thought

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καὶ τετάρτου] ὅθεν καὶ διὰ τετραετηρίδος περιττὴν ἡμέραν ἀριθμοῦσιν Αἰγύπτιοι. Horapol. Hieroglyph. v.

(61) In Epocha Gjemſhidea anni forma videtur fuiſſe duplex, ſcilicet, civilis, quam ante ſe inſtitutum invenerat Gjemſhid, et eccleſiaſtica, quam ipſe inſtituebat, facto 120 annis integri menſis Emboliſmo, ut feſta in priſtinas ſedes retraherentur. Alias enim abſque iſto Emboliſmo annus Perſicus civilis fuit vagus: ſcil. ejus initium fuit vagum per totum annum circuiens: et ejuſmodi anni vagi integra revolutio, ſeu ad idem initium reſtitutio, abſolvebatur 1460 annis, Hyde Hiſt. Relig. vet. Perſar. c. xiv. p. 184. See Golius ap. eund. p. 188. Apud Perſas in æra civili et aſtronomica, ut in ea Nabonaſſari, quam ſequebantur Ægyptii, anni caput ſine ulla reſtrictione vagabatur per totum annum in perpetuum; et cum eſſet tantum 365 dierum abſque conſideratione fractionum, ſingulis quatuor annis uno die regrediebatur, Ibid. p. 187.

(62) See Note 65 above, ex Hyde Hiſt. Relig. vet. Perſ. c. xvii. p. 204, 205. and Scalig. Emendat. Temp. lib. iii. p. 208, 209.

that the *Greek* ſolar Year agreed with the *Egyptian*, or was vague and free from Intercalations. And that the *Chaldæan* and *Nabonaſarean* Year was not the ſame with the *Egyptian*, we may infer with the greateſt Probability, becauſe *Ptolemy* every where in his *Almageſt* tells us, that his Computations were made by *Egyptian* Years; which he had no need to ſay whilſt he was uſing a *Chaldæan* Æra, if the *Egyptian* and *Chaldæan* Year had been the ſame. He therefore, no doubt, diſtinguiſhed the *Egyptian* from the *Chaldæan*, and knew they were different. This Obſervation I take to be right and true, though it has eſcaped the Notice of all our great Chronologers. The *Egyptian* Year of 365 Days and a quarter was thought to be the complete ſolar Year, though it exceeded the true natural Year by eleven Minutes: and it was indeed very exact to be diſcovered in ſuch early Times, when for want of Inſtruments Obſervations were much coarſer and more erroneous than they were in After-ages. The *Egyptians* dedicated the canicular Period to *Hermes*, and aſcribed the Diſcovery of it to him, to give it the greater Authority and Eſteem. When this Year was known to the *Chaldæans* we cannot tell. ' But the *Egyptians* kept it ſecret; and it was not known to the *Greeks*, when *Herodotus* was in *Egypt*: though they afterward diſcovered it to *Plato* and *Eudoxus*, who had ſtudied the *Egyptian* Philoſophy, one at *Heliopolis*, and the other at *Memphis*, many Years. *Plato* was inſtructed by (63) *Sechnuphis*, a Prieſt of *Heliopolis*, and *Eudoxus* by *Chonuphis*, a Prieſt of *Memphis*: and having, as is related (64), ſpent *thirteen* Years in *Egypt*, attending on the Prieſts, they at laſt diſcovered to them, that the Year comprehended a quarter of a Day more than 365 Days, which the *Greeks* hitherto were ignorant of. *Plato* and *Eudoxus* carried this Year into *Greece*; and then the *Greeks* intercalated a Day after every four Years, which was added to the five Days intercalated before at the End of the Year. *Eudoxus* alſo corrected the quadriennial Cycle, by adding alternately in four Years an intercalary Month of 22 and 23 Days; which from the *Greeks* was received by the *Romans*, who made a (65) ſecond *Merkedonius*, or intercalary Month of 23 Days every fourth Year. And *Eudoxus* formed an octennial Cycle, with three intercalary Months of 30 Days each added in the third, fifth, and eighth Year, to bring the lunar Year to the Courſe of the Sun.

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(63) Plutarch. De Iſid. et Oſir. p. 354. Clem. Alex. Strom. I. p. 356.

(64) Συνανέβη γὰρ δὴ τῷ Πλάτωνι ὁ Εὔδοξος δεῦρο (i. e. εἰς τὴν Αἴγυπτον) καὶ συνδιέτριψαν τοῖς ἱερεῦσιν ἐκεῖνοι ἐνταῦθα τρεισκαίδεκα ἔτη, ὡς εἴρηταί τισι· περιττοὺς γὰρ ὄντας κατὰ τὴν ἐπιστήμην τῶν οὐρανίων, μυστικοὺς δὲ καὶ δυσμεταδότας, τῷ χρόνῳ καὶ ταῖς θεραπείαις ἐξελιπάρησαν, ὥστε τινὰ τῶν θεωρημάτων ἱστορῆσαι· τὰ πολλὰ δὲ ἀπεκρύψαντο οἱ βάρβαροι. Οὗτοι δὲ τὰ ἐπιτρέχοντα τῆς ἡμέρας καὶ τῆς νυκτὸς μόρια ταῖς τριακοσίαις ἑξηκονταπέντε ἡμέραις εἰς τὴν ἐκπλήρωσιν τοῦ ἐνιαυσίου χρόνου παρέδοσαν· ἀλλ' ἠγνοεῖτο τέως ὁ ἐνιαυτὸς παρὰ τοῖς Ἕλλησιν. Strab. Geog. lib. xvii. p. 1159, 1160. See Gaz. de menſ. p. 293. But *Diogenes Laertius* ſaies, that *Eudoxus* ſtayed in *Egypt* no more than a Year and four Months, Vit. p. 235.

The *Chineſe* are thought to have found out that the Year conſiſts of 365 Days and ſomething leſs than ſix Hours, above two thouſand Years ago; as *Du Halde* (66) tells us from *Pere Gaubil*: and they ordered this Year ſo as to uſe no Intercalation at all. It conſiſted of 365 Days, 5 Hours, and 50 Minutes; and the learned (67) *Golius* and *Perſic* Writers tell us, that they divided it into 24 Months, or equal Parts, each of which was 15 Days, 5 Hours, 14 Minutes, and 14 Twenty-fourths of a Minute.

The Method of the *Greek* Intercalation, to reduce the lunar to the ſolar Year of 365 Days and a quarter, was to collect yearly eleven Days and a quarter, which in the Space of eight Years made 90 Days. Of theſe the *Greeks* formed three Months, which they added in the Courſe of eight Years, becauſe it was troubleſome to intercalate annually eleven Days and a quarter. Theſe three intercalary Months were not added all together, but in the End of the *third*, *fifth*, and *eighth* Year; ſo that in the Space of eight Years the Feſtivals returned, and Sacrifices were offered in the ſame Seaſons and Months of the Year (68). But the three intercalary Months of 30 Days each, added to the lunar Years, made them exceed the ſolar Year, becauſe they found the lunar Year had more than 354 Days: and ſo they corrected the *Octaëteris*, or Cycle of 8 Years, from Time to Time, by now and then (69) ſubducting a Day or two, which they called ἐξαιρέσιμοι, to make the Months and Days agree with the Courſe of the Sun and Moon.

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(65) Interkalarem menſem viginti duûm vel viginti trium dierum alternis annis addi placuiſſet, ut civilis annus ad naturalem exæquaretur. Cenſor. de die Nat. c. xx. Alternis annis binos et vicenos, alternis ternos et vicenos intercalares expenſabant, Macrob. Sat. lib. i. c. 13.

(66) Hiſt. of *China*, 3d Vol. 8vo. p. 82.

(67) Hyde Hiſt. Relig. vet. Perſ. c. 18.

(68) Gemin. Elem. Aſtronom. c. vi. p. 34—38.

Plutarch relates, that the *Athenians* (70) ſubducted the ſecond Day of their Month *Boëdromion (Auguſt)*, as being the Day on which the Gods contended for the Patronage of the Country of *Attica*, i. e. *Neptune* and *Minerva*.

The *Jews* (71), after they became ſubject to the *Greeks*, intercalated their lunar Year, as the *Greeks* did in their *Octaëteris*. But their eccleſiaſtical Year had other Intercalations on account of their Paſchal Feſtival.

The *Romans* imitated the *Greeks* by their alternate intercalary Months of 22 and 23 Days every four Years, which made 90 Days in eight Years: but having in their lunar Year 355 Days, they were forced to ſubtract 24 Days in every third octennial Period, or in 24 Years, to make their Year concur with the *Greek Octaëteris*. The *Roman* Year was left to the Management of their Pontifices, who groſsly neglected to make the proper Intercalations, and ſometimes wholly omitted them: and alſo, through Favour or Ill-will, intercalated more or fewer Days, to keep ſome longer in the public Offices, and to diſmiſs others the ſooner from them. This Partiality and Corruption had in time made ſuch Confuſion in the *Roman* Calendar, that *Julius Cæſar* reſolved to lay aſide the intercalary Months, and to reduce the Months to the Courſe of the Sun only, and to add an intercalary Day every fourth

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(69) Eſt conſuetudo Siculorum cæterorumque Græcorum, quod ſuos dies menſesque congruere volunt cum ſolis lunæque ratione; ut nonnunquam, ſi quid diſcrepet, eximant unum aliquem diem, aut ſummum biduum ex menſe, quos illi ἐξαιρεσίμους dies nominant. Item nonnunquam uno die longiorem menſem faciunt, aut biduo. Cicer. in Verrem, lib. ſecund. ſect. lii. p. 663. ἐμβολίμους δὲ μῆνας οὐκ ἄγουσιν, οὐδ' ἡμέρας ὑφαιροῦσι [Αἰγύπτιοι] καθάπερ οἱ πλεῖστοι τῶν Ἑλλήνων. Diod. Sic. l. i. p. 59.

(70) Sympoſ. lib. ix. p. 741.

(71) Ἕλληνες καὶ Ἰουδαῖοι τρεῖς μῆνας ἐμβολίμους ἔτεσιν ὀκτὼ παρεμβάλλουσιν. African. apud Euſeb. Demon. Evang. lib. viii. p. 390.

Year. *Julius Cæſar* found, that by the Omiſſion of the Intercalation, the (72) Seaſons had changed their Months; and the Winter Months were gone back into Autumn, and the autumnal into Summer, and the Summer Months into Spring, and the vernal Months into Winter. This appears from a Paſſage of *Cicero* (73), where he mentions the tempeſtuous Weather of the Equinox being about the End of *May*: whereby it appears that the Month of *May* was got into the Place of *March*, three Years before *Cæſar* began the Reformation of the *Roman* Calendar; and this further appears from *Cæſar's* inſerting three Months making ninety Days, in order to bring the Months forward to their proper Seaſons. Therefore, to reform this Confuſion, *Julius Cæſar*, being then ***Pontifex maximus***, uſed the Aſſiſtance of *Soſigenes* (74), an *Alexandrian* Aſtronomer, and other learned Mathematicians: and by adding two Months containing 67 Days, which were called the *firſt and ſecond intercalary Months*, as appears from (75) *Cicero*, and inſerted between *November* and *December*; and adding alſo the ſecond *Merkedonius*, or old intercalary Month of 23 Days, as *Cenſorinus* relates, to the lunar Months of 355 Days, he thereby formed a Year of fifteen Months, as *Suetonius* (76) obſerves, which contained 445 Days, and ended the laſt Day of *December* completed, or the firſt Day of *January* beginning, when *Cæſar* entered into his fourth Conſulſhip, as *Cenſorinus* (77) informs us; which was in the Year before *Chriſt* 45.

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(72) Tranſlata in ſacerdotes intercalandi poteſtate: qui plerumque gratificantes rationibus publicanorum pro libidine ſua ſubtrahebant tempora vel augebant—nonnunquam accidebat, ut menſes qui fuerant tranſacti hieme, modo æſtivum, modo autumnale tempus inciderent, Solin. p. 5. And *Suetonius* remarks to the like Purpoſe: Faſtos correxit (Jul. Cæſar) jampridem vitio pontificum per intercalandi licentiam adeo turbatos, ut neque meſſium feriæ æſtati, neque vindemiarum autumno competerent, Vit. Jul. Cæſ. c. xl. He means, that the *Feriæ*, or Vacation Time from public Buſineſs, in the Time of Harveſt and Vintage, did not fall into the Summer and autumnal Months.

(73) Ep. ad Attic. x. ſect. 17, 18.

(74) Plin. Hiſt. Nat. lib. xviii. c. 25.

(75) Ego idem tamen cum ad v Cal. *intercalares priores* rogatu fratrem tuorum veniſſem mane ad Cæſarem, Epiſt. ad Familiar. lib. vi. epiſt. 14. ad Ligarium. See the Notes of *Manutius* upon the Place.

(76) Quo autem magis in poſterum ex Calendis Januariis nobis temporum ratio congrueret, inter Novembrem ac Decembrem menſem interjecit duos alios; fuitque is annus quo hæc conſtituebantur xv menſium cum intercalario, qui ex conſuetudine eum annum inciderat, Vit. Jul. Cæſar. c. xl.

This was called the Year of Confuſion.

The laſt *Roman* Year of Confuſion conſiſting of fifteen Months, and 445 Days, in the Year before *Chriſt* 46, began on the firſt Day of *January*, and ended on the laſt Day of *December*, as follows, *viz.*

		Days	
1.	*January*	29	(commenced *October* 13th
2.	*February*	23	
3.	Intercalary *Merkedonius*	23	
	5 laſt Days of *February* added	5	
4.	*March*	31	
5.	*April*	29	
6.	*May*	31	
7.	*June*	29	
8.	*July*	31	
9.	*Auguſt*	29	
10.	*September*	29	
11.	*October*	31	
12.	*November*	29	
13.	Firſt Intercalary Month	34	
14.	Second Intercalary Month	33	
15.	*December*	29	
	Total	445	

Now 445 Days reckoned backward from the firſt of *January* by ſolar *Julian* Months, end in the 13 Day of *October* in the ſecond preceding Year: ſo the firſt Day of *January* was, in the Year preceding the reformed *Julian* Year, got into the Place of the 13th of *October*, when *Julius Cæſar* entered upon his third Conſulſhip: and this Year by the Addition of ninety Days was ſet forward, and the Months

brought to their proper Signs and Seaſons, when he entered upon his fourth Conſulſhip on the firſt Day of *January* in the Year before *Chriſt* 45, on which Day it was (78) new Moon.

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(77) Ex hoc anno ita a Julio Cæſare ordinato, cæteri ad noſtram memoriam Juliani appellantur: iique conſurgunt ex iv Cæſaris conſulatu, De die Natal. c. xx.

Julius Cæſar having by the forementioned Intercalations brought the Months into their proper Places, ordered the intercalary Month *Merkedonius* to be laid aſide, and with it the lunar Months and Year; and eſtabliſhed the civil Year and Months by the Courſe of the Sun. Therefore to the old lunar Year of 355 Days he added ten Days, which he ſo diſtributed amongſt the ſeven Months, which conſiſted each of 29 Days, that *January*, *Auguſt*, and *December* had two Days added to each of them, and contained 31 Days: the others had one Day given them, and ſo had each 30 Days. And to make the ſolar Year as complete as poſſible, he ordered an intercalary Day to be added after the *Terminalia*, or 23d of *February*, in the End of every fourth Year. The reformed *Julian* Year ſtood as follows.

		Days	
1.	*January*	31	*Juno*
2.	*February*	28	*Neptune*
3.	*March*	31	*Minerva*
4.	*April*	30	*Venus*
5.	*May*	31	*Apollo*
6.	*June*	30	*Mercury*
7.	*July*	31	*Jupiter*
8.	*Auguſt*	31	*Ceres*
9.	*September*	30	*Vulcan*
10.	*October*	31	*Mars*
11.	*November*	30	*Diana*
12.	*December*	31	*Veſta*
		365	
	Biſſextile	01	
		366	

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(78) Noris, Diſſert. ſecunda de Paſchal. Latin. Cyc. p. 88. See Petav. Doct. Temp. lib. iv. c. 1. and Auctar. op. lib. v. c. 13. and Scalig. Emend. Tempor. lib. ii. p. 186, 187.

It appears from an ancient Inſcription mentioned by (79) *Saubert*, that the twelve *Roman* Months were conſecrated to twelve principal Deities, as named in the preceding Calendar. The new Year of *Julius Cæſar* was by his Authority (80) received, not only in *Italy*, but in other Nations: and that the Reader may have before him the full Evidence of the Occaſion, and Proceſs of the *Julian* reformed Year, I have given him the principal and beſt Teſtimonies of the (81) *Roman* Writers at large, in the Notes here added.

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(79) De ſacrificiis, c. iv. p. 80. See Moreſtellus De triplici an. Roman. etc. p. 34—50. Dempſter. De Etruria regali, lib. i. c. 14. p. 59.

(80) Ex hoc anno ita a Julio Cæſare ordinato, cæteri ad noſtram memoriam Juliani appellantur.—Nam et priores alii—nec Romæ modo vel per Italiam, ſed et apud gentes omnes, quantum poterat idem, fuerunt correcti. Cenſor. De die nat. c. xx. p. 123.

(81) Pontificibus datum eſt negotium, eorumque arbitrio interkalandi ratio permiſſa. Sed horum plerique ob odium vel gratiam quo quis magiſtratu citius abiret diutiuſve fungeretur—plus minuſve ex libidine interkalando, rem ſibi ad corrigendum mandatam ultro depravarunt. Adeoque aberratum eſt, ut C. Cæſar pontifex maximus ſuo tertio et M. Æmilii Lepidi conſulatu, quo retro delictum corrigeret, duos menſes interkalarios dierum ſexaginta ſeptem in menſem Novembrem et Decembrem interponeret, cum jam menſe Februario dies tres et viginti interkalaſſet, faceretque eum annum dierum 445, ſimul providens in futurum ne iterum erraretur. Nam interkalario menſe ſublato, annum civilem ad ſolis curſum formavit. Itaque diebus 355 addidit decem, quos per ſeptem menſes qui dies undetricenos habebant, ita diſtribuit, ut Januario et Sextili et Decembri bini accederent, cæteris ſinguli; eoſque dies extremis partibus menſium appoſuit, ne ſcilicet religiones ſui cujuſque menſis a loco ſummoverentur—[for by this means, the Feſtivals of every Month were kept on the ſame Day of the Months on which they were before celebrated]—præterea pro quadrante diei qui annum verum ſuppleturus videbatur, inſtituit, ut peracto quadriennii circuitu, dies unus, ubi menſis quondam ſolebat, poſt Terminalia interkalaretur, quod nunc Biſſextum vocatur. Ex hoc anno ita a Julio Cæſare ordinato, cæteri ad noſtram memoriam Juliani appellantur, iique conſurgunt ex quarto Cæſaris conſulatu. Cenſor. de die nat. c. xx.

Verum fuit tempus cum propter ſuperſtitionem intercalatio omnis omiſſa eſt. Nonnunquam vero per gratiam ſacerdotum, qui publicanis proferri vel imminui conſulto anni dies volebant, modo auctio, modo retractio dierum proveniebat: et ſub ſpecie obſervationis emergebat major confuſionis occaſio. Sed poſtea C. Cæſar omnem hanc inconſtantiam temporum vagam adhuc et incertam in ordinem ſtatæ definitionis coegit: adnitente ſibi M. Flavio

Julius Cæſar had now made the Year as regular and perfect as it could be, had his Order about the intercalary *Biſſextile* Day been obſerved: but the Prieſts, who had the Care of the Intercalation, miſtook it; and, inſtead of adding the intercalary Day at the End of the fourth Year, they added it in the (82) Beginning of it, whereby they

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ſcriba, qui ſcriptos dies ſingulos ita ad Dictatorem retulit, ut et ordo eorum inveniri facillime poſſet, et invento certus ſtatus perſeveraret. Ergo C. Cæſar exordium novæ ordinationis initurus dies omnes qui adhuc confuſionem poterant facere, conſumpſit: eaque re factum eſt, ut annus confuſionis ultimus in quadringentos quadraginta tres dies tenderetur; poſt hæc imitatus Ægyptios—ad numerum ſolis, qui diebus *trecenis* [non *tricenis* ut edit.] ſexaginta quinque et quadrante curſum conficit, annum dirigere contendit.—Julius ergo Cæſar decem dies obſervationi veteri ſuperadjecit; ut annum trecenti ſexaginta quinque dies quibus ſol Zodiacum luſtrat, efficerent: et ne quadrans deeſſet, ſtatuit ut quarto quoque anno ſacerdotes, qui curabant menſibus ac diebus, unum intercalarent diem; eo ſcilicet menſe ac loco quo etiam apud veteres intercalabatur, id eſt, ante quinque ultimos Februarii menſis dies; idque Biſſextum cenſuit nominandum. Dies autem decem, quos ab eo additos diximus, hac ordinatione diſtribuit: in Januarium et Sextilem et Decembrem binos dies inſeruit; in Aprilem autem, Junium, Septembrem, Novembrem, ſingulos. Sed neque menſi Februario addidit diem, ne Deûm inferûm religio immutaretur: et Martio, Maio, Quintili, Octobri ſervavit priſtinum ſtatum; quod ſatis pleno erant numero, id eſt, dierum ſingulorum tricenorumque, Macrob. Saturnal. lib. i. c. 14. *Macrobius* ſaies, that *Cæſar* made the laſt Year of Confuſion no more than 443 Days: which is a Miſtake, and might be owing to his ſuppoſing the two new intercalary Months to have been ſixty-five, inſtead of ſixty-ſeven Days. But *Dion* agrees with *Cenſorinus*, that the ſuperadded Days were ſixty-ſeven, Epitom. Xiphilin. p. 24. The Account of *Suetonius* is, Converſus (Cæſar) hinc ad ordinandum reipublicæ ſtatum faſtos correxit, jampridem vitio pontificum per intercalandi licentiam adeo turbatos, ut neque meſſium feriæ æſtati, neque vindemiarum autumno competerent: annumque ad curſum ſolis accommodavit, ut trecentorum ſexaginta quinque dierum eſſet: et intercalario menſe ſublato, unus dies quarto quoque anno intercalaretur: quo autem magis in poſterum ex Kalendis Januariis nobis temporum ratio congrueret, inter Novembrem ac Decembrem menſem interjecit duos alios: fuitque is annus quo hæc conſtituebantur xv menſium cum intercalario, qui ex conſuetudine eum annum inciderat, Vit. Jul. Cæſar. c. 40. See Appian. lib. ii. de Bel. Civ. fin.

(82) Cum opporteret diem, qui ex quadrantibus conſit, quarto quoque anno confecto antequam quintus inciperet, intercalare: illi quarto non per-

got a Day too much in twelve Years. This Error went on for thirty-ſix Years before it was diſcovered: and then *Auguſtus* ordered twelve Years to paſs without Intercalation, to reſtore the Epoch of the *Julian* Year to its proper Place: after this he ordered the intercalary Day to be added at the Beginning of every fifth Year, and the Memory of it to be preſerved on a Tablet of Braſs.

It is to be obſerved, that when the intercalary Day was added in the End of the fourth Year after the *Terminalia*, *February* [after the 23d Day of which Month it was added] was reckoned to have no more than twenty-eight Days: and the 24th Day was reckoned twice (83) over, the firſt 24th Day being intercalary and the ſecond belonging to *February*; and hence the intercalary 24th Day was called *Biſſextile*, becauſe it made two ſixths of the Kalends of *March*, two Days being counted as one: whereas by reckoning twenty-nine Days in *February* in the leap Year, there is but one ſixth of the Kalends of *March*, *viz.* the 25th Day only, which is not the *Roman Biſſextile* Day. *Galen*, by a groſs Error, imagined, that the *Biſſextile* (84) Day

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acto, ſed incipiente intercalabant. Hic error ſex et triginta annis permanſit: quibus annis intercalati ſunt dies duodecim, cum debuerint intercalari novem. Sed hunc quoque errorem ſero deprehenſum correxit Auguſtus, qui annos duodecim ſine intercalari die tranſigi juſſit: ut illi tres dies, qui per annos triginta et ſex vitio ſacerdotalis feſtinationis excreverant, ſequentibus annis duodecim nullo die intercalato devorarentur: poſt hoc, unum diem ſecundum ordinationem Cæſaris quinto quoque incipiente anno intercalari juſſit; et omnem hunc ordinem æreæ tabulæ ad æternam cuſtodiam inciſione mandavit. Macrob. Sat. lib. i. c. 12. See Solin. Polyhiſt. p. 5.

(83) Biſſextum nominavit, quod bis, hoc eſt duobus diebus continuis numerarent *ſexto Kal. Martias*, duos videlicet dies pro uno computantes. Hoc indicant verſus ſequentes:

——— viginti Februus octo,
Et ſi Biſſextus fuerit ſuperadditus unus:
Et tunc bis ſexto Martis conſcribe Kalendas.

Poſſum ad hanc ſententiam Celſum flectere: *qui eſt natus Biſſexto Kal. nihil refert utrum priore an poſteriore die natus ſit, quum illud biduum pro uno tantum die habeatur.* Moreſtellus De an. triplici Rom. lib. i. Dialog. viii. p. 24.

(84) Τεσσάρων δ᾽ οὕτως ἀριθμηθέντων τῶν ἐτῶν, ἐν τῷ δ᾽ (i. e. ἔτει) τὸν τρίτον (μῆνα) ἀπὸ τοῦ δ᾽ ποιοῦσι δυοῖν καὶ Λ᾽ ἡμερῶν· ἵν᾽ ἕκαστος τῶν ἐνιαυτῶν γένηται Τξέ ἡμερῶν καὶ προσέτι τετάρτης ἡμέρας μιᾶς. Comment. i. in Epidem. Hippoc. p. 347.

was added after the End of *February*, and to the Beginning of *March*, and made that Month thirty-two Days.

The *Greeks* and *Romans* at *Alexandria* in *Egypt* received the intercalated *Julian* Year as corrected by *Auguſtus:* and the *Thoth* was then on the 29th of *Auguſt* (85), as Mr. *Dodwell* after *Petavius* thinks, and alſo in the 733d Year of *Rome*, and the ninth Year after *Auguſtus* became Maſter of *Egypt* by the Death of *Antony* and *Cleopatra:* but *Petavius* (86) and others place it in the Year of *Rome* 724, and the firſt Year of *Auguſtus's* Reign in *Egypt:* the *Thoth* being then *Auguſt* the 31ſt. Other *Greeks* in the *Roman* Empire received the intercalated *Roman* Year; but in many Places they retained the lunar Year (87) and reckoned the Days and Months by the Courſe of the Moon.

Having treated fully of the moſt ancient Years, and ſhewn that the original Year of all Nations was luniſolar, and conſiſted of 360 Days; and how the ſolar and lunar Periods were by Degrees improved and perfected, and by Intercalations made to correſpond with each other; before I proceed to the *Egyptian* Antiquities and Chronology, it is neceſſary to ſhew, that in the moſt ancient Times preceding the *Noachic* Flood and after it, the *Egyptians* reckoned the Reigns of their fabulous Gods and Demi-gods by Years of ſingle lunar Periods only, or of thirty Days. This Reckoning, which was peculiar to the *Egyptians*, makes the Chronology of their oldeſt Times agree (as will be ſhewn) with that of the *Chaldæans*, and alſo with the true Scripture Chronology.

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(85) Nono anno poſt receptam Alexandriam, urbis conditæ 733, prima eſt Alexandrinorum intercalatio. Ita enim Thoth, cum jam fuiſſet in Aug. 29 (die) impeditus eſt, ne in alium quemvis diem relaberetur. Append. ad diſſert. Cyp. p. 15.

(86) Doct. Tempor. lib. iv. c. 5. And here *Cenſorinus* fixeth it, *i. e.* in the Year before *Chriſt* 29. De die natal. c. xxi. p. 128.

(87) Χρὴ δὲ δηλονότι τοὺς μῆνας, οὐ πρὸς σελήνην ἀριθμεῖσθαι, καθάπερ ἐν ταῖς πλείσταις νῦν τῶν Ἑλληνίδων πόλεων, ἀλλὰ πρὸς ἥλιον· καὶ (f. ὡς καὶ) ἐν ἁπάσαις τε τῶν ἀρχαίων (legit Ασιανῶν Uſſerius) καὶ ἐν πολλαῖς τῶν ἐθνῶν ἀριθμεῖται, Galen. Comment. i. in Epidem. Hippoc. p. 347. Uſſer. de an. ſol. Aſian. p. 11. And the Emperor *Julian* obſerves, that all other Nations, except the *Romans* and *Egyptians*, reckoned their Months by the Courſe of the Moon: οἱ μῆνες ἅπασι μὲν τοῖς ἄλλοις, ὡς ἔπος εἰπεῖν, ἀπὸ τῆς σελήνης ἀριθμοῦνται· μόνοι δὲ ἡμεῖς καὶ Αἰγύπτιοι πρὸς τὰς ἡλίου κινήσεις ἑκάστου μετροῦμεν ἐνιαυτοῦ τὰς ἡμέρας, Orat. iv. p. 155. See Gaza, lib. de menſ. c. x. p. 296. apud Petav. Uranol.

Panadorus, a learned *Egyptian* Chronologer and Monk, who flouriſhed in the Beginning of the fifth Century, gives a very remarkable Account of the Original both of the ſolar and lunar Year from an ancient *Jewiſh* Tradition contained in a Book aſcribed to *Enoch*; and which he ſuppoſes the *Egyptians* had a Knowledge of, and calculated their firſt antedeluvian Dynaſties of Gods and Demi-gods by it. He ſaies (88), " From the Formation of *Adam* to *Enoch*, or to the Year " of the World 1282, Mankind was ignorant of the Number of Days " both of the *Month* and *Year*. But the (89) *Egregori* [Angels ſo " called] coming down upon Earth in the thouſandth Year of the " World, and converſing with Men, taught them that the Periods " of both the Luminaries (the Sun and Moon) were completed in " their paſſing through twelve Signs (90) conſiſting of 360 Degrees.

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(88) Apud Syncel. Chronograph. p. 41. and p. 33, 34.

(89) *Africanus*, and *Syncellus* after him, and others, thought the Poſterity of *Seth* were meant by the Angels called *Egregori:* who are ſtyled *Angels* in the *Greek* Tranſlation of the Septuagint in the moſt ancient Copies, Gen. ch. vi. 2, 4. and *Sons of God* in the *Hebrew* Text, and in ſome Copies alſo of the Septuagint *Greek* Verſion, in the Time of *Africanus*, Apud Syncel. p. 19. *Origen's* Copy had *Sons of God*; and the *Vatican*, *Aldine*, and other Copies ſo have it.

(90) Παραλαβόντας ἀπὸ τοῦ τετάρτου τῶν ἐγρηγόρων ἄρχοντος Χωραβιὴλ τὸ τοῦ ἡλίου ἀνακυκλωματικὸν μέτρον εἶναι ἐν ζωδίοις δώδεκα μοίραις τριακοσίαις ἑξήκοντα, Syncel. Chronograph. p. 32. ὁ δὲ τέταρτος ἐδίδαξεν ἀστρολογίαν, lib. Enoch. apud Syncel. p. 12. And the ſame Book related, that the *Archangel Uriel, who preſided over the Stars, by God's Command revealed unto Enoch the Month, the Tropics, and the Year*, Ibid. p. 33. From this old Book aſcribed to *Enoch* it was, that the *Jews* ſay that he firſt invented *Letters*, and was ſkilled in Aſtronomy and the Knowledge of the Zodiac. The *Greek Chriſtians* ſuppoſed *Enoch* to be the firſt *Egyptian Hermes* who was ſuppoſed to live in the antediluvian Ages. *Eupolemus* related from this Book, that *Enoch* was the firſt Inventor of Aſtrology, and intimates, that he was taught it *by Angels*, Apud Euſeb. Præp. Evang. lib. ix. c. 17. So that this Book of *Enoch* ſeems to have been the Work of an *Alexandrian Jew*, and wrote ſoon after the *Greek* Tranſlation of the Law of *Moſes*. See Dr. *Grabe's* Notes on this Book in the firſt Volume of his Spicileg. Patrum, p. 344—346. The *Egyptians*, from

"But Men regarding chiefly the leſſer and more obſervable lunar Pe-
"riod round the Earth, agreed amongſt themſelves, that the lunar
"Circle of thirty Days ſhould be the eſtabliſhed Year; for that the
"Circle of the Sun was in like manner completed by his paſſing
"through twelve Signs of 360 equal Parts, or Degrees." He ſuppoſes this Computation by lunar Years of thirty Days to commence from the Year of the World 1058: and that the *Egyptians* reckoned ſix Dynaſties of ſix of their Gods (or antediluvian Kings) commencing from this Time to contain 11988 lunar Years of Months, and 969 *Julian* ſolar Years; and that after them nine Demi-gods in two Dynaſties reigned 214 ſolar Years and an half: and ſo in all, the Years from the Creation to the Flood were reckoned 2242 Years, or more ſtrictly 2241 Years and an half.

Though this Account of this learned Monk is not the true Account of the Number of the *Egyptian* antediluvian Dynaſties, as I ſhall prove hereafter: yet he obſerves very truly, that the *Egyptians* reckoned a Month for a Year in the firſt Ages of the World, and in the Reigns of their firſt fabulous Kings, whom they called Gods and Demi-gods. This Computation enables us to underſtand perfectly the oldeſt *Egyptian* Chronology, and to reduce it to a very near and exact Conformity with the ſacred Chronology of Scripture. I ſhall therefore prove from numerous ancient and unqueſtionable Teſtimonies, that the oldeſt Year of the *Egyptians*, by which they computed the Genealogies and Dynaſties of their antediluvian Patriarchs, Gods, and Demi-gods, before they reckoned by ſolar Years of 360 Days, was the lunar Year of thirty Days, or of one Month, as the learned *Egyptian* Monk before-mentioned has aſſured us.

Diodorus Siculus tells us, he was informed by the *Egyptian* Prieſts, that the oldeſt of their Gods reigned more than 1200 Years. This ſeems to have been derived from ſome ancient Traditions of the long Lives of the firſt Patriarchs, who are in Scripture related to have lived near a thouſand Years. *Diodorus* (91) adds, that ſome who thought

ſome ancient Traditions, ſuppoſed the firſt celeſtial Obſervations to have been made by their Gods, who were born in *Egypt*: κατὰ τὴν Αἴγυπτον θεῶν τε γενέσεις ὑπάρξαι μυθολογοῦνται· αἵτε τῶν ἄστρων ἀρχαιόταται παρατηρήσεις εὑρῆσθαι λέγονται. Diod. Sic. lib. i. p. 13.

(91) Οἱ δ' ἱερεῖς τῶν Αἰγυπτίων—μυθολογοῦσι τῶν θεῶν τοὺς μὲν ἀρχαιοτάτους βασι-

this Number of Years to be incredible, alledged, that anciently the ſolar Period not being known, Men meaſured the Year by the Moon's Period, and reckoned it to conſiſt of thirty Days. And the moſt learned *Varro* (92) finding in ancient Hiſtory, that Men were related to have lived a *thouſand Years*, endeavoured to reconcile the Accounts to the Ages of Men in his own Time, by ſuppoſing theſe Years to be the old *Egyptian* Years of thirty Days. This was an erroneous Interpretation of the long Lives of Men in the firſt Ages of the World; but it ſhews that *Varro* knew that the *Egyptians* had anciently reckoned the Lives of Men by a lunar Year of thirty Days. But when they computed by this Year, they repreſented the Lives of the firſt deified Men to conſiſt of many Thouſands, and ſometimes Myriads of Years. Thus *Manetho* (93) reckons the Reign of *Vulcan*, the oldeſt *Egyptian* God, to be *nine thouſand Years:* which *Africanus* obſerves, were reſolved by Hiſtorians into *Months*, as they were undoubtedly to be underſtood.

Onomacritus (94), in his *Orphic Argonauts*, ſaies, the People called *Macrobii* lived 12000 Months, *i. e.* a thouſand Years; theſe were 12000 old *Egyptian* Years.

Eudoxus, the great Geometrician, who was contemporary with *Plato*, and had lived many Years amongſt the Prieſts of *Egypt*, in-

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λῦσαι πλείω τῶν χιλίων καὶ διακοσίων ἐτῶν—ἀπίϛου δ' ὄντος τοῦ πλήθους τῶν ἐτῶν, ἐπιχειροῦσι τινὲς λέγειν, ὅτι τὸ παλαιὸν οὔπω τῆς περὶ τὸν ἥλιον κινήσεως ἐπεγνωσμένης, συνέβαινε κατὰ τὴν τῆς σελήνης περίοδον ἄγεσθαι τὸν ἐνιαυτόν· διόπερ τῶν ἐτῶν τριακονθημέρων ὄντων, οὐκ ἀδύνατον εἶναι βεβιωκέναι τινὰς ἔτη χίλια καὶ διακόσια, lib. i. p. 30.

(92) Varro argumentari nixus eſt, cur putarentur antiqui mille annos victitaſſe: ait enim apud Ægyptios pro annis menſes haberi, ut non ſolis per xii ſigna circuitus faciat annum, ſed luna, quæ orbem illum ſigniferum xxx dierum ſpatio illuſtrat. Apud Lactant. de Orig. Error. lib. ii. ſect. 12. See Joſ. Antiq. lib. i. c. 4. Plin. Hiſt. Nat. lib. vii. c. 48.

(93) Apud Syncel. p. 18.

(94) ——— πολέας ζώοντ' ἐνιαυτούς,
Δώδεκα χιλιάδας μηνῶν, ἑκατονταετήρων, ℣ 1105, 1106.

The Word ἑκατονταετήρων ſignifies a Term of an hundred Years, which has no Senſe in this Place: for the Poet meant that the *Macrobii* lived a thouſand Years, expreſſed by 12000 Months: and in old Times they were reckoned Boys at an hundred Years of Age. Heſiod. op. ℣ 130. Therefore the Poet might write καὶ χιλιάδ' ἐτῶν inſtead of ἑκατονταετήρων.

forms us (95), that the *Egyptians reckoned a Month for a Year.* To this and the foregoing Teſtimonies, we may add (96) *Plutarch*, *Pliny* (97), and ſeveral (98) others.

Concerning the Egyptian Antiquities and Chronology.

I proceed now to the Explication of the *Egyptian* Antiquities and Chronology.

The *Egyptian* Chronology was contained in an old Chronicle, and in the Dynaſties of *Manetho* (99), who was a *Sebennyte*, and Citizen

(95) Εἰ δὲ καὶ ὅ φησιν Εὔδοξος ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῆνα ἐνιαυτὸν ἐκάλουν, Proc. lib. i. in Timæ. Platon. p. 31.

(96) Αἰγυπτίοις μηνιαῖος ἦν ὁ ἐνιαυτὸς—καὶ πλῆθος ἀμήχανον ἐτῶν ἐπὶ ταῖς γενεαλογίαις καταφέρουσιν, ἅτε δὴ τοὺς μῆνας εἰς ἐτῶν ἀριθμὸν τιθέμενοι, In Num. p. 72.

(97) Quidam lunæ ſenio, ut Egyptii, annum determinabant, Nat. Hiſt. lib. vii. c. 48.

(98) Οἱ παρ' αὐτοῖς [Αἰγυπτίοις] παλαιότατοι σεληναίους ἔφασκον εἶναι, ἤγουν, μηνιαίους τοὺς ἐνιαυτοὺς ἐξ ἡμερῶν τριάκοντα συνεστῶτας, Euſeb. ap. Syncel. p. 40. *Servius*, on the third Book of *Virgil's Æneis*, ℣ 284.

Interea magnum ſol circum volvitur annum,

obſerves: *magnum* addidit ne *lunarem* intelligeres. Antiqui tempora ſideribus computabant, et dixerunt primo lunarem annum triginta dierum. See Alex. ab Alex. Gen. Dier. lib. iii. c. 24. Auguſt. de Civ. Dei, lib. xv. c. 12.

(99) *Manetho* ſeems to have wrote his Dynaſties, *etc.* about the Year 258 before the *Chriſtian* Æra, and about ten Years after *Beroſus* had wrote his *Chaldæan* Hiſtory. For that *Manetho* wrote after *Beroſus*, *Syncellus* tells us (Chronograph. p. 18.) And it is obſervable, that the *Greek* Tranſlation of the Law of *Moſes*, which contains the true Scripture Chronology; and the Hiſtory of *Beroſus*, which contained the *Chaldæan* Chronology; and the Dynaſties of *Manetho*, which contained the *Egyptian* Chronology, were all written and publiſhed within the Reign of *Ptolemy Philadelphus*, that great Encourager and Promoter of Learning. But the learned World muſt for ever lament the Loſs of the greateſt Part of the two latter Works; which, if remaining, would have given great and ſtrong Evidence and Atteſtation to the Hiſtory and Chronology of *Moſes*, as appears from the Fragments of them which have been preſerved. *Joſephus* tells us, that the *Greeks* confeſſed that the *Egyptians*, *Chaldæans*, and *Phœnicians*, took Care to have the Memoirs of their Nations from the remoteſt Antiquity, recorded in public Annals by their wiſeſt and moſt learned Prieſts. So that their Evidence was moſt authentic and of unqueſtionable Authority. See Joſeph. cont. Apion. lib. i. ſect. 2, 6. And to this Account *Joſephus* agrees,

of *Heliopolis*, chief Prieſt and Keeper of the ſacred Records, which were laid up in the *Adyta*, or inner Parts of the *Egyptian* Temples. They were both extracted from the ſacred Mercurial Books and Pillars: and *Manetho's* Work contained the moſt ancient *Egyptian* (1) Hiſtory and Theology, and was wrote from the Records of the Temple of *Memphis*, by the Command of *Ptolemy Philadelphus* King of *Egypt*.

Concerning the old Chronicle, *Syncellus*, who has preſerved an imperfect Copy of it, ſaies, "There (2) is an old Chronicle current "amongſt the *Egyptians* (by which he thinks *Manetho* was led into "ſome Errors) which contains, in thirty Dynaſties and 113 Generati"ons, an immenſe Number of Years, *viz.* 36525. Theſe Dynaſties "conſiſted firſt of *Aurites*, ſecondly of *Mezraites*, and thirdly of "*Egyptians*: namely, the Time of *Vulcan* [the firſt *Aurite*] is not "ſet down, becauſe he ſhines by Night and by Day. *Helius* the Son "of *Vulcan* reigned thirty thouſand Years; then *Saturn* and the reſt "of the twelve Gods reigned three thouſand nine hundred eighty-four "Years. Then eight Demigods reigned two hundred ſeventeen Years. "After theſe, fifteen Generations of the *Cynic* Circle are recorded to "have reigned 443 Years. Next ſucceeded the ſixteenth Dynaſty, "which was eight Generations of *Tanites*, who reigned 190 Years. "Then the ſeventeeth Dynaſty, which was of *Memphites*, four Ge"nerations, who reigned 103 Years. After theſe the eighteenth Dy"naſty, which was fourteen Generations of *Memphites*, who reigned "348 Years. Next followed the nineteenth Dynaſty, which was of "*Dioſpolitans*, five Generations, who reigned 194 Years. Then the

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(1) Syncel. Chron. p. 40, 51, 52. And *Euſebius* ſaies, πᾶσαν μὲν ὖν τὴν Αἰγυπτιακὴν ἱστορίαν εἰς πλάτος τῆς Ἑλλήνων μετείληφε φωνῆς, ἰδίως τε τὰ περὶ τῆς κατ᾽ αὐτοὺς θεολογίας Μανεθὼς ὁ Αἰγύπτιος ἔν τε ᾗ ἔγραψεν ἱερᾷ βίβλῳ, καὶ ἐν ἑτέροις αὐτοῦ συγγράμμασι, Præp. Evang. lib. ii. Procem. p. 44. *Ælian* calls *Manetho*, Μανέθωνα τὸν Αἰγύπτιον σοφίας εἰς ἄκρον ἐληλακότα ἄνδρα, Hiſt. Animal. lib. x. c. 16.

(2) Φέρεται Αἰγυπτίοις παλαιόν τι χρονογραφεῖον (ἐξ οὗ καὶ τὸν Μανεθῶ πεπλανῆσθαι νομίζω) περιέχον Λ´ δυναστειῶν ἐν γενεαῖς πάλιν ριγ´ χρόνων ἀπείρων (leg. χρόνον ἄπειρον) ἐν μυριάσι τρισὶ καὶ ϛφκέ. (36525) πρῶτον μὲν τῶν Αὐριτῶν, δεύτερον δὲ τῶν Μεστραίων, τρίτον δὲ Αἰγυπτίων, οὕτω πως ἐπὶ λέξεως ἔχον, Chronograph. p. 51.

“ twentieth Dynaſty, which was eight Generations of *Dioſpolitans*, who reigned 228 Years. After theſe ſucceeded the twenty-firſt Dynaſty, which was of *Tanites* ſix Generations, who reigned 121 Years. Then the twenty-ſecond Dynaſty, of *Tanites* three Generations, who reigned forty-eight Years. Next the twenty-third Dynaſty, which was of *Dioſpolitans* two Generations, who reigned nineteen Years. After this ſucceeded the twenty-fourth Dynaſty, which was three Generations of *Saïtes*, who reigned forty-four Years. Then followed the twenty-fifth Dynaſty, which was of *Æthiopians* three Generations, who reigned forty-four Years. Then the twenty-ſixth Dynaſty, which was of *Memphites* ſeven Generations, who reigned 177 Years. After this the twenty-ſeventh Dynaſty, which was of *Perſians* five Generations, who reigned 124 Years. [The twenty-eighth Dynaſty is omitted through a Defect in the Copy of *Syncellus*, which was one *Saïte*, who reigned ſix Years, as both *Africanus* and *Euſebius* have it from *Manetho*.] Then followed the twenty-ninth Dynaſty, which was of *Tanites*, who reigned thirty-nine Years [the Number of the Generations is omitted, which are four in *Africanus* from *Manetho*, and five in *Euſebius*.] Then the thirtieth Dynaſty, which was one *Tanite*, who reigned eighteen Years. The Sum (3) of theſe thirty Dynaſties was 36525: which is the (4) Multiplication of 1461 Years by 25; and completes the Revolution of the Zodiac by the Reckoning of the

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(3) The Text of *Syncellus*, p. 52. has corruptly ϡγʹ. i. e. 903. for Μγʹ. i. e. three Myriads, as it is in the Beginning of the Chronicle, and afterwards is mentioned by *Syncellus*.

(4) Ταῦτα ἀναλυόμενα ἤτοι μεριζόμενα παρὰ τὰ αφξά ἔτη εἴκοσι πεντάκις τὴν παρ᾽ Αἰγυπτίοις καὶ Ἕλλησιν ἀποκατάστασιν τοῦ Ζωδιακοῦ μυθολογουμένην δηλοῖ τοῦτ᾽ ἔστι τὴν ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον, ὅ ἐστι πρῶτον λεπτὸν τῆς πρώτης μοίρας τοῦ ἰσημερινοῦ Ζωδίου κριοῦ λεγομένου παρ᾽ αὐτοῖς ὥσπερ καὶ ἐν τοῖς γενικοῖς τοῦ Ἑρμοῦ καὶ ἐν ταῖς Κυραννίσι βίβλοις εἴρηται. See alſo p. 35. The *Egyptians* fancied that in the Term or Cycle of 1461 Years, not only the Sun and Moon, but the other five Planets alſo began their Orbits in the ſame Point of the Zodiac. Quantis etiam converſionibus major ille, quem ferunt, perficeretur annus, qui quinque has ſtellas, lunam etiam ac ſolem locis ſuis originibuſque reſtituit, qui mille quadringentorum et ſexaginta unius annorum circuitu terminatur, Jul. Firmicus in Proœm. Matheſ.

“ *Egyptians* and *Greeks*, when the Equinoctial Point placed in the firſt “ Degree of *Aries* returns to the ſame Place; as is ſet forth in the “ *Geneſis of Hermes*, and in the *Cyrannic* Books.”

Obſervations on the foregoing Chronicle.

This ancient *Egyptian* Chronicle, though imperfect and corrupt as we ſhall ſee, is nevertheleſs when rightly underſtood, a moſt valuable Record of the *Egyptian* Chronology from the Beginning of their Computations of Time to the End of the *Egyptian* Kingdom.

The firſt Dynaſties of *Aurites* mentioned in it, are evidently thoſe of the Gods, with which the Dynaſties alſo of *Manetho* began. They were called *Aurites* from the two firſt and principal of the *Egyptian* Deities, *Vulcan* and his Son *Helius*, or *Sol*; from whom the reſt of the Gods were derived. *Vulcan* the firſt God, was called by the *Phœnicians* (from whom the *Egyptians* received him) *Chrys-Or*, as we learn from *Sanchoniatho*: which the learned (5) *Bochart* thinks is (חרש-אור) *Chores-Ur*, *Or*, or *Aur*, i. e. an Artificer in Fire: and no doubt the Word *Aurites* is derived from *Aur*, which in the *Phœnician* Language ſignified *Light* or *Fire*. And it is probable, as (6) *Perizonius* well obſerves, that the firſt *Chaldæan* God-King *Alorus*, had his Name from (אל אור) *El-Our*, i. e. *Deus Lumen*, or *Deus Ignis*; the God who is Light or Fire. But the learned *Perizonius* (7) is miſtaken in thinking the *Mezraites*, mentioned in the Chronicle after the *Aurites*, to be the *Egyptian* Demi-gods: for the *Egyptian* Demi-gods, as appears from *Manetho*'s Dynaſties of them, all lived before the Flood; and their Dynaſties end there, as will be fully proved: and the Dynaſties of the *Mezraites* commenced upon the Diſperſion of the Deſcendants of *Noah*, and in *Mizraim*'s Family which went firſt into *Egypt*. The *Mezraites* therefore are thoſe whom *Manetho* called *Heroes*; and were the Deſcendants of *Mizraim*, who firſt inhabited the upper *Egypt*; and are the ſame with the Dynaſty, called in the Chronicle the *Cynic Circle*, from *Taaut* or *Thoth*, the Son of *Miſor* or *Mizraim* the firſt of this Dynaſty, which ſucceeded thoſe of the Gods and Demi-gods of *Manetho*; and was followed by the Dynaſties of *Men*, or *Mortals*, ſo called for Diſtinction by *Manetho*; and who were of ſeveral *Egyptian* Families.

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(5) Geog. Sac. p. 706.
(6) Orig. Aegypt. c. ii. p. 24.
(7) Ibid. p. 25.

The Chronicle contained a Term of 36525 Years, which was made out of the famed Period of 1461 Years multiplied by a Cycle of 25 Years; and contained the whole *Egyptian* Chronology, from the Beginning of their Computation to the End of the Reign of the laſt King of *Egypt*. The Part of it from the Gods to the *Cynic* Circle was merely fictitious, to make the *Egyptian* Nation as old as *Beroſus* made the *Chaldæan*, and to commence before the Flood, which was abſurd in the *Egyptians* to pretend to: but the reſt, from the *Cynic* Circle to the End of the *Egyptian* Empire, is founded on their ancient Records and Monuments. It has been before obſerved that the *Egyptians*, whoſe complete Year conſiſted of 365 Days and ſix Hours, never intercalated the odd Quarter of a Day; ſo that the Beginning of the Year was removed back a Quarter of a Day in every Year, and was in four Years one Day leſs than the *Julian* Year. Theſe Quarters in the Space of 1460 Years made 365 Days; and ſo in the Space of 1461 Years the *Egyptian* and *Julian* Year coincided, and began in the ſame Point of the Zodiac; and 1461 *Egyptian* Years were equal to 1460 *Julian* Years. This Period of 1460 *Egyptian* Years was called the (8) *great Year*, the *Canicular* and *Sothiac* Year; and alſo the Year of the God *Sol*, and thence the *Heliacal* Year. It was called the *Canicular* Year or Period, becauſe in *Egypt* it began with the Heliacal Riſing of the Dog-ſtar, on the Day of the new Moon which was called *Thoth* from the *Egyptian Hermes* or *Thoth*; who was alſo called *Anubis*, and who was worſhiped in the Dog-ſtar, and whoſe Symbol was the ſacred Dog. Hence likewiſe the *Cynic* Circle had its Name, from the ſame *Thoth* or *Hermes* who was the Son of *Mizraim*; and firſt reigned in *Egypt* after the Flood, and the Diſperſion of the *Noachic* Families.

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(8) Ad Ægyptiorum annum *magnum* luna non pertinet, quem Græce κυνικὸν, Latine Canicularem vocamus, propterea quod initium illius ſumitur cum primo die ejus menſis, quem vocant Ægyptii *Thoth*, caniculæ ſidus exoritur. Nam eorum annus civilis ſolos habet dies 365 ſine ullo intercalari: itaque quadriennium apud eos uno circiter die minus eſt quam naturale quadriennium: eoque fit ut anno 1461 ad idem revolvatur principium. Hic annus etiam Ηλιακὸς a quibuſdam dicitur, et ab aliis ὁ θεοῦ (*i. e.* ſolis) ἐνιαυτός. Cenſorin. De die natal. c. xviii. p. 107. et cap. xxi. p. 129.

Syncellus gives no Account of the Reaſon of the *Egyptians* multiplying their canicular Period by 25 Years, which was not done without Reaſon, or Conſideration. The Number $\frac{25}{100}$ of Cubits was a ſymbolical Number, by which they repreſented the compleat tropical Year of 365 Days and a quarter. This Year they called τέταρτον, a *Quarter*, in memory of the odd quarter of a Day which they did not intercalate; and ſymbolically repreſented it in their Hieroglyphics by 25 Cubits, or the fourth Part of their *Arura*, which was an hundred Cubits. This we are informed of by *Horapollo* (9) in his Hieroglyphics.

Now as four of theſe Fourths made a Day every fourth Year; ſo four Years made the *Egyptian Luſtrum*, which contained 1461 Days, equal in Number to the Years of their canicular Period completed. This *Luſtrum* was eſteemed to be a ſacred Period, and each of the Years was dedicated to a principal Deity (10): the firſt to *Thoth*, or *Hermes*, the ſecond to *Iſis*, the third to *Oſiris*, the fourth to their Son *Horus*. But the aſtronomical Reaſon of multiplying the canicular Period by a Cycle of 25 Years, was, becauſe this Cycle correſponded neareſt to the *Egyptian* ſolar Year of 365 Days: for they found, that in the Space of 25 of theſe Years all the Lunations commenced on the ſame Days they had done before within an Hour and a few Minutes.

So the grand Period of the zodiacal Revolution, or 36,525 Years, was formed of the two great Cycles of the Sun and Moon, multiplied into each other: and this Sum was made alſo to comprehend the whole *Egyptian* Chronology. This ſhews, with what Skill and Sagacity this grand mundane Period was formed, and applied to the moſt uſeful Purpoſe it could be. I have (11) added below in a Note the Calculations of the lunar Cycle of 25 Years from *Kircher* and *Petavius*, that the learned Reader may ſee the Exactneſs of its Correſpondency with the *Egyptian* ſolar Year.

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(9) Ἔτος τὸ ἐνιστάμενον γράφοντες τέταρτον ἀρούρας γράφουσιν. ἔστι γὰρ μέτρον γῆς ἡ ἄρουρα πηχῶν ἑκατόν. βουλόμενοί τε ἔτος εἰπεῖν, τέταρτον λέγουσιν, etc. Hieroglyph. v.

(10) Kirch. Oed. Ægypt. vol. ii. p. 264, 265. But this quadriennial Period ſeems to be no other than the *Julian Luſtrum*, received by the *Alexandrian Greeks* and *Romans*: though it might be derived from ſuch an *Egyptian* ſacred *Luſtrum* as *Kircher* ſpeaks of.

Proclus Diadochus tells us (12), that the Mathematicians formed the Number, or Period, of 36,525 Years, from the Preceſſion of the Equinoxes and Solſtices, which, they thought, went back one Part of the Year, or a 365th Part and a quarter in an hundred Years: the Sums multiplied make 36,525. And this Number of Years they thought to be the Period of the Revolution of the Zodiac. But the *Platonics* made this Revolution to conſiſt of 36000 Years: for they obſerved, that in the Space of an hundred Years the Zodiac moved forward one Degree of the Sphere, or a 360th Part of the Year: and ſo the total Revolution of it was completed in the Space of 36000 Years; when they ſuppoſed the World would be entirely renewed. But the true Revolution of the Zodiac, by the Preceſſion of the equinoctial Points, is found to be in the Space of 25,920 Years, becauſe the Equinoxes go back a Degree in 72 Years.

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(11) Solares anni veterum Ægyptiorum ſine quadrantis appendice non menſurantur cyclo decennovennali, ut Græcorum, Alexandrinorum, et Hebræorum anni: ſed 25 annorum cyclo, quem Ptolemæus deſcripſit, lib. vi. Περὶ τῆς μεγάλης συντάξεως, cap. ii, iii. Quod autem hic cyclus optime quadret tempori lunationum veterum Ægyptiorum ita demonſtratur. Quoniam enim 25 ſolares anni, ſecluſis Biſſextis, continent dies 9125, et fiunt in eis lunationes 309, quæ juxta aſtronomicam ſupputationem conſtant diebus 9124, horis 22, minutis 51, ſecundis 18; redibunt lunationes omnes poſt 25 annos ad eundem diem in quo prius factæ fuerant, anticipantes ſolum ad unam horam, minut. 8, ſecun. 42: quod de cyclo decennovennali ad dictos Ægyptiorum annos applicato dici nulla ratione poteſt, Oedip. Ægypt. vol. ii. p. 270, 271. *Petavius* reckons it with a ſmall Difference. Hic numerus annorum (i. e. 25) in ſimplici et Ægyptiaca forma cyclum lunarem conſtituit; ut in Juliana xix anni. Quippe nulla poteſt annorum ſumma concipi, quæ ſolis ac lunæ ratiocinia propius exæquet, quam xxv, quæ enneadecaëteride Juliana præciſior eſt. Anni 25 lunares cum emboliſmis 9 dies conficiunt 9124, 22 hor. 53 minut. 10 ſecund. at anni Ægyptiaci totidem dies 9125 diſcrimen eſt horæ 1, minut. 6, ſecund. 50. Doct. Temp. lib. vii. c. 14.

(12) Mathematici non triginta ſex millibus annorum ſolum aiunt talem ſigniferi circuli converſionem, ſed trigenis ſex millibus quingentis viginti quinque. Nam ſi circulus ſignifer ſingulis centum annis movetur ab occaſu in ortum ejuſmodi partem quantum penſiculatim eſt tricena ſexageſima pars eclipticæ, et non quantum ſol per ſeſe movetur, ut diximus, ab occaſu in ortum in unaquaque converſione univerſi, per triginta ſex millia annorum debuit hæc fieri converſio: at quoniam demonſtrant hujuſmodi converſionem fieri non ita, ſed per triginta ſex millia annorum quingentos viginti quinque, non debemus ſigniferum orbem dicere in annis centum ab occaſu in ortum moveri quantum tricena ſexageſima pars ipſius eſt, ſed illam qua aiunt moveri ſolem ab occaſu in ortum ſuo motu unaquaque converſione univerſi. Nam cum ſol æquali ſuo motu in annuo curſu ſigniferi circulum ab eodem puncto ad idem punctum diebus peragit trecentis ſexaginta quinque et fere quarta parte diei: ſi ergo toties centum ceperimus et ad quartum ipſorum 100, hoc eſt, 25, habebimus ad unguem annorum trigena ſena

The *Arabians* thought the mundane univerſal Period conſiſted of 36,425 Years; after which they believed, that all Kinds of Animals died and were reſtored to Life again, and ſo continued in ſucceſſive Ages for ever; and that there was no other Reſurrection. This the learned Dr. *Pocock* (13) relates to have been the Opinion of a *Sabian* Sect, called *Harbaniſts:* and it is confirmed by the learned *Maronite Abraham Ecchellenſis*, who (14) relates from *Arabian* Writers, that in this great Period they thought the Circulation of the celeſtial Orbs would be completed; after which they believed another Syſtem of Animals, *etc.* would be produced, and continue for the ſame Term, and ſo on for ever. This, he ſaies, was the Philoſophy of the Sect of the *Gezbanites.* The *Arabians* received their Notion of this general Renovation from the *Egyptians*, but they made the Term of it leſs by an hundred Years than the great *Egyptian* Period.

The *Geneſis* of *Hermes*, and the *Cyrannic* Books, in which the great *Egyptian* Period was deſcribed, were the ancient *Egyptian* Records, or

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millia quingentos viginti quinque. Hypotyp. Aſtronom. poſit. p. 342. ad fin. Ptolem. Almag. edit. Lat. Baſil.

(13) Statuunt—poſt ſpatium annorum 36425 decurſum omnes animantium ſpecies interire, ac deinde renovari, natura univerſi in ſingulis terræ climatibus bina uniuſcujuſque ſpeciei paria de novo producente: atque ita ſeculum ſeculo continuo ſuccedere, nec aliam dari reſurrectionem, Not. ad Abul-Pharaj. Specimen Hiſt. Arab. p. 145.

(14) Supplem. ad Chron. Orient. p. 159.

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Hermaical Books, which contained their Theology and oldeſt Hiſtory of Gods and Men, and alſo their natural Philoſophy. There were 36,525 of theſe Books, which were aſcribed to *Hermes*, as *Manetho* (15) related: and they treated of the Gods, and of the general Principles of all created Things. Thoſe Books, which contained a Collection of various Things, were thence called *Cyrannic* Books, or Books of Miſcellanies, as *Salmaſius* (16) ſhews the Word to mean.

I proceed to conſider and correct the Dynaſties of the Chronicle. It is evident, that the Sum of the thirty Dynaſties, as computed in the preſent Copy of this Chronicle, is no more than 36,347 Years, with the Addition of the ſix Years of the 28th Dynaſty omitted in the Chronicle: yet the Chronicle itſelf made them 36,525 Years. So that there is ſomewhere a Deficiency of 178 Years. Theſe the learned Editor of *Syncellus* ſuppoſes to be wanting in the *Cynic* Circle, which he very abſurdly thinks to contain fifteen Dynaſties; whereas it is evident, that this was no more than one Dynaſty, which contained fifteen Generations, as they are expreſsly called: and it is in Reality the fifteenth Dynaſty, the following being expreſsly called the ſixteenth Dynaſty. It is no leſs abſurd in this learned Editor to imagine, that the firſt fifteen Dynaſties ſhould contain no more than 621 Years; when the fifteen laſt Dynaſties contained 1703 Years: and it is certain, that the Genealogies of the moſt ancient Times contained each many more Years than thoſe of later Times.

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(15) Apud Jamblic. de Myſter. ſect. viii. c. 1. *Hermes Triſmegiſtus* mentions theſe γενικὰ in his *Poemander*, c. x. ſect. 7. where he ſpeaks to his Son *Tat*; Οὐκ ἤκουσας ἐν τοῖς γενικοῖς, ὅτι ἀπὸ μιᾶς ψυχῆς τῆς τοῦ παντὸς πᾶσαι αἱ ψυχαί εἰσιν. They mention the Tranſmigration of Souls of the irrational Animals, Beaſts, Birds, Fiſhes, and creeping Things, *ibid.* But *Hermes* does not allow the Tranſmigration of the human Soul into any other but a human Body: and makes the wicked Soul to be tormented after Death by its own *Impiety*: and adds, that the Opinion of the human Soul after its Departure from the Body going into the Body of a Brute, is a very great Error. Ἡ ὡς οἱ πολλοὶ δοκοῦσι, καὶ σὺ δοξάζεις, ὦ τέκνον, ὅτι ψυχὴ ἐξελθοῦσα τοῦ σώματος θηριάζεται; ὅπερ ἐστὶ πλάνη μεγίστη. Ibid. ſect. xix, xx.

(16) Prolegom. ad Solin. p. 19. See *Goar's* Notes on Syncel. Chronog. p. 35. and Fabric. Bibl. Gr. lib. i. c. 11. p. 78, 79.

Nothing is plainer than that the firſt fourteen Dynaſties of the Chronicle were thoſe of *Vulcan*, *Sol*, or *Helius*, *Saturn*, and the reſt of the twelve Gods, and eight Demigods: which eight Demigods were probably thoſe mentioned in the firſt fourteen Dynaſties of *Manetho*, as we ſhall ſee hereafter. But it is to be obſerved, that the eight Demigods mentioned in the Chronicle after the twelve Gods to have reigned 217 Years, are a manifeſt Interpolation, and do not belong to the Chronicle, and make the Generations, which were 113 only, to be 121. They are therefore added from the Dynaſties of *Manetho*, where there are nine Demigods, (though they ſhould be but eight) who reigned 214 Years. So the Years aſcribed to the Demigods in the Chronicle, are to be added to thoſe of the twelve Gods, (in which the Demigods were included) and the Sum total of the Years are lunar Years, conſiſting of one Month; which was the *Egyptian* Way of reckoning the Times of their Gods and Demigods, as hath been before ſhewn, and will be fully proved in the following Obſervations. This Way of reckoning by lunar Years of a Month was uſed only in computing the Times of the Gods and Demigods to the Flood: and the Times of the Heroes and mere mortal Kings, who reigned after, were computed by ſolar Years: and they never uſed lunar Years in reckoning the particular Reigns of their Heroes, or Kings, who were eſteemed mere Men. But yet when they computed in one general Sum the Years of their Gods and mortal Kings together, or the Sum of their whole Chronology together, they then frequently reckoned by lunar Years: which led the Ancients, as well as Moderns, who did not conſider this, to think, that the *Egyptians* carried their Chronology extravagantly too high; whereas it really did not exceed that of other Nations, and agreed very nearly to the true Scripture Account of the Time of the Creation.

Secondly: That the Deficiency of the 178 Years in the old Chronicle does not belong to the *Cynic* Circle appears from *Syncellus*, who feigned (17) the Names of the fifteen Kings of the *Cynic* Circle of

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(17) *Syncellus* in his Chronography, p. 103. had reckoned 25 Kings and 700 Years in the Dynaſty of *Manetho's* Cynic Circle, having added in ten Genealogies the Years of the Reigns of the ſixteenth Dynaſty: and calls the *Manetho*,

Manetho; who, by his Reckoning, reigned 446 Years, which differs but three Years from the Sum of that Dynaſty in the Chronicle.

Thirdly: It remains therefore, that the 178 Years, which are wanting to make up the Sum of the old Chronicle, belong to ſome of the laſt fifteen Dynaſties. Now it is certain, that the two firſt of theſe Dynaſties are greatly deficient in Years; and the fifth of them, which is the twentieth Dynaſty, has too many Years; and the twenty-firſt Dynaſty has too few by nine Years: and when theſe four Dynaſties are corrected by the true and uncorrupted Numbers of *Manetho*, the Sum of the Chronicle, which ought to be 1881 Years from the ſixteenth to the thirtieth Dynaſty, will be exactly completed,

The firſt of theſe laſt fifteen Dynaſties in the Chronicle, which is the ſixteenth, is ſaid to be of *Tanites*, and to contain eight Generations, and 190 Years. But this Dynaſty is plainly no other than the firſt Dynaſty of the ſecond Volume of *Manetho*, which was of *Thinites*, not *Tanites*; and which ſucceeded that of the *Cynic* Circle, or Heroes, as this Dynaſty does; and alſo contained eight Reigns, as in the Chronicle, and 253 Years, according to *Africanus* from *Manetho*; and eight Reigns, and 252 Years, according to *Euſebius*, whoſe old (18) *Latin* Tranſlator has 253 Years. So there can be no Doubt but that one of theſe, and probably the Number 253, is the true Number of the ſixteenth Dynaſty. The ſeventeenth Dynaſty, which in the Chronicle is ſaid to be four Generations, or Reigns of *Memphites*, who reigned 103 Years, is undoubtedly no other than the Dynaſty of Shepherd-Kings, who conquered all the middle and lower *Egypt*, and reigned at *Memphis*. Theſe made the ſeventeenth Dynaſty of *Manetho*, as we are aſſured from *Joſephus*; and were ſix Kings who reigned 259 Years and ten Months, as

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whole the ſixteenth Dynaſty, though they really made two Dynaſties, *viz.* the fifteenth of the *Cynic* Circle, containing fifteen Generations and 446 Years, and eight Generations of the ſixteenth Dynaſty (as the Chronicle, *Africanus*, and *Euſebius*, all agree, though *Syncellus* makes them ten) who reigned 252 or 253 Years: and ſo both theſe Dynaſties, which *Syncellus* makes one, contained 698 or 699 Years, and *Syncellus* reckons them 700. But of this Management of *Syncellus* more will be obſerved.

(18) Scalig. Excerpt. ex Euſeb. African. etc. p. 74.

Joſephus computes them from *Manetho:* and they immediately preceded the Kings who compoſe the eighteenth Dynaſty of *Manetho.* So we are ſure both of the Order and of the true Number of Years of this Dynaſty to a Month. The Reaſon of the Number of Reigns and Years in thoſe two Dynaſties being ſet down wrong in the Chronicle, appears to be that they were taken by a Copier from *Euſebius,* who in his Chronicon, and in *Syncellus,* has 190 Years in the ſixteenth Dynaſty: and four (19) Reigns, and 103 Years, in the ſeventeenth Dynaſty of Shepherd-Kings. *Euſebius* ſhortened theſe two Dynaſties on purpoſe to accommodate them to his own Chronology, as will be ſhewn. The Number of the twentieth Dynaſty of the Chronicle, which is 228 Years, is an Error of the Tranſcriber of it: for in this Dynaſty *Manetho* had no more than 135 Years in twelve Reigns, according to *Africanus,* and 178 according to *Euſebius,* in the ſame Number of Reigns. So I have corrected the Number of the Chronicle by that of *Euſebius,* who generally follows the Chronicle: and the Years by theſe Corrections are put right. It remains only to account for the Error of nine Years in the twenty-firſt Dynaſty of *Tanites* in the old Chronicle, which is there ſix Reigns and 121 Years: but both *Africanus* and *Euſebius* have in this Dynaſty of *Manetho* ſeven Reigns and 130 Years. The ſixth King is omitted, whoſe Name in *Euſebius,* from *Manetho's* Copy in *Africanus,* is *Pſinaches,* who reigned nine Years; and the Omiſſion might be owing to the Similitude of his Name with that of the ſeventh King, whoſe Name is *Pſuſennes.* Thus the Numbers of the foregoing four Dynaſties are corrected by the Authority of *Manetho* in three of them, *viz.* the ſixteenth, ſeventeenth, and twenty-firſt; and by the Number of *Euſebius* in the twentieth Dynaſty, which ſeems to be the Number of the old Chronicle, but not of *Manetho:* from which Chronicle likewiſe *Euſebius* appears to have taken ſeveral of his Numbers, particularly thoſe of the eighteenth, nineteenth, twenty-ſecond, twenty-fourth, and twenty-fifth Dynaſties, as ſuiting beſt his own Chronology: and for the ſame Purpoſe altered the Numbers of the ſixteenth and ſeventeenth Dynaſties, as already obſerved.

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(19) Apud Syncel. Chronograph. p. 61, 62.

The Sum of the thirty Dynaſties of the old *Egyptian* Chronicle being completed by the foregoing Corrections, it ſtood as follows,

Fourteen Dynaſties of Gods and Demigods, who reigned 34,201 *lunar Years.*

	Reigns	*Years.*	*Years before Chriſt*
15*th Dynaſty of the* Cynic *Circle*	15	443	2664, *or* 2616 (20).
16*th Dynaſty of* Thinites	8	253	
17*th* Memphites, *or Shepherd-Kings*	6	259	(10 Months)
18*th Dynaſty of* Memphites	16	348	
19*th Dynaſty of* Dioſpolitans	5	194	
20*th Dynaſty of* Dioſpolitans	12	178	
21*ſt Dynaſty of* Tanites	7	130	
22*d Dynaſty of* Tanites	3	48	
23*d Dynaſty of* Dioſpolitans	2	19	
24*th Dynaſty of* Saïtes	1	44	
25*th Dynaſty of* Æthiopians	3	44	
26*th Dynaſty of* Memphites	9	177	
27*th Dynaſty of* Perſians	5	124	
28*th Dynaſty of* Saïtes	1	6	
29*th Dynaſty of* Tanites	5	39	
30*th Dynaſty of* Tanites	1	18	

Reigns
Of Gods and Demigods — 14
Of Heroes, or the Cynic *Circle* 15
Of Men — — 84
Total 113

Lunar Years of Gods and Demigods — 34201
Solar Years of the Cynic *Circle, and Men* — 2324 (10M.)
Sum Total 36,525 (10M.) but odd Months were not reckoned in the old Chronicle.

The Years of the old Chronicle being reſtored, before I proceed to conſider the Chronology of it, I ſhall make a few Obſervations on the reigning Families, and Number of Reigns contained in it.

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(20) The Number 2616 will be right, if the *Cynic* Circle contained no more than 395 Years, as is moſt probable, and began 553 Years after the Flood.

As the old Chronicle and *Manetho* agreed in repreſenting the *Egyptian* Chronology by thirty Dynaſties, which contained 113 Reigns: ſo they probably agreed alſo that there were only five (21) *Egyptian* Families of Kings, who reigned in thoſe Dynaſties; and all thoſe in the laſt fifteen of them.

The firſt reigning Family of thoſe, whom the *Egyptians* called mere *Men*, or *Mortals*, in Diſtinction to their *Gods*, *Demigods*, and Heroes, were *Thinites*; the firſt of which was their ſo much famed King (22) *Menes*. The lower *Egypt*, where *Tanis* was built, was at this Time almoſt all Sea, and uninhabited: but the upper *Egypt*, or *Thebais*, had been peopled many Years with the Deſcendants of *Mizraim*. So this firſt Dynaſty of *Egyptian* Kings, with which *Manetho* began his ſecond Volume, was undoubtedly of *Thinites*, from *This*, a City in the upper *Egypt*, as *Africanus* and *Euſebius* both call it: and ſo I have not ſcrupled to make it *Thinites* in the old Chronicle, inſtead of *Tanites*, which is the preſent Reading; there being no ſuch City as *Tanis*, or People called *Tanites*, when this Dynaſty commenced.

The ſecond, or ſeventeenth Dynaſty, called *Memphites* in the Chronicle, was undoubtedly that of the *Phœnician* Shepherd-Kings, who conquered a great Part of *Egypt*, and reigned at *Memphis*, but were not really *Memphites*. This therefore is a Miſtake in the Chronicle, which was corrected by *Manetho*, who called this Dynaſty *Phœnician Shepherd-Kings*.

The Kings of the ſucceeding eighteenth Dynaſty are alſo called *Memphites* in the Chronicle; but they are called *Dioſpolitans* in *Manetho*: they might be of the Family of thoſe *Memphites*, who fled from *Memphis* to *Dioſpolis* the Great in the upper *Egypt*, when the

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(21) Syncel. Chronograph. p. 40.

(22) *Diodorus Siculus* ſaies, that the *Egyptian* Prieſts related out of their ſacred Books, that the firſt King who ruled in *Egypt* after the Gods, was *Menas*, or *Menes*, Lib. i. p. 54. And *Herodotus* before him tells us from theſe Prieſts, that *Men*, or *Menas*, was the firſt *mortal* King of *Egypt*; Βασιλεῦσαι δὲ πρῶτον ἀνθρώπων ἔλεγον Μῆνα. Lib. ii. c. 4.

Shepherds had ſeized the middle and lower *Egypt*, and ruled at *Memphis*; and who afterward drove out the Shepherd-Kings, and recovered *Memphis*, and reigned there again. So they might be called either *Memphites* or *Dioſpolitans*; and thus the Chronicle and *Manetho* are reconciled.

The nineteenth and twentieth Dynaſties are rightly called *Dioſpolitans* both in the Chronicle and in *Manetho*.

The twenty-firſt Dynaſty is alſo rightly called *Tanites* in both.

The twenty-ſecond Dynaſty of the Chronicle is *Tanites*; but in *Manetho* it is *Bubaſtites*, and probably they were ſo.

The twenty-third Dynaſty is of *Dioſpolitans* in the Chronicle, but of *Tanites* in *Manetho*, as they probably were; and both the Number of Reigns and Years in the Chronicle diſagree with thoſe of *Manetho*.

The twenty-fourth is a *Saïte* Dynaſty both in the Chronicle and in *Manetho*; but the preſent Copy of the Chronicle has three Reigns, and *Manetho* one only; and *Euſebius*, who generally follows the Chronicle, and has here the ſame Years with it, agreeing with *Africanus* that there was but one Reign in this Dynaſty, I have accordingly put in the Chronicle *one* Reign inſtead of *three*, the latter Number ſeeming to be an Error of the Tranſcriber, and not of the Chronicle itſelf.

The twenty-fifth Dynaſty is ſaid to be of *Æthiopians* both in the Chronicle and *Manetho*.

The twenty-ſixth Dynaſty of the Chronicle is called *Memphites*, but in *Manetho Saïtes*, as *Africanus* and *Euſebius* agree. I have added two Reigns to thoſe of the Chronicle, which has but ſeven, becauſe *Euſebius* has nine Reigns as well as *Africanus*: though I confeſs, that, as they differ in the Family of this Dynaſty as well as in the Number of Years, perhaps the Number of Reigns as they ſtand in the Chronicle might be originally (23) there. But however this was, it is highly probable, that this Dynaſty was of *Saïtes*, as *Manetho* had it, becauſe it immediately ſucceeded the Dynaſty of *Æthiopians*, who invaded *Egypt*, and ſlew *Bonchoris*, or *Bocchoris*, the *Saïte* King, and ruled in *Egypt* forty-four Years, or rather forty, as *Manetho* had it: after which the *Saïte* Family was reſtored. *Herodotus* (24) ſaies, that all the Kings of this Dynaſty whom he mentions, were *Saïtes*: and ſpeaking of the Conqueſt of *Egypt* by *Sabbacon* the *Æthiopian*, he ſaies, that the *Saites* brought back into *Egypt* out of *Syria Pſammitichus*, one of the Kings of this Dynaſty, who had fled thither for Fear of *Sabbacon*: and he adds, that *Vaphris*, whom he calls *Apries*, another King of this Dynaſty, had a Palace in the City *Saïs*, where he was ſlain by the *Egyptians* with the Conſent of *Amoſis*, or *Amaſis*, his Enemy, (who had rebelled againſt him, and who ſucceeded him) and was buried there in the Sepulchre of his Fathers, as was alſo *Amaſis*, the ſucceeding King. And *Diodorus Siculus* (25) calls *Pſammitichus* a *Saïte*. All this plainly proves, that this was a Dynaſty of *Saïtes*. But yet I would not alter the Chronicle, becauſe this is one of the ſeveral Differences between that and *Manetho*, others of which will be taken notice of.

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(23) The Number of the Years of the Chronicle are 177, which are eleven Years more than thoſe of *Manetho*, which, as we ſhall ſee, were 166 Years and a half. This might be owing to the Chronicle giving fifty-five Years to *Amoſis*, or *Amaſis*, the eighth King, inſtead of forty-four, in which it agrees with *Diodorus Siculus*, who alſo gives this King fifty-five Years,

The twenty-ſeventh Dynaſty is of *Perſians*, both in the Chronicle and *Manetho*; and the Chronicle agrees with *Africanus* from *Manetho* in the Number of the Years of this Dynaſty. The Chronicle ſet down no more than five Reigns in this Dynaſty, though there were eight: the Reaſon was, that the Chronicle omitted the three Reigns of Kings who did not reign a whole Year, which is the Method of the aſtronomical Canon of *Ptolemy* deduced from the *Nabonaſarean* Æra.

The twenty-eighth Dynaſty is omitted in the Chronicle by a Miſ-

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lib. i. p. 79. But *Herodotus* and *Africanus* from *Manetho* gave him no more than forty-four Years: or elſe the Error of the Chronicle was owing to its giving ſeventeen Years, (which is alſo the Number of *Euſebius* probably from the Chronicle) inſtead of ſix, (which is the Number of *Herodotus*, and of *Africanus* from *Manetho*) to the ſixth King, the ſecond *Pſammitichus*, called alſo *Pſammuthis*.

(24) Lib. ii. c. 152, 163, 169, 170.

(25) Lib. i. p. 77.

take of the Copier, and I have added it from *Manetho*, as I obſerved before.

The Reigns of the twenty-ninth Dynaſty are omitted by a Defect in the Manuſcript of the Chronicon. I have added them from *Euſebius*, who has five Reigns in this Dynaſty; and it is probable that the Chronicle had five Reigns alſo. This Dynaſty is ſaid to be of *Tanites* in the Chronicle, and *Mendeſians* in *Manetho*.

The thirtieth Dynaſty is of *Tanites* alſo in the Chronicle, and has one Reign only; but in *Manetho* it is ſaid to be of *Sebennytes*, and has three Reigns both in *Africanus* and *Euſebius*. The Years of theſe two laſt Dynaſties ſeem to be confounded in the Chronicle; and the Years of the thirtieth placed to the twenty-ninth, and thoſe of the twenty-ninth given to the thirtieth. For in *Manetho* the twenty-ninth Dynaſty has only twenty Years according to *Africanus*, and twenty-one Years according *Euſebius*: and the thirtieth Dynaſty has thirty-eight Years in *Africanus*; though by miſtake it has no more than twenty Years in *Euſebius*, but he has thirty-eight Years in his Chronicon, as it ſhould be. However, there is in the whole Sum of theſe two laſt Dynaſties but one Year's Difference between the Chronicle and *Manetho*.

Laſtly: In the Chronicle there are no more than five *Egyptian* Families; (the ſame Number which *Manetho* had) namely, firſt *Thinites*; ſecond *Memphites*; third *Dioſpolitans* in upper *Egypt*; fourth *Tanites*; fifth *Saites*.

I now proceed to conſider the Chronology of the Chronicle.

The Chronicle reckoned in fourteen Dynaſties of Gods and Demigods from *Sol*, or *Helius*, the Son of *Vulcan*, unto the *Cynic Circle* 34,201 Years. Theſe the moſt ancient *Egyptian* Hiſtorians, as *Africanus* and *Euſebius* (26) relate, reckoned to be Months only of thirty

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(26) Ἔτι τινὲς τῶν καθ' ἡμᾶς ἱστορικῶν ἀντὶ μηνῶν σεληνιακῶν λογισάμενοι, etc. Apud Syncel. Chronograph. p. 18. And *Euſebius* ſpeaking of the Dynaſties of the *Egyptian* Gods, ſaies; Οἱ παρ' αὐτοῖς παλαιότατοι σεληναίους τοὺς ἐνιαυτοὺς ἐξ ἡμερῶν τριάκοντα συνεστῶτας. Ibid. p. 40. And the *Egyptian Panodorus* ſaies; Συνέβη τὰς βασιλείας τῶν παρ' αὐτοῖς βασιλευσάντων θεῶν γενεῶν ἓξ ἐν δυναστείαις,

Days each, which they accounted Years: but five Days were to be added to every twelve Months, to make the Year 365 Days, as it was anciently computed. The learned *Egyptian* Monk *Panodorus*, who wrote in the latter End of the fourth or Beginning of the fifth Century, ſaies, the Antediluvian Times and thoſe of the *Egyptian* Gods were anciently computed in Years of thirty Days equal to the Courſe of the Moon. And that this Computation was uſed amongſt the *Egyptians* in their oldeſt Chronology, I have proved above at large.

Now 34,201 lunar Years, or Months, being reduced to true equinoctial Years of 365 Days, five Hours, and 49 Minutes, are a little more than 2809 Years. Theſe, according to the old *Egyptian* Chronicle, reach to the fifteenth Dynaſty, or *Cynic* Circle of *Mezraites*, and 553 Years after the Flood, which began in the Year of the World 2256, (and ended in the Year 2257) and 3169 Years before the vulgar *Chriſtian* Æra; and the *Cynic* Circle commenced 2616 Years before the Birth of *Chriſt*. If to the above Number 2809 Years we add 443 Years, the Term of the *Cynic* Circle, and 1881 Years for the Term of the Dynaſties, (as will appear) from *Menes*, the firſt mortal King of *Egypt*, (whoſe Reign commenced at the End of the *Cynic* Circle) to the laſt King *Nectanebo*, with whoſe Reign the Dynaſties end; and which Ending was in the twentieth Year (27) of *Ochus*, King of *Perſia*,

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ἐξ κατ' ἔτη ἐν σεληνιακοῖς τριακονθημέροις κύκλοις παρ' αὐτοῖς ἀριθμεῖσθαι. Ibid. p. 41. *Euſebius* and *Panodorus* add, that the *Egyptians* reckoned the Years of the Demigods by *Horæ* (ὧροι, Seaſons) of three Months; and *Suidas* (voce Ἥλιος) mentions ſuch a Way of reckoning amongſt the *Egyptians*. But this ſeems altogether a Miſtake; at leaſt they never reckoned ſo in their Dynaſties and moſt ancient Chronology. But *Suidas* is right in ſuppoſing that the ſolar Year was uſed after the Reign of the Gods, and when the *Egyptians* were ruled by Kings, to whom they paid an annual Tribute. See in voce Ἥλιος, and the Notes.

(27) *Diodorus Siculus* placeth the Defeat and Flight of *Nectanebo* in the third Year of the 107th Olympiad, that is, in the Year before *Chriſt* 350, but the *Chronicon Alexandrinum*, or *Paſchale*, placeth it in the fourth Year of the 110th Olympiad, or in the Year before *Chriſt* 337. *Euſebius* in his Chronicon placeth it in the ſame Year with *Diodorus Siculus*; but erroneouſly makes it the ſixteenth Year of *Ochus*, which was the tenth by the *Ptolemaic* Canon, and the eighth by the *Parian* Marbles: and the twelfth or thirteenth

and in the 340th Year before the *Chriſtian* Æra, according to the *Ptolemaic* Canon: by this Computation the whole Sum from the Creation to the *Chriſtian* Æra, according to this old *Egyptian* Chronicle, will be 5473 Years. So they exceed the true Scripture Reckoning, which is 5425 Years from the Creation to *Chriſt*, by 48 Years, and no more.

Theſe 48 Years are an Exceſs, either in the reckoning from the Creation to the Flood, and making it commence in the Year of the World 2304 inſtead of 2256, and thence to the *Cynic* Circle 505 Years inſtead of 553, or elſe in the reckoning from the Flood to the *Cynic* Circle 553 Years inſtead of 505. But as the *Cynic* Circle commences 2663 Years before the *Chriſtian* Æra, there remain to the Flood no more than 505 Years. If therefore the *Egyptians* reckoned, as the Chronicle ſuppoſes, 553 Years from the Flood to the Dynaſty of the *Cynic* Circle, [and which Number agrees exceeding well to the Scripture Account of the Diſperſion of the Deſcendants of *Noah*, and their peopling the Earth, which began 531 Years after the Flood] then they have reckoned thence 48 Years too many, which they have given to the *Cynic* Circle; and that Dynaſty really contained no more than 395 Years, and commenced 2615 Years only before the *Chriſtian* Æra, as the Chronicle ſuppoſes. For it will appear from other indiſputable Evidence beſides that of this Chronicle, that the Years from *Menes*, the firſt King of the Dynaſty which ſucceeded the *Cynic* Circle of *Mezraites* to the *Chriſtian* Æra, are not too many: they are (as we ſhall ſee) by one Reckoning 2220 Years, to which add 395 Years, as above, for

by the Account of *Diodorus Siculus*. But the *Egyptian* Dynaſties are moſt to be relied on; and both *Africanus* and *Euſebius* agree, (apud Syncel. p. 77.) that *Manetho* placed the Defeat and Flight of *Nectanebo*, and the Conqueſt of *Egypt* by the *Perſians*, in the twentieth Year of *Ochus*, and ſo in the Year before *Chriſt* 340, according to the *Ptolemaic* Canon. But if there is (as I think there is) an Error of two Years in the *Ptolemaic* Canon: (for the ancient *Parian* Marbles fix the Beginning of *Ochus* to the Year before *Chriſt* 357, and the *Ptolemaic* Canon to 359.) then the twentieth of *Ochus* was the Year before *Chriſt* 338, and here the Dynaſties of *Manetho*, by the following Computation of their Times, appear to end. See a Note below on the 30th Dynaſty.

the Term of the *Cynic* Circle, and 553 Years thence up to the Flood, the whole Sum is 3168 Years to the Flood ending, and thence to the Creation 5425 Years. If we take *Manetho's* Reckoning, by which *Menes* began to reign 2234 Years before the *Chriſtian* Æra, then 395 Years, the Term of the *Cynic* Circle, being added, that Circle, or Dynaſty, commenced 539 Years after the Flood, which is ſtill nearer to the Computation of Scripture: and one of theſe Computations, which differ no more than fourteen Years, was the true and original Computation of the *Egyptians*; and both of them agree in a ſurprizing manner with the *Moſaic* Chronology of Scripture.

Eratoſthenes (28) of *Cyrene* was an excellent Scholar and Critic, and particularly famous for Geometry and Chronology. He was ſent for by the firſt *Ptolemy Euergetes*, Son of *Philadelphus*, King of *Egypt*, and was made Keeper of the famous *Alexandrian* Library. In the ſeventh Year of *Ptolemy Philopator*, and the Year before *Chriſt* 216, *Euſebius* (29) ſaies, his Fame was known: and probably about this Time he compiled, by Order of the King of *Egypt*, the Chronology of the *Egyptian* Kings (30) of *Thebes*, out of the ſacred Records of that City; which he tranſlated into the *Greek* Language, and explained alſo the *Egyptian* Names by *Greek* Appellations.

It is a great Miſtake which learned Men have run into, thinking that this Chronicon of *Eratoſthenes* was wrote to ſupply the Defects of *Manetho's* Dynaſties, becauſe it was wrote not many Years after *Manetho's* Work by royal Authority. But *Manetho*'s Dynaſties were always eſteemed to be the moſt full and authentic Account of the *Egyptian* Chronology; as giving the Hiſtory and Times of their Gods and Demigods, as well as Heroes and Men; and relating particularly and at large the Series of the Kings who reigned at *Memphis*, from the Time of *Menes*, the Builder of it and Founder of the Kingdom of the middle and lower *Egypt*: and alſo deſcribing the Kings of the other *Nomes*, who were ſubject to the Kings who reigned at *Memphis*, and were contemporary with them.

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(28) See Fabric. Bibl. Gr. lib. iii. c. 18. tom. ii. p. 471, etc.

(29) In Chron.

(30) Apud Syncel. p. 91, 147.

Manetho did not take into his Account the *Dioſpolitan* Kings of *Thebes*, who reigned there over the upper *Egypt*.

In order therefore to complete the Chronology of the *Egyptian* Kings, *Eratoſthenes*, by the Command of *Ptolemy Philopator*, extracted from the Records of great *Dioſpolis* a Chronicle of the *Theban* Kings, beginning with *Menes*, who reigned there before he built *Memphis*; and the Time of whoſe whole Reign is ſet down both by *Manetho* and *Eratoſthenes*, becauſe he, as alſo his Son *Athoth*, reigned in both Places; firſt at *Thebes* before he built *Memphis*, and afterward at *Memphis*.

Syncellus has preſerved from *Apollodorus*, the learned *Athenian* Chronologer, who flouriſhed in the Year before *Chriſt* 144, this Chronicle of *Eratoſthenes*, or the firſt and moſt ancient Part of it, which is one of the moſt authentic and valuable Remains of Antiquity. It contains the Reigns of thirty-eight ſucceſſive Kings for the Space of 1076 Years. And by this Chronicle it appears, that the firſt King *Menes* began to reign at the Time where he is placed above from the old *Egyptian* Chronicle. *Nilus*, the thirty-ſeventh King of the *Theban* Chronicle, began to reign ſixty-eight Years before the End of it: and *Dicæarchus* (31) of *Meſſina*, the learned Hiſtorian, who was a Scholar of *Ariſtotle*, computed from (32) *Nilus* 436 Years to the firſt Olympiad, which commenced in the Year before *Chriſt* 776. So from *Nilus* to the vulgar *Chriſtian* Æra are 1212 Years. *Nilus* reigned five Years, and the laſt King *Amuthantæus* reigned ſixty-three Years: and therefore the Catalogue ended in the Year before *Chriſt* 1145, and thirty-eight Years after the taking of *Troy*. Theſe 1144 Years added to 1076 Years, the Sum of the Chronicle, ſhew the Beginning of the Reign of

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(31) Apud Schol. ad Apollon. Rhod. Argonaut. lib. iv. ψ 272. p. 412. *Dicæarchus* is called by *Cicero*, Mirabilis vir, Epiſt. ad Attic. lib. ii. epiſt. 2. p. 185. Græv.

(32) From *Nilus* the River *Nile* was ſuppoſed to have its Name. It was firſt called *Oceames*, (from whence came the *Greek* Word 'Ωκέανος) and afterward *Ægyptus*, as *Diodorus Siculus* relates; who ſaies it was called *Nile* from King *Nilus*, Biblioth. lib. i. p. 72. Weſſeling. But he places him many Years lower than *Dicæarchus* did, and knew not the Time when he lived: and 'tis moſt probable that he had his Name from the ſacred River, which was emphatically *Nabal*, the River, or *Nile*.

Menes at *Thebes* to have commenced 2220 Years before the *Chriſtian* Æra, in exact Agreement with the old *Egyptian* Chronicle above ſtated, and fourteen Years later than the Dynaſties of *Manetho* place it. If we ſuppoſe *Dicæarchus* to have reckoned from the End of the Reign of *Nilus*, this makes but a Difference of five Years; and by this Reckoning *Menes* began to reign in the Year before *Chriſt* 2226, which is only nine Years later than the Computation of *Manetho*.

This Agreement of the Records of the great *Dioſpolis*, or *Thebes*, with thoſe of *Memphis*, from whence the old Chronicon and *Manetho's* Dynaſties were taken, is very remarkable in ſo great a Space of Time, and cannot but he highly ſatisfactory to the learned World. And had the Catalogue of *Eratoſthenes* been well attended to by learned Men who have ſearched into the *Egyptian* Antiquities and Chronology, they could not have been at ſo great a Loſs as hitherto they have been about the *Egyptian* Dynaſties of *Manetho*, which contain them; and by it might have found the true Order and Succeſſion of them. For as there never was any Doubt about the Succeſſion of the Dynaſties up to that of the *Shepherd-Kings*, ſo that Dynaſty, with the firſt Dynaſty of *Thinite* Kings, the firſt of which was *Menes*, as he alſo is in the *Laterculus*, or Chronicle of *Eratoſthenes*, makes up to great Exactneſs the Sum of the *Theban* Chronicle, as I ſhall fully prove, ſo as to leave no Doubt both of the true Succeſſion of the Dynaſties and of the Number of their Years. For this Diſcovery we are beholden to the learned *Dicæarchus*: and it happily ſupplies the Want of the fifty-three following Kings of *Thebes*, which *Eratoſthenes* had ſet down, and were preſerved by *Apollodorus* with the others; but were fooliſhly omitted by *Syncellus* to the juſt Grief of the learned World, who have hereby received a great Loſs.

Syncellus not knowing the Time where the Catalogue of *Eratoſthenes* ended, nor how to apply it at all to the *Egyptian* Chronology, has very abſurdly ſuppoſed it to commence (33) in the Year of the World 2900. He ſaw, that *Menes* was the firſt King of it, as he is the firſt in his own Catalogue of the Kings of *Egypt*: and taking him to be *Mizraim*, he places him (34) in the Year of the World 2776. He does not find fault with the Chronicle of *Eratoſthenes*, and yet there is a Difference of 124 Years between the Time of *Menes*, according to his Account and that of *Eratoſthenes*, by his own Confeſſion.

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(33) Chrograph. p. 147.

Conſtantinus (35) *Manaſſes*, in his compendious Chronicle, has preſerved a remarkable Account of the Antiquity of the *Egyptian* Kingdom, which, he ſaies, continued 1663 Years; meaning to *Cambyſes*, who firſt conquered *Egypt*, and made it ſubject to the *Perſians* in the Year before *Chriſt* 525, according to the *Ptolemaic* Canon. *Menes* is reckoned by all Hiſtorians the firſt King of *Egypt*: and by the foregoing Computation he began to reign the Year before *Chriſt* 2188, and this differs but thirty-two Years from the Chronicle of *Eratoſthenes*. And it agrees to what he ſaid before, that the *Egyptians* were the firſt (36) who had Kings; and that their Government by Kings began after ſeven Generations from the Flood were completed. This was in the Days of *Serug*, and *Serug* begat his Son *Nahor* 923 Years after the Flood, and in the Year before *Chriſt* 2246, which is very near to the Time of *Menes*, in the firſt Dynaſty of *Manetho*, which is in the Year before *Chriſt* 2235. And the learned (37) *Iſaac Voſſius* is groſsly miſtaken in thinking that *Manaſſes* ſuppoſed *Abimelech* in the Time of *Abraham* to be the firſt King of *Egypt*, directly contrary to his ſaying (38) that *Abraham* was in *Egypt* a *few Generations* after the Beginning of the *Egyptian* Kingdom.

Here we may obſerve a groſs Error in the preſent Copies of *Diodorus Siculus*, relating to the Antiquity of the *Egyptian* Kingdom. The *Egyptian* Prieſts told him, that the Goodneſs of their Laws, and of the Conſtitution of their Government, was demonſtrable; for that moſt of the Kings who had reigned in *Egypt* for (39) *more than four thouſand*

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(34) Chron. p. 91.
(35) Compend. Chron. p. 12. Pariſ. 1655.
(36) Ibid. p. 11.
(37) Caſtigat. ad cap. xi. Georg. Horn. in lib. de Septuag. interpret.
(38) Μετ' ȣ̓ πολλὰς τῆς γενεὰς ἀρχῆς τῆς Αἰγυπτίων ἐν ταῖς ἡμέραις Ἀβραὰμ, ετ. p. 12. Theſe were two Generations, which were between *Serug* and *Abraham*.
(39) Biblioth. lib. i. p. 63. Rhod. and p. 80. Weſſeling.

ſand ſeven hundred Years, were natural-born *Egyptians.* This is the preſent Reading of *Diodorus Siculus:* and it is probable, that in the Relation the *Egyptian* Prieſts had their Thoughts on the Dynaſties of *Manetho,* which were the Standard of their Chronology. And from theſe it appears, that moſt of the *Egyptian* Kings from *Menes* the firſt of them, under whom their Monarchy properly began, and who formed the Laws of their Government, unto *Cambyſes,* who firſt made them tributary to the *Perſians,* were of *Egyptian* Original. They were all ſo, except the *ſix Shepherd-Kings,* and *three Æthiopians.* Therefore, inſtead of 4700 Years, it ſhould be, and *Diodorus* probably wrote, 1700 Years. And the Tranſcriber might eaſily miſtake the numeral Letters AΨ *i. e.* 1700, for ΔΨ *i. e.* 4700, eſpecially if the Bottom of the Δ was worn and almoſt eraſed. The Number being thus corrected, what the *Egyptian* Prieſts told *Diodorus* was the very Truth. For it was more than 1700 Years from *Menes,* or the Beginning of the *Egyptian* Empire, to the Time when *Cambyſes* conquered *Egypt* in the Year before *Chriſt* 525, by the aſtronomical Canon. By theſe Computations the whole Term was 1710 Years, as the Dynaſties of *Manetho* ſhew. This is a very extraordinary Coincidence of Time; and the learned Reader muſt judge whether it does not ſet the Paſſage of *Diodorus,* which has puzzled all Interpreters and Chronologers, in a fair and clear Light.

Apollodorus, from whom we have the Chronicle of *Eratoſthenes,* added to the forementioned thirty-eight Reigns of *Thebæan* Kings, fifty-three more, which *Syncellus* ſaies he omitted to ſet down as being of no uſe to him; as neither indeed, he owns, were the others. But had he preſerved them, they could not have failed [though he did not underſtand the Uſe of them] being of great Service for illuſtrating and confirming the Dynaſties of *Manetho,* and ſettling with great Exactneſs the whole *Egyptian* Chronology, from *Menes* the firſt King, to the final Diſſolution of that moſt ancient and renowned Empire.

It is moſt probable, that the fifty-three Reigns, which were added by *Apollodorus* from *Eratoſthenes,* reached, as *Manetho's* Dynaſties did, to the End of the Reign of the laſt King of *Egypt.* And there is in the Term of Years, from the ending of the Catalogue of the Kings of

Thebes to the laſt King of *Egypt*, very nearly the ſame Number of Reigns in *Manetho's* Dynaſties, as there were in the Chronicle of *Eratoſthenes*: whence it is highly probable, that they ended together.

The Chronicle of *Eratoſthenes* ended, as before obſerved, thirty-eight Years after the taking of *Troy*. Now Troy was taken in the twenty-ſecond Year of *Rameſes* (40), the fourth King of the nineteenth Dynaſty of *Manetho*; and he reigned thirty-eight Years after that: ſo the *Theban* Chronicle given us by *Syncellus* ended in the firſt Year of the next King of this Dynaſty, *Ammenemes*, who reigned five Years. From this King to the laſt King *Nectanebo*, in whoſe Reign the Kingdom of *Egypt* was finally ſubdued and deſtroyed by the *Perſians*, there are fifty-two Reigns according to *Africanus* and *Euſebius*, if we omit the few Reigns of Kings who reigned not each a Year. There are alſo thirty-ſix Reigns in the preceding Dynaſties of *Manetho*, from *Menes* to *Ammenemes*, as there are thirty-eight in the Catalogue of *Eratoſthenes*. So that there was not more than three or four Reigns Difference in the whole Number of thoſe Kings who reigned at *Memphis* and at *Thebes*, all the Duration of the *Egyptian* Monarchy, which laſted 1881 Years, or, according to *Manetho's* Dynaſties, 1895 Years, the Difference being fourteen Years. Whence it is evident, that if *Syncellus* had preſerved the entire Chronicle of *Eratoſthenes* from *Apollodorus*, it would have given great Light to the Dynaſties of *Manetho*; and, by it its Correſpondency to them, we ſhould have clearly ſeen, and been able to fix with Certainty the entire Term of the *Egyptian* Chronology, at leaſt as high as to the Year before *Chriſt* 2235, or 2221; which are the Difference, as far as appears, between *Manetho* and *Eratoſthenes*. However, the Light which the old *Egyptian* Chronicle, with that of the Kings of *Thebes*, have afforded, will enable us to diſcover the true ſucceſſive Dynaſties of *Manetho*, and very nearly the Number of Years belonging to them. This is a Diſcovery which the learned World hath not hitherto been at all acquainted with.

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(40) *Pliny* ſpeaking of this King ſaies, quo regnante Ilium captum eſt, Nat. Hiſt. lib. xxxvi. c. 8. He ſeems to be the *Remphis* of Diodor. Sic. lib. i. p. 71. Weſſ. and the *Rhampſinitus* of Herodotus, lib. ii. c. 121.

The Dynaſties of *Manetho*, that moſt invaluable Treaſure of Antiquity and Chronology, have ever ſince the Time of *Africanus* appeared perplexed and inexplicable; partly by the large Numbers of Years aſſigned to the Reigns of the Gods; and partly by mixing and confounding the ſucceſſive with ſeveral other collateral Dynaſties, and placing them all in a ſucceſſive Order; and thereby repreſenting to us thirty Dynaſties and a Number of Years which agrees to no Chronology, inſtead of fifteen Dynaſties. This Management of *Manetho's* Dynaſties, which ſeems to be owing to *Africanus*, or ſome Copier before his Time [for neither *Euſebius* nor *Syncellus* appear to have ſeen them] has deterred many learned Chronologers from meddling with them: and others, who have attempted to put them into Order and reconcile the Years of them to their Chronology, have failed in their Attempt. This was the Caſe of *Africanus* himſelf, and of the moſt learned *Euſebius* amongſt the Ancients: and of the great *Joſeph Scaliger*, *Archbiſhop Uſher*, *Iſaac Voſſius*, *Sir John Marſham*, *Perizonius*, *Vignoles*, and others amongſt the moſt learned Moderns. *Petavius* thought them ſo irreconcileable to his Chronology, that he would not venture to make uſe of them: and our very learned *Biſhop Stillingfleet* (41) thought it as impoſſible to give any probable Account of them as to make an *Æthiopian* white: and his Diſcourſe about them ſhews, that he did not at all underſtand them.

Notwithſtanding, by reckoning the large Numbers of Years aſſigned to the *Egyptian* Gods to be Months only, as I have proved them undoubtedly to be; and by placing the firſt Dynaſty of mortal Kings beginning with *Menes*, where all the beſt and moſt ancient Evidence ſuppoſeth it to have been placed, all Diſorders and Difficulties vaniſh; and the *Egyptian* Chronology is fixed upon a ſure and indiſputable Foundation, and agrees entirely with the true Scripture Chronology, and with the moſt ancient Records that remain of all other Kingdoms.

Syncellus (42) gives the following Account of the Work of *Mane-*

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(41) Orig. Sac. B. i. ch. v. p. 54—58.

(42) Chronograph. p. 40.

netho; " It remains (ſaies he) for me to offer a few Things concerning " the *Egyptian* Monarchy out of the Writings of *Manetho* the *Sebennyte*, who in the Reign of *Ptolemy Philadelphus* was chief Prieſt " of the Idol Temples in *Egypt*: and extracted his Hiſtory from the " Inſcriptions made on Pillars which were ſet up in the Land of *Seriad*, and were engraved in the ſacred Language and Characters by " *Thoth*, the firſt *Hermes*; and were tranſlated after the Flood out of " the ſacred Language into the *Greek* Tongue in the ſacred or (43) " Hieroglyphic Character; and written in Books which were laid up " in the inner Receſſes of the *Egyptian* Temples by *Agathodæmon* the " Son of the ſecond *Hermes*, and the Father of *Tat*; and he (*Manetho*) " dedicated them to the above-mentioned King *Ptolemy Philadelphus*, " in a Book entitled *Sothis*." Before I proceed, it will be proper to enquire into the Place here called the Land of *Seriad*; and alſo of the Name of *Manetho*'s Book called *Sothis*.

This Land of *Seriad* was undoubtedly ſomewhere in or near the upper *Egypt*, where the *Phœnician Taaut*, who was the firſt *Egyptian Thoth* or *Hermes*, and Son of *Miſor* or *Mizraim*, firſt ſettled with his Family and inhabited that Part of *Egypt*. The learned *Valeſius* (44) thinks it was a Part of *Thebaïs*, called the *Syringes*, and ſhould be ſo read in *Syncellus*; but there is no Foundation for this Reading and Conjecture. *Pliny* (45) ſaies, there were in the *Arabian Sinus* two famous Iſlands, called *Iſura* and *Rhinnea*, in which laſt *there were Pillars of Stone engraved with unknown Letters*. *Pauſanias* (46) ſaies, there was an Iſland called *Seria* in a Bay of the *Red Sea*; and that the *Seres*, who inhabited this and two adjoining Iſlands, called *Abaſa* and *Sacæa,* were *Æthiopians.* And *Heliodorus* (47) mentions an Iſland in the *Red Sea* called *Seria:* and *Diodorus Siculus* (48) relates, that in *Panchæa,* an Iſland of the *Red Sea,* there was a large Golden Pillar, which had engraved upon it by *Hermes,* in the ſacred *Egyytian* Letters, the Actions of the Gods *Uranus, Jupiter,* and others.

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(43) Γράμμασιν ἱερογλυφικοῖς. The *ſacred* Letters were called Hieroglyphical, becauſe they only were engraved on Obeliſks ſet up in their Temples amongſt the ſacred or hieroglyphical Symbols; but vulgar Letters were not. Sozomen. Hiſt. Eccleſ. lib. vii. c. 13. calls them ἱερογλυφικοὶ χαρακτῆρες· and *Socrates*, Hiſt. Eccleſ. calls them ἱερογλυφικὰ γράμματα, ſpeaking of one of them in the Form of a Croſs, or ✝, and this was an original *Hebrew* or *Phœnician* Letter.

(44) Not. ad Ammian. Marcel. lib. xxii. p. 339.

(45) Hiſt. Nat. lib. vi. c. 48.

(46) Eliac. p. 205.

Joſephus (49) ſpeaks of a Stone Pillar ſtanding in his Time *in the Land of Siriad.* This the *Jews* fabulouſly reported to have been one of thoſe which were erected by the Poſterity of *Seth* before the Flood [the other which was of Brick having been deſtroyed by it] on which they had inſcribed their Inventions and Obſervations in Aſtronomy. This ſeems to be the Place mentioned by *Manetho,* where ſome ancient *Egyptian* Pillars had been erected with hiſtorical and aſtronomical Obſervations, aſcribed by the *Egyptians* to their firſt *Hermes;* and by them pretended to have been erected before the Flood, or it might be one of the Pillars of *Seſoſtris,* called *Sethos.* But where this Land of *Siriad,* or *Seriad* lay, *Joſephus* does not acquaint us. *Voſſius,* Sir *John Marſham,* and others without any Probability, have ſuppoſed this Land of *Seriad* to be the *Seirath* mentioned in the Book of *Judges,* ch. iii. 26. which lay ſomewhere between *Jericho* and *Ephraim,* and near to *Ephrem* not far from *Gilgal.* The Reaſon is, becauſe about this Place are mentioned to have been ſome *graven Images,* as the Word *Paſil* ſignifies, and as the Septuagint *Greek* Verſion rightly renders it; and with it the *Latin* Vulgate, and *Syriac* Verſions, and the *Chaldee* Paraphraſe.

Theſe graven Images were undoubtedly *Moabitiſh* Idols, which *Eglon* King of the *Moabites* had ſet up near *Gilgal* and *Jericho,* where he had a (50) Palace, after he had ſubdued the *Iſraelites* and made them tributary.

But they were not in *Seirath,* but near *Gilgal* in the Territory of *Jericho,* where *Eglon* reſided: this is evident from ℣ 19. Neither were they Pillars with Inſcriptions, but only Idol Statues of Stone; and ſo they could neither be the Pillars of *Hermes*, nor the Place where they were ſet up near *Jericho* could be the Land of *Seriad*, where the Hermaical Pillars were (51) erected. Therefore the Land of *Seriad* ſeems moſt probably to have been in upper *Egypt*, on the Borders of *Æthiopia*, and not far from the *Nile*, called *Siris* by the firſt *Egyptians*, or *Mezraites*, and *Æthiopians:* from which the Place ſeems to have had its Name.

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(47) Æthiop. Hiſt. lib. ix.

(48) Biblioth. lib. v. p. 321. Rhodoman. p. 368. Weſſel.

(49) Antiq. Judaic. lib. i. c. 2.

(50) Ibid. lib. v. c. 4.

Secondly; *Sothis*, the Name of the ſacred Book of *Manetho*, was ſo called from the *Dog-ſtar* conſecrated to *Iſis*, and in which ſhe was worſhiped. This Star the *Egyptians* called (52) *Sothis:* and in the Head of it was the Star called *Iſis*. On this account, in an ancient Inſcription at *Nyſa* in *Arabia*, *Iſis* is ſaid to riſe in the Star which is in the Dog, which I take to be the true Reading of *Diodorus Siculus* (53) in the Place.

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(51) See *Dodwell's* Append. ad Diſſert. Cyp. p. 21, 22. and his Diſſertation on *Sanchoniatho*.

(52) Horus Apollo Hieroglyph. iii. ſaies, ἐνιαυτὸν βουλόμενοι [Αἰγύπτιοι] δηλῶσαι, Ἶσιν, τουτέστι γυναῖκα ζωγραφοῦσιν—Ἶσις δὲ παρ' αὐτοῖς ἐστιν ἀστὴρ Αἰγυπτιστὶ καλούμενος Σῶθις, Ἑλληνιστὶ δὲ ἀστροκύων, ὃς καὶ δοκεῖ βασιλεύειν τῶν λοιπῶν ἀστέρων. *Porphyry* ſaies in like manner, Αἰγυπτίοις δὲ ἀρχὴ ἔτους οὐχ ὑδροχόος ὡς Ῥωμαίοις, ἀλλὰ Καρκίνος· πρὸς γὰρ τῷ Καρκίνῳ ἡ Σῶθις ἣν κυνὸς ἀστέρα οἱ Ἕλληνες φασί. Νουμηνία δὲ αὐτοῖς ἡ Σώθεως ἀνατολὴ, etc. De antro Nymph. p. 165. Where by the new Moon being the Riſing of the *Sothis* or Dog-ſtar is meant, that the *Egyptian* Year began at the Heliacal Riſing of the Dog-ſtar, and this they reckoned the new Moon, whether the Moon then actually changed or no; becauſe *Iſis*, who repreſented the Moon, was one of the Stars which was in the Dog, and roſe Heliacally with it; and the Star and its Heliacal Riſing were conſecrated to *Iſis*, as *Theo* obſerves, Schol. ad Arat. Phænom. p. 22.

(53) Ἐγώ εἰμι (ſaies *Iſis*) ἡ ἐν τῷ ἄστρῳ τῷ [ἐν τῷ] κυνὶ ἐπιτέλλουσα. So the Vatican MS. has it, adding ἐν τῷ before κυνὶ, Diod. Sic. lib. i. p. 31. Weſſ. And *Eratoſthenes* and *Hyginus* diſtinguiſh the Dog-ſtar, or *Sirius*, from that called *Iſis:* the Dog, or *Sirius*, being the Star which is in the Tongue, or Mouth; and *Iſis* that which is in the Head of the Aſteriſm; ἐπὶ μὲν τῆς κεφαλῆς ά (ὃς Ἶσις λέγεται) τῆς γλώττης ά, ὃν καὶ Σείριον καλοῦσι, ad fin. Arati, edit. Oxon. Sed canis habet in lingua ſtellam unam, quæ ipſa canis appellatur; in capite autem alteram, quam *Iſis* ſuo nomine ſtatuiſſe exiſtimatur, et *Sirion* appellaſſe propter flammæ candorem, Hygin. Aſtronom. Poet. c. xxxv.

This ſacred Book called *Sothis*, from the great *Egyptian* Goddeſs *Iſis*, was dedicated by *Manetho* to *Ptolemy Philadelphus*, whom he addreſſeth in the following Manner, *viz.*

" To the great King *Ptolemy Philadelphus the Auguſt*, *Manetho* the " the chief Prieſt, and Keeper of the ſacred Records laid up in the in" ner Parts of the *Egyptian* Temples, ſendeth greeting to my Lord. " It behoves me, mighty Prince, to conſider very attentively of all " the Things which you have given me in Command to examine: " wherefore, according to your Order, I ſhall make known unto you " what I have learned from the ſacred Books of my Progenitor *Hermes* " *Triſmegiſtus*, concerning your Enquiry about what ſhould happen " in the World." This is ſpoken of the Interpretation of the Books wrote by the ſecond (54) *Hermes.* After which he adds an Hiſtory of thoſe called Gods, Demi-gods, Heroes, and Men, of five different *Egyptian* Provinces in thirty Dynaſties.

In the preceding Account of *Manetho's* Book of the *Egyptian* Dynaſties, we may obſerve, that the *Egyptians* had feigned the Hiſtory of their Gods to have been written by an *Hermes* who lived before the Flood. This *Hermes* is *Anubis*, one of the *Egyptian* Demi-gods, who is ſaid to have compoſed the (55) Writings of the *Egyptians.* The

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But the Star called *Sirius* was not in the *Head*, but in the *Tongue* or *Mouth* of the *Aſteriſm*, as *Servius*, after *Eratoſthenes*, obſerves. Sirius ſtella eſt in ore canis, Not. in Georgic. Virgil. lib. iv. ℣ 425. And it might have the Name *Sirius*, from *Siris* the ancient *Egyptian* Name of the *Nile*, which was obſerved to flow at the Heliacal Riſing of this *Aſteriſm*, which had its Appellation, as *Geminus* ſaies, from the bright Star in the Mouth of the Dog, called the Dog-ſtar; and which was ſuppoſed to cauſe the extreme Summer Heat; Element. Aſtronom. c. ii. *Plutarch* alſo ſaies, that the Dog-ſtar was called *Sothis*, and belonged to *Iſis*. Ἑλληνιστὶ κυὼν κέκληται τὸ ἄστρον, ὅπερ ἴδιον τῆς Ἴσιδος νομίζουσιν· juſt before he called it Σωθὶ, De Iſid. et Oſir. p. 376. And *Damaſcius* vit. Iſidori, ſaies, τὴν Σῶθιν Αἰγύπτιοι τὴν Ἶσιν εἶναι θεολογοῦσιν· οἱ δὲ Ἕλληνες εἰς τὸν Σείριον ἀνάγουσι τοῦτο τὸ ἄστρον, Apud Phot. Biblioth. p. 1043.

(54) This ſecond *Hermes* is he who was the Secretary of *Oſiris*, or *Menes*, and ſo famous amongſt the *Egyptians.*

(55) Mitheorum (Gr. Ἡμιθέων) Anubes, qui etiam Ægyptiorum ſcripturas compoſuit, Apud Scalig. Theſaur. temp. p. 60. in Excerpt. ex Africano, Euſebio, *etc.*

Egyptians, in feigning to have Records written before the Flood, imitated the *Chaldæans* and *Jews*, who likewiſe by ungrounded Traditions pretended, the former to have Letters and Arts taught amongſt them by a Sea God, called (56) *Oannes*; and the latter, that *Seth* and his Poſterity wrote celeſtial Obſervations on Pillars, for which they probably alledged the Book aſcribed to *Enoch*, and other ancient Fables. *Manetho* was reſolved that the *Egyptian* Learning ſhould appear as old as theirs, though he had neither Records nor any Pretence to ſuppoſe that *Egypt* had Kings before the Flood, who were the firſt Gods and Demi-gods ſo called, as being deified after their Deaths; for *Egypt* was not inhabited till after the Flood, and upon the Diſperſion of the Deſcendants of *Noah*. And we learn from *Sanchoniatho*, that the firſt and oldeſt *Hermes*, called *Triſmegiſtus*, the Inventor of Letters, and by whoſe Order the *Cabiri* wrote the Hiſtory of the Gods and Demi-gods (who were the Patriarchs who lived before the Flood, and after to the Time of the Diſperſion of Mankind) was born in (57) *Phœnicia*, [or rather *Chaldæa*, whence he went into *Phœnicia* upon the Diſperſion] and was the Son of *Miſor* or *Mizraim*, and the firſt who carried a Colony into *Egypt*. And as he would take care to have the ſame Hiſtory written in *Egypt*, ſo the Hermaical Pillars mentioned by *Manetho*, from whoſe Inſcriptions the Hiſtory of the firſt ſuppoſed *Egyptian* Gods and Demi-gods was taken by *Agathodæmon*, could be no older than the Time of this *Hermes*, the firſt King of the Hero Dynaſty, called from him the Cynic Circle: and this could not be earlier than 553 Years after the Flood, and 2616 Years before the vulgar *Chriſtian* Æra, where the old *Egyptian* Chronicle ſuppoſes this Dynaſty to begin, as I ſhewed above. The ancient Writers not knowing there were two of the Name of *Hermes*, one far older than the other, and ſo not diſtinguiſhing between them, are perplexed and confuſed in their Accounts of them. The *Arabian*, *Syrian*, *Chaldæan*, *Jewiſh* and *Egyptian* Writers related, that the firſt *Hermes*, called by them *Adris* or *Idris*, lived before the Flood and was *Enoch*; and that the ſecond was the Scribe and great Counſellor of *Oſiris*, whom *Sanchoniatho* calls *Taaut*, and makes him the Son of *Miſor* or *Mizraim*. The Book under the Name of *Hermes Triſmegiſtus*, in his Dialogues owns, there was another of the ſame Name before him: and a learned *Arabian* Writer, called *Alkandi* (58), gives the beſt Account of them. The *Egyptian Hermes* he makes to be the ſecond *Idris* and *Triſmegiſtus*; and ſuppoſes him to live in the Time of *Abraham*: to be a great Philoſopher, a Prophet and King; and who taught the Science of Metals, practical Alchemy and Aſtrology, Magic, the Science of Spiritual Beings, the Calculation of Nativities, Amulets, and the Secrets of Nature. From whoſe Writings, in after-times, *Pythagoras*, *Empedocles*, *Plato*, *Ariſtotle*, and others, derived their aſtrological Knowledge. It is obſervable, that this Author does not aſcribe the Invention of Letters to this *Egyptian Hermes*; they were invented by a former *Hermes Triſmegiſtus*, the Son of *Miſor* or *Mizraim*, and who was the firſt *Hermes*: nor is there at all ſufficient Evidence to make *Enoch*, or any antediluvian Patriarch to be the firſt *Hermes*, or the Inventor of *Letters* and Aſtrology. The Eaſtern Writers (as well as the *Greek*) for want of knowing the Hiſtory of *Sanchoniatho*, run into great Perplexities and Errors about the ancient Times. *Alkandi* (59) knew moſt of the two *Hermes*: for he ſaies, the firſt *Idris* or *Hermes* was the Son of *Mizraim*; and that the *Egyptian Idris* or *Hermes* was the ſecond. This is perfectly right, and agreeable to *Sanchoniatho*. But *Alkandi* is miſtaken, both in the Time of the *Egyptian* or ſecond *Hermes*, and alſo in making him *King* of *Egypt*: for it was the firſt

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(56) Apud Beroſ. in Syncel. Chronograph. p. 28, 29.

(57) The moſt learned *Varro* had the Knowledge of this firſt *Phœnician Hermes*, called *Taaut* by *Sanchoniatho*, qui ſunt Taautes et Aſtarte (who was contemporary with him) apud Phœnicas, De ling. Lat. p. 17. And *Scaliger* in his Note upon the Words is miſtaken, in ſaying, that *Taaut* was not a *Phœnician*, but an *Egyptian* Deity.

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(58) Tempore Abrahæ fuit in Ægypto Hermes ipſe, Idris ſecundus et ipſe Triſmegiſtus; quia propheta et rex et ſapiens ſeu philoſophus; et is qui docuit ſcientiam Metallorum, Alchemiam practicam, et Aſtrologiam, Magiam, ſcientiam ſpirituum et apoteleſmaticam, ſive amuletariam, et ſecreta naturæ; ex quo deinde (*i. e.* ex ejus ſcriptis) Pythagoras, Empedocles— Plato—Ariſtoteles, reliqui denique aſtrologi ſua deſumpſerunt. Kirch. Obeliſc. Pamphil. c. iii. p. 25.

(59) Kirch. ibid. p. 31.

Hermes who was King of *Egypt*, being made ſo by the great *Phœnician Saturn*, whoſe Scribe and Counſellor he was; and firſt led a Colony into *Egypt*, where he ruled in a patriarchal Manner. The ſecond *Hermes* was not a King, but the great Counſellor of *Oſiris*, who adviſed and aſſiſted him in making Laws both of Religion and Civil Polity: who alſo invented the ſacred *Egyptian* Letters, and their Hieroglyphic Symbols: and taught them the Length of the Year to be 365 Days, adding to the primitive Year five Days in Honour of five *Egyptian* Deities.

There is a great Miſtake in *Syncellus*, ſaying, as from *Manetho*, that *Agathodæmon* tranſlated the Inſcriptions of the Hermaical Pillars into the *Greek* Language. This is impoſſible, becauſe *Agathodæmon* lived long before the Introduction of the *Greek* Language into *Egypt*. He is ſaid to be the Father of *Tat*; and *Euſebius* in his Chronicon placeth *Tat* in the eleventh Year of *Joſua*, which was in the Year before *Chriſt* 1543. But *Agathodæmon* in reality was ſeveral Centuries before *Moſes*. He is the old *Egyptian Æſculapius*, who was repreſented hieroglyphically by a Serpent, which the *Egyptians*, from the *Phœnicians*, called *Agathodæmon*: ſo this was his myſtical ſacred Name, probably given him becauſe he firſt taught the *Ægyptians* to deify the Serpent, which they called *Cneph* (60), and was called *Agathodæmon* by the *Phœnicians*; *Cneph* being of the ſame Import with *Agathodæmon*. Hence it was that the Rod of *Æſculapius* had a Serpent (61) twiſted about it. Now this *Æſculapius*, or *Agathodæmon*, is the ſecond King of the third Dynaſty called *Memphites*: and the ſecond *Hermes* or *Thoth*, his Father, was the famous *Egyptian Hermes Triſmegiſtus*. *Stobæus* (62), from a ſacred Book aſcribed to *Hermes Triſmegiſtus*, mentions *Æſculapius* with *Tat* as one of the Succeſſors of *Hermes*, who underſtood his recondite Learning which was inſcribed on Pillars and Obeliſks. But *Tat* is ſaid to be the Son of *Hermes*, and to be ſomething prior to *Æſculapius*; whereas *Manetho* made him the Son of *Agathodæmon*, or *Æſculapius*. In the *Pimander*, *Hermes Triſmegiſtus* calls both *Tat* and *Æſculapius* his Sons. But the Account is ſo agreeable to that of *Manetho*, that *Agathodæmon* and *Æſculapius* appear plainly to be the ſame Perſon. *Æſculapius* was ſkilled in Medicine; and is ſaid alſo to have been eminent in the Art of Writing. All this makes it highly probable, that the firſt *Egyptian Æſculapius* was the *Agathodæmon* who wrote the Inſcriptions of the firſt *Hermes*, from the Pillars on which they were engraven into Books, which were laid up in the inward and moſt ſacred Part of the Temple, probably that of *Vulcan* (63) at *Memphis*, which was built by *Menes*.

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(60) Φοίνικες αὐτὸν (ὄφιν) Ἀγαθὸν δαίμονα καλοῦσιν, ὁμοίως ϗ Αἰγύπτιοι Κνὴφ ἐπονομάζουσιν, Euſeb. Præp. Evang. lib. i. c. 10. p.. 41, 42. ex Phil. Bib. Ægyptios draculos Romæ habuit, quos illi Agathodæmonas appellant, Æl. Lamprid. in Heliogab.

(61) Euſeb. ex Porphyr. in Præp. Evang. lib. iii. c. 11. But in the Statue of *Æſculapius* at *Rome*, his Thighs and Knees were twiſted about with a Serpent. See Caſal. Roman. de profan. Roman. ritibus, p. 124, 128.

(62) Ἃ ἐνόησεν ἐχάραξεν, ϗ χαράξας ἔκρυψε τὰ πλεῖστα—ἦν αὐτῷ διάδοχος ὁ

Agathodæmon is ſaid to have tranſlated the *Hermaical* Inſcriptions into the *Greek Language*, wrote in *Hieroglyphic Characters*, which is highly abſurd: for by this means they could be of no uſe to the *Greeks* in *Egyptian* ſacred Letters, which were not underſtood by them, nor to the *Egyptians* in the *Greek* Language, which was not then, nor till many Ages after, known in *Egypt*. Therefore there is either a Corruption in the Text of *Syncellus*, made by a Copier; or an Error in *Syncellus* himſelf: and the Words, *into the Greek Language*, εἰς τὴν Ἑλληνίδα φωνὴν) ſhould either be omitted, or are miſplaced, and ſhould be read (τῇ Ἑλληνίδι φωνῇ) *in the Greek Language*, and be placed be-

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Τατ υἱὸς ὁμοῦ ϗ παραλήπτωρ τῶν μαθημάτων τούτων· οὐκ εἰς μακρὰν δὲ ϗ ὁ Ἀσκληπιὸς, etc. —οὗτοι [ſcil. Oſiris et Iſis] τὰ κρυπτὰ, φησὶν Ἑρμῆς, τῶν ἐμῶν ἐπιγνώσονται γραμμάτων πάντων—ἃ δὲ ϗ πρὸς εὐεργεσίας θνητῶν φθάνει στήλαις ϗ ὀβελίσκοις χαράξουσιν, Phyſ. lib. i. p. 117, 124. *Manetho* tells King *Ptolemy*, that he took his Learning from the ſacred Books laid up in the inner Parts of the Temples; and from the Pillars laid up there, on which the all-wiſe *Hermes* inſcribed his Inventions and Philoſophy, with the Aſſiſtance of *Æſculapius*:

Ἐξ ἀδύτων ἱερῶν βίβλων, Βασιλεῦ Πτολεμαῖε,
Καὶ κρυφίων στηλῶν, ἃς ἤυρατο πάνσοφος Ἑρμῆς
Σύμβουλον πινυτῆς σοφίης Ἀσκλήπιον εὑρών·
Μυρίοισι μίτοισι λάλον τὸ μάθημα καθεῦρον, Apoteleſmat. lib. v. init.

(63) Herodot. lib. ii. c. 99.

fore the Word (προσεφώνησε) *dedicated*, which follows: and the Senſe, will be, that *Manetho* explained the *Hermaical* Pillars in the *Greek* Language, and dedicated his Book to *Ptolemy*. And that this was the real Truth, we are aſſured from *Joſephus* and *Euſebius*. *Joſephus* ſaies (64), " *Manetho*, an *Egyptian*, was converſant in *Greek* Learn-" ing, as he ſhews from his writing the Hiſtory of his Country in the " *Greek* Language, into which he rendered it, as he himſelf ſaies, " from the ſacred Records of the Temple."

Euſebius ſaies (65), thas " *Manetho* the *Egyptian* rendered the whole " *Egyptian* Hiſtory at large into the *Greek* Language, and more par-" ticularly their Theology, both in his *ſacred* Book *(i. e. Sothis)* and " in his other Works."

Further, we may obſerve, that the *Egyptians* knew there was an older *Hermes* than him, who was the Counſellor and Secretary of *Oſiris*, who was the ſecond *Hermes*, mentioned by *Manetho:* but the Inſcriptions, containing the oldeſt Hiſtory of the *Egyptian* Gods and Demigods, were the Work of the firſt *Hermes*, and they were really not *Egyptian*, but *Phœnician* Deities. And this firſt *Hermes* was the Inventor of alphabetical or elementary Letters, and alſo of Statuary. He, whom *Plato* (66) ſpeaks of, as the Inventor of *Letters*, was not the firſt, but the ſecond *Hermes:* and *Cicero* is much miſtaken, in ſaying, that *Mercury*, who ſlew *Argus* (67), *gave the Egyptians both Letters and Laws*, and was he, whom they called *Thoth*. The *Egyptian* ſecond *Hermes*, who was a Legiſlator, (but not the firſt who gave the

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(64) Μανεθὼν δ᾽ ἦν τὸ γένος ἀνὴρ Αἰγύπτιος, τῆς Ἑλληνικῆς μετεσχηκὼς παιδείας, ὡς δῆλός ἐστι· γέγραφε γὰρ Ἑλλάδι φωνῇ τὴν πάτριον ἱστορίαν, ἔκ τε τῶν ἱερῶν, ὥς φησιν αὐτὸς, μεταφράσας. Cont. Apion. lib. i. ſect. 14. p. 444. Hence it is evident, that *Manetho* knew nothing of the ſacred Books having been tranſlated out of the *Egyptian* into the *Greek* Language.

(65) Πᾶσαν μὲν οὖν τὴν Αἰγυπτιακὴν ἱστορίαν εἰς πλάτος τῆς Ἑλλήνων μετείληφε φωνῆς, ἰδίως τε τὰ περὶ τῆς κατ᾽ αὐτοὺς θεολογίας Μανεθὼς ὁ Αἰγύπτιος, ἔν τε ᾗ ἔγραψεν ἱερᾷ βίβλῳ, καὶ ἐν ἑτέροις αὐτοῦ συγγράμμασιν. Præp. Evang. lib. ii. Procem. in fin.

(66) In Phædro, p. 1240. Ficin. et in Phileb.

(67) Ægypto præfuiſſe, atque Ægyptiis leges et literas tradidiſſe, Lib. iii. de Nat. Deor. c. 22. Davis. See Note 57 above.

Egyptians Letters) was ſeveral Centuries older than *Argus.* The *Greek* and *Latin* Writers knew nothing of the firſt *Hermes*, or elſe confounded him with the ſecond, and aſcribed the Inventions and Arts of both to him who was the ſecond, but moſt famous and moſt known in Hiſtory.

Jamblichus, whom *Proclus* calls a *divine* Writer (68), mentions ancient Pillars of *Hermes*, from whoſe Inſcriptions *Pythagoras* and *Plato* learned their Philoſophy: from theſe the ancient *Egyptian* Books (69) were tranſcribed. And *Diodorus Siculus* (70) informs us, that the *Egyptian* ſacred Books, which contained the Hiſtory of their Kings from the Beginning, were preſerved by the Prieſts in the Temples ſucceſſively from ancient Times. But beſides the Books which were tranſcribed from the *Hermaical* Pillars, they laid up alſo the (71) Pillars themſelves in their Temples, as an ancient Author, ſpeaking of the *Egyptian* Prieſts, tells us of his own Knowledge: and there were in the ſeveral Temples of *Egypt* very ancient *Hermaical* Tables of Stone, engraved with the ſacred Characters, and containing their Hiſtory and Theology, and all other kinds of Learning known amongſt the *Egyptians.*

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(68) Τὰς Ἑρμοῦ παλαιὰς στήλας, ἃς Πλάτων ἤδη πρόσθεν καὶ Πυθαγόρας διαγνόντες φιλοσοφίαν συνεστήσαντο. De Myſt. ſect. i. c. 2.

(69) Τὰ μὲν ἀπὸ τῶν ἀρχαίων ἀπείρων γραμμάτων—τὰ δὲ ἀφ' ὧν ὕστερον εἰς πεπερασμένον βιβλίον συνήγαγον οἱ παλαιοὶ τὴν ὅλην περὶ τῶν θείων εἴδησιν. Ibid.

(70) Περὶ ὧν ἁπάντων (Αἰγύπτου βασιλέων) οἱ μὲν ἱερεῖς εἶχον ἀναγραφὰς ἐν ταῖς ἱεραῖς βίβλοις ἐκ παλαιῶν χρόνων ἀεὶ τοῖς διαδόχοις παραδεδομένας. Lib. i.

(71) Animorum conceptus, ſicut ipſi oculati teſtes ſumus, in lapidibus per figuras deſcribebant: idemque in omnibus ſcientiis et artibus faciebant. Deinde lapides, in quibus illa erant deſcripta, in templis collocabant, et quaſi paginas perlegendas exhibebant; taleſque librorum loco illis erant in uſu. Vet. Auctor. de Divin. Sap. ſecund. Ægyptios, inter oper. Ariſtot. Erant quidam (libri) ſacra nigredine colorati, quorum literæ animantium credebantur effigies; quaſque librorum notas Athanaſia conſpiciens quibuſdam eminentibus ſaxis juſſit aſcribi, atque intra ſpecum per Ægyptiorum adyta collocari, eademque ſaxa, Stelas appellata, Deorum ſtemmata præcepit continere. Martian. Capell. lib. ii. p. 35. It was from ſome of theſe *Stelæ*, made by the firſt *Hermes*, and laid up in the moſt ancient Temple of the Sun, probably at *Beritus* in *Phœnicia*, that *Sanchoniatho* extracted his Hiſtory of the firſt deified Heroes, whoſe Hiſtory was engraved upon them. And *Manetho* tells King *Ptolemy*, that he received all his Knowledge and Learning from the ſacred Books and Pillars which were laid up in the interior Parts of the Temples, Apoteleſmat. lib. v. init.

Theſe were the *Hermaical* Tables, from whence *Jamblichus* ſaies that *Pythagoras* and *Plato* learned their Philoſophy. When a learned Perſon had made any (72) Diſcovery in Arts or Sciences, it was firſt publickly examined by a Body of learned Men; and if approved by them, it was engraved on Columns, or Tables of Stone, which were laid up in the Temples. In like manner not only the Hiſtory of their own Country, but what was remarkable in other Hiſtories, was recorded by the *Egyptian* Prieſts on Pillars, or Tablets of Stone.

But the ſecond *Hermes* did not only tranſcribe the Inſcriptions of the Pillars of the firſt *Hermes*; but added to them the ſucceeding Hiſtory to his own Time: and he greatly improved the *Egyptian* Literature and Theology. He ſettled the Ordinances about (73) Sacrifices, and the Ceremonies of the Worſhip of the Gods: he made their firſt celeſtial Obſervations; and was thought to have diſcovered the (74) Year (which was till then reckoned to conſiſt of 360 Days) to contain 365 Days:

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(72) Ἐν Αἰγύπτῳ τῶν κατὰ τὰς τέχνας εὑρισκομένων ἕκαστον ὑπὸ κοινοῦ συνεδρίου τῶν πεπαιδευμένων κριθὲν ἐνεγράφετο στήλαισί τισι ἀποκειμέναις ἐν ἱεροῖς χωρίοις. Galen. init. Apol. Aphoriſm. Hippocrat. cont. Julian. And *Proclus* tells us: Αἰγυπτίοις καὶ τὰ γεγονότα διὰ τῆς μνήμης ἀεὶ νέα πάρεστιν· ἡ δὲ μνήμη διὰ τῆς ἱστορίας· αὐτὴ δὲ ἀπὸ τῶν στηλῶν, ἐν αἷς ἀπεγράφοντο τὰ παράδοξα καὶ τὰ θαύματος ἄξια τῶν πραγμάτων, εἴτε ἐν πράξεσιν, εἴτε ἐν εὑρέσεσιν. Lib. i. in Plat. Timæ. p. 31. *Achilles Tatius* ſaies: Αἰγυπτίους λόγος ἔχει πρώτους τὸν οὐρανὸν ὡς καὶ τὴν γῆν καταμετρῆσαι, καὶ τὴν ἐμπειρίαν τοῖς ἑξῆς ἐν στήλαις ἀναγράψαι. Ad Arat. Phænom. apud Petav. Uranolog. p. 121. The *Chaldæans* claimed the Invention of both theſe, and aſcribed them to *Belus*, who was contemporary with *Hermes*, the Secretary of *Menes*, or *Oſiris*: and *Hermes* is ſaid by *Plato* in his *Phædrus*, to have firſt invented Geometry, and made celeſtial Obſervations: and he adds, that he invented Letters alſo: which laſt is a Miſtake, unleſs he meant only the ſacred *Egyptian* Letters, of which *Hermes* was probably the Author, but not of the common alphabetical Elements, or Letters. Τοῦτον δὲ (Θεὺθ) πρῶτον εὑρεῖν γεωμετρίαν καὶ ἀστρονομίαν — καὶ δὴ καὶ γράμματα. P. 1240. Ficin.

(73) Ὑπὸ τούτου (Ἑρμοῦ) τὰ περὶ τὰς τῶν θεῶν τιμὰς καὶ θυσίας διαταχθῆναι· περί τε τῆς τῶν ἄστρων τάξεως — τοῦτον πρῶτον γενέσθαι παρατηρητήν. Diod. Sic. lib. i. p. 14. Rhodoman. Weſſ. p. 19.

(74) Strab. Geog. lib. xvii. p. 1171.

and to have ſettled the Beginning of it about the autumnal Equinox, as near as could then be known, which was the Seed-Time in *Egypt*; and the firſt Month was called *Thoth* from his Name. Writers agree, that this *Hermes*, whom the *Egyptians* called by a Title which ſignified *Triſmegiſtus*, wrote his Inventions and Learning on (75) Pillars of Stone, which were by others tranſcribed into Books: and it was uſual amongſt the ancient *Egyptians* to dedicate all their Inventions to (76) *Hermes*, and to inſcribe them with his Name, to gain them the greater Authority.

Hence it came to paſs, that ſo great a Number of Books were attributed to *Hermes*, which contained Things and Facts of different Ages. And this was the Reaſon, that *Manetho* told King *Ptolemy Philadelphus*, that his whole Hiſtory of the *Egyptian* Dynaſties was tranſlated out of the ſacred Books of *Hermes*; which learned (77) Writers not attending to, have weakly charged him with Abſurdity and Contradiction on this account.

I proceed to conſider the Particulars of the thirty *Egyptian* Dynaſties of *Manetho*, on the Times of which his Chronology depends.

Syncellus from *Africanus* tells us, there were of the firſt ſixteen Dynaſties ſeven Dynaſties of Gods, who reigned 1985 Years; the firſt of whom, called *Vulcan*, reigned *nine thouſand* Years. In which Words there are two Miſtakes. Firſt, there were no more than ſix (78) Gods, who made ſix Dynaſties, as the learned *Egyptian* Monk *Panodorus* aſſures us: and he alſo adds, that their Years were 11988, (perhaps it ſhould be 11985) and that one of theſe is the true Number, is evident from *Africanus*, ſaying, that one of the Gods reigned 9000 Years, and therefore they all muſt needs reign more than 1985 Years. The Miſtake was owing to the Tranſcribers omitting the M. which ſtood for a Myriad, or ten thouſand.

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(75) The *Arabian* Writer of the *Egyptian* Antiquities, *Abenephi*, ſaies: Hermes autem primus fuit, qui erexit columnas illas, quas acus Pharaonis dicunt; et in iis inſculpſit quas invenerat ſcientias. Kircher. Obeliſc. Pamphil. p. 45.

(76) ῟Ωι δὲ [Ἑρμῇ] καὶ οἱ ἡμέτεροι πρόγονοι τὰ αὐτῶν τῆς σοφίας εὑρήματα ἀνετίθεσαν, Ἑρμοῦ πάντα τὰ οἰκεῖα συγγράμματα ἐπονομάζοντες. Jamblich. de Myſter. c. i.

(77) See Stillingfleet. Orig. Sac. Book i. c. 2. p. 25. and other Writers fall into the ſame Error.

(78) Συνέβη τὰς βασιλείας τῶν παρ' αὐτοῖς (Αἰγυπτίοις) βασιλευσάντων θεῶν γενεῶν Ἓξ ἐν δυναστείαις Ἓξ—ἃ καὶ συνῆξαν (ἔτη) σεληνιακὰ M. α. ϡ. π. η. i. e. 11988. Apud Syncell. p. 41. In the Paſſage from *Africanus*, p. 18. the Tranſcriber wrote α. ϡ. π. ε. i. e. 1985. for M. α. ϡ. π. ε. 11985. The Words in *Syncellus* from *Africanus* are, *viz.* Μανεθὼ—γράφει—περὶ δυναστειῶν ἑκκαίδεκα, ἤτοι θεῶν τῶν μηδέποτε γεγονότων ἑπτά. οἳ, φησὶ, διαγεγόνασιν ἐπὶ ἔτη χίλια ἐννεακόσια

Africanus, as well as *Panodorus*, ſaies, that theſe Years were reckoned lunar, and to conſiſt each of one Month, and were reduced to ſolar Years of 365 Days. By this Reduction the Reigns of the ſix Gods (for they were no more) made ſomething leſs than 987 Years. How *Africanus* reckoned the other nine Dynaſties does not certainly appear; but it is probable, that he reckoned the Years of the Demigods to be 197 Years, which together made the whole Sum of *Manetho*, which was ſomething more than 1183 Years, as *Panodorus* computed them; and were exactly equal to the 120 *Sari*, or Decads of Years in *Beroſus*, for the ſame Interval, to which *Syncellus* ſaies they agreed in Number. For it is to be conſidered, that theſe being tropical Years, exceeded the ſame Number of *Chaldæan* Years (of 360 Days each) by about 16 Years and a half: and ſo 1183 tropical Years and about a half are equal to 1200 *Chaldæan* Years. Therefore, if *Manetho* reckoned the Times of his Gods 11985 lunar Years, or 998 ſolar Years and nine Months, of 360 Days each, agreeably to the old *Egyptian* and *Chaldæan* Year, the Times of the Demigods could be no more than 201 Years and three

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ὀγδοήκοντα πέντε· without any mention of the Demigods, though they made the greateſt Number of the Dynaſties. Therefore, I think, *Syncellus* wrote—Ἤτοι θεῶν τῶν μηδέποτε γεγονότων ἑπτὰ, [καὶ τῶν ἐννέα ἡμιθέων]. ἑπτὰ θεοὶ, φησὶ, διαγεγόνασιν ἐπὶ ἔτη [μύρια] χίλια, etc. The Sentence, without the Words inſerted, is imperfect, and inconſiſtent with what follows of one of the ſeven Gods reigning 9000 Years. And the Catalogue immediately following of ſeven Gods and nine Demigods ſhews, that theſe were the ſixteen Dynaſties ſpoken of before, and particularized. The Number being wrote in numeral Letters, the Tranſcriber omitted the M. which ſtood for μύρια, thinking it made the Number too large, and alſo careleſsly paſſed from the firſt ἑπτὰ to the latter, and left out the intermediate Words; which is a common Fault in Librarians. *Panodorus* confirms the above Emendation, and has preſerved the true Number.

Months of the ſame ſolar Years of 360 Days: and theſe together made exactly 1200 old *Egyptian* and *Chaldæan* Years; and the Computations of *Manetho* and *Beroſus*, in the antediluvian Dynaſties, were equal in Years, as *Syncellus* ſaies they were.

The Dynaſties of the Demigods were no more than *eight*, as the old *Egyptian* Chronicle (79) informs us, and will be proved further preſently: ſo that the firſt fifteen Dynaſties of *Manetho* were, ſix of Gods, eight of Demigods and the *Cynic* Circle, which was the Dynaſty of *Heroes*: the latter fifteen Dynaſties were of *mortal Men*, beginning with *Menes*; and theſe firſt fifteen Dynaſties made the firſt Volume of *Manetho*, as the old *Latin* Interpreter of the Dynaſties from *Africanus*, *Euſebius*, and others, informs us. So that, if *Africanus* did really reckon fifteen Dynaſties in the firſt Volume of *Manetho*, as *Panodorus* ſaies, they were probably of ſix Gods and nine Demigods, and the *Cynic* Circle was omitted: and indeed it does not appear in his Account of the Dynaſties; but *Syncellus* aſſures us, it was one of the Dynaſties of *Manetho*; and both *Africanus* and *Euſebius* ſuppoſe there was ſuch a Dynaſty, becauſe they both ſpeak of a Dynaſty of *Heroes*, next after thoſe of the Gods and Demigods, and precedent to the Dynaſties of mere Men. All theſe made the firſt Volume of *Manetho*, and comprehended 2100 Years from the Beginning to the End of them, which cannot be made out without the Addition of the Years of the *Cynic* Circle.

We have in (80) *Syncellus* a Catalogue of ſixteen Gods and Demigods, whoſe Reigns are reduced to ſolar Years, and are as follows, *viz.*

1. *Vulcan*, who is ſaid to have reigned 724 Years $\frac{1}{2}$ and 4 Days.
2. *Helius*, or *Sol*, the Son of *Vulcan*, reigned 86 Years.
3. *Agathodæmon* reigned —— 56 Years $\frac{1}{2}$ and 10 Days.
4. *Saturn* reigned —— —— 40 Years and a half.

Carried over —— —— 907 Years $\frac{1}{2}$ and 14 Days.

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(79) Apud Syncel. Chronograph. p. 51.
(80) Chronograph. p. 19.

5. *Oſiris*

Brought over	907 Years ½ and 14 Days.
5. *Oſiris* and *Iſis* reigned	35 Years.
6. Has neither Name nor Years.	
7. *Typhon* reigned	29 Years.
8. *Horus*, the Demigod, reigned	25 Years.
9. *Mars*, the Demigod, reigned	23 Years.
10. *Anubis*, the Demigod, reigned	17 Years.
11. *Hercules*, the Demigod, reigned	15 Years.
12. *Apollo*, the Demigod, reigned	25 Years.
13. *Ammon*, the Demigod, reigned	30 Years.
14. *Tithoes*, the Demigod, reigned	27 Years.
15. *Soſus*, the Demigod, reigned	32 Years.
16. *Jupiter*, the Demigod, reigned	20 Years.
Total	1185 Years ½ and 14 Days.

The Years were really 1183 Years and a half, as obſerved from *Panodorus*. And that the Dynaſties were really no more than fourteen, thus appears. The ſixth God has neither Name nor Years, and the Years aſſigned to the Gods are complete without him; ſo that the ſixth Dynaſty is fictitious. *Agathodæmon*, the third God, I take to be certainly ſpurious. He is not mentioned in the Paſchal (81) Chronicle amongſt the firſt *Egyptian* God-Kings: nor do any Writers of the *Egyptian* Hiſtory mention him amongſt the firſt Gods of *Egypt*: he was only a deified Hero of mere human Race. The firſt three Gods mentioned by the old *Egyptian* Chronicle, and by *Diodorus Siculus*, are *Vulcan*, *Sol*, and *Saturn*; and *Moſes Chorenenſis* (82), in his *Armenian* Hiſtory, ſaies, that the *Egyptians* accounted their three firſt Kings to be *Vulcan*, *Sol*, and *Saturn*: and theſe he took, as he adds, from the Dynaſties. *Jupiter* was the Son of *Saturn*, and by all reckoned one of the firſt *Egyptian* Gods; and therefore he ought to be placed next to *Saturn*, inſtead of being put the laſt of the Demigods: and *Oſiris* and *Iſis* being his Son and Daughter, rightly follow him.

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(81) P. 45, 46.
(82) P. 20.

Theſe Corrections being made, the Catalogue of *Manetho's* Gods and Demigods, with their Times in entire ſolar Years, were very nearly as follows,

1.	*Vulcan* (83) reigned	739 Years and about 9 Months.
2.	*Helius* (Sol), the Son of *Vulcan*	86 Years.
3.	*Saturn*	56 Years and ſix Months.
4.	*Jupiter*, Son of *Saturn*	40 Years and ſix Months.
5.	*Oſiris* and *Iſis*, born of *Jupiter*	35 Years.
6.	*Typhon*, their Brother	29 Years.
	Total Years of Gods	986 and 9 Months.

Demigods.

1.	*Orus*, or *Horus* (84), Son of *Oſiris* and *Iſis*	25 Years.
2.	*Mars*	23 Years.
3.	*Anubis*	17 Years.
4.	*Hercules*	15 Years.
5.	*Apollo*	25 Years.
6.	*Ammon*	30 Years.
7.	*Tithoes* (85)	27 Years.
8.	*Soſus*	32 Years.

Total Years of Gods and Demigods are 1180 Years and 9 Months.

83) *Vulcan* is called in the *Rameſſæan* Inſcription on the Gates of the Temple of *Heliopolis*, Ἥφαιστος ὁ τῶν θεῶν πατὴρ· *Vulcan, the Father of the Gods*. Apud Ammian. Marcellin. lib. xxii. c. 15. But Diod. Sic. lib. i. ſaies, that ſome of the *Egyptians* made *Helius*, or *Sol*, the firſt God: which is a Miſtake; for the old Chronicle makes *Sol* the Son of *Vulcan*, and ſo does the Paſchal Chronicon from *Manetho*. The *Rameſſæan* Inſcription mentions alſo *Helius*, or *Sol*, *Apollo*, *Mars*, and *Ammon*. *Anubis*, *Hercules*, and *Apollo*, were Companions, and Miniſters of *Oſiris*, as *Diodorus Siculus* relates.

(84) Some reckoned *Horus* the laſt of the Gods. Herodot. lib. ii. c. 144. and Diod. Sic. lib. i. and Euſeb. Præp. Evang. lib. ii. c. 1. and the old *Latin* Tranſlator from *Euſebius* has put him amongſt the Gods; and placed *Typhon* after him. But this is a manifeſt Error: becauſe *Horus* killed *Typhon*, the Murderer of *Oſiris*; and therefore *Typhon* reigned before him; and he was always reckoned amongſt the *Egyptian* Gods. So that I think it moſt probable, that *Manetho* made *Horus* the firſt of the Demigods.

(85) *Pliny* ſaies, *Tithoes* lived 3600 Years before his own Time. Some

Theſe want almoſt three Years to make up the whole Term 1183 Years and a half, as above: and the Deficiency is in ſome of the Times of the Demigods.

The Times of the ſix Gods in lunar Years reduced to ſolar Years of 360 Days, as *Manetho* computed them, were, *viz.*

1. *Vulcan* reigned 9000 lunar Years, *i. e.* 750 ſolar Years of 360 Days.
2. *Helius*, Son of *Vulcan*, 1053, *i. e.* 87¾ of ſolar Years of 360 Days.
3. *Saturn* —— 678, *i. e.* 56½ of ſolar Years, *etc.*
4. *Jupiter*, Son of *Saturn* 486, *i. e.* 40 ſolar Years and a half.
5. *Oſiris* and *Iſis* —— 420, *i. e.* 35 ſolar Years.
6. *Typhon*, their Brother 348, *i. e.* 29 ſolar Years.

The Sum total is 11,985 lunar Years, as *Manetho* reckoned them: and 998 and three quarters of ſolar Years of 360 Days. In conſequence, the eight Demigods made 2415 lunar Years, and 201 and a quarter of ſolar Years of 360 Days: and ſo both together were juſt 1200 ſolar Years of 360 Days: and equal to the 120 *Sari* (which were Decads of Years) of the *Chaldæan* antediluvian Dynaſties of *Beroſus*, which, *Syncellus* aſſures us, agreed exactly to thoſe of *Manetho*. And ſince we are ſure of the Sum of *Manetho's* Dynaſties of Gods and Demigods, we need not be more exact in the particular Times of each of them.

Several of theſe Gods and Demigods are mentioned in the Paſchal Chronicon (86) from *Manetho*, as having reigned in *Egypt* after the Flood, and after *Mizraim*; as *Hermes* (or *Anubis*), *Vulcan*, *Helius*, *Soſis* (or *Soſus*), *Oſiris*, *Orus*. So that theſe (to which he adds *Thulis*) were ſome of the Kings of the *Cynic* Circle; from whoſe Names and others the *Egyptians* made the fictitious Dynaſties of their Gods and Demigods: and *Vulcan* was ſet firſt, as having been firſt deified, according to *Manetho*.

Manuſcripts, which *Harduin* follows, have 4600 Years, which greatly exceeds the Truth. But it ſhews, that *Tithoes* was thought to be an antediluvian King. See Plin. Nat. Hiſt. xxxvi. c. 13.

(86) P. 45, 46.

What the Deſign of *Manetho* was in forming his fictitious Dynaſties of Gods and Demigods, we learn from (87) *Syncellus*, as I have intimated before. *Manetho* had ſeen the *Chaldæan* Hiſtory of *Beroſus*, who from the moſt ancient *Babylonian* Records reckoned in ten Dynaſties 120 *Sari*, (of ten Years each) or 1200 *Chaldæan* Years of 360 Days each, from the Beginning of the (88) *Chaldæan* Kingdom in the antediluvian Ages to the univerſal Deluge.

Manetho thought the *Egyptian* Monarchy was as old as the *Chaldæan*, at leaſt he was reſolved to make it ſo: and therefore he placed the firſt *Egyptian* God-King *Vulcan* as high as *Beroſus* had placed the firſt *Chaldæan* King *Alorus*. The Account of *Beroſus* was probable, and taken from the Annals of the Temple of *Belus*: but it was impoſſible for *Manetho* to find any Kings who reigned in *Egypt* before the Flood: and therefore he feigned a Catalogue of Kings who really lived ſeveral Centuries after the Flood, to be antediluvian Deities, or God-Kings; and made their Times equal to the ten antediluvian Kings of *Beroſus*, and to be juſt 1200 old *Egyptian* Years, of 360 Days each, from *Vulcan* to the Flood. One cannot ſuppoſe this ſo exact Agreement between *Manetho* and *Beroſus* to have any other Foundation than what is given. *Syncellus* (89) ſaies, the two Accounts of theſe Authors began in the ſame Year: and therefore, as it is certain, that the Account of *Beroſus* ended at the Flood, ſo the Dynaſties of *Manetho's* Gods and Demigods ended at the Flood likewiſe.

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(87) Chronograph. p. 17.

(88) See Syncel. p. 32. *Beroſus*, according to *Alexander Polyhiſtor's* Explanation of his Hiſtory, ſuppoſed *Babylonia* and *Chaldæa* to be governed by Kings 1200 Years before the univerſal Deluge: and that all the Time before this from the Creation, (which was 1072 Years) they had no Kings; and ſo he called theſe Years ἔτη ἀβασίλευτα. The *Chronicon Paſchale* ſaies, this Kingdom of *Babylonia* and *Chaldæa* was founded by the Giants, and ſo it was in the Days of *Jared*, which agrees to the Time above-mentioned. Ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοὶ—παρὰ μὲν Χαλδαίοις πρῶτος ὁ ἄρξας αὐτῶν Ἄλωρος, *etc.* (this *Alorus* was the firſt King of the Dynaſties of *Beroſus*) ὡς ἐδίδαξαν οἱ τὰ αὐτῶν ἀναγράψαντες Βήρωσος καὶ οἱ μετ' αὐτόν. p. 23. edit. Pariſ. The learned *Panodorus* ſuppoſed the *Egregori* to have ſet up the firſt Kingdom in the Year of the World 1058, and that the *Egyptian* Dynaſty of Gods then commenced, which being 1183 Years and a half, he concluded, that by this Reckoning, as well as by the Scripture Account, the Flood commenced in the Year of the World 2242. Apud Syncel. Chronograph. p. 41.

(89) Θαυμαζέτω δὲ πῶς οὐκ ἠσχώθησαν ἀφ' ἑνὸς καὶ τοῦ αὐτοῦ ἔτους ἀρχὴν θέσθαι

This Obſervation has not hitherto been made, and is both remarkable and neceſſary for the underſtanding the *Egyptian* Chronology; and highly deſerves the Attention of the learned Reader.

Whether *Manetho* had any other Foundation than what I have ſuppoſed, for fixing the Beginning of *Vulcan's* Reign juſt 1200 Years, of 360 Days each, before the Flood; and for making it commence 1072 Years after the Creation, cannot be ſhewn. But yet as *Vulcan* was a *Phœnician* Deity, brought with ſeveral others into *Egypt* by the firſt *Hermes*; and appeared by the old *Phœnician* Annals, made uſe of by *Sanchoniatho*, to have lived many Centuries before the Flood, and who was no other than the *Tubal-Cain* of *Moſes*; there might be ſome ancient Records concerning his Time, preſerved in his Temple at *Memphis*; and *Manetho* finding his Age to agree with that of *Alorus*, might fix the Epoch of his Reign (in *Egypt*) to that of *Alorus* in *Chaldæa*.

In the Genealogies of *Sanchoniatho Vulcan* is the ſeventh, or rather eighth from *Adam*, in the Line of *Cain*, as *Tubal-Cain* is in the Scripture-Genealogies. He is called *Chryſor* in the *Phœnician* Records; and is the ſame with *Hephæſtus*, or *Vulcan*, as *Philo Byblius*, the Tranſlator of *Sanchoniatho*, ſaies the *Greeks* called him. As then the Lives of *Cain's* Line, which was curſed by God, were probably ſhorter than thoſe of the Line of *Seth*, which was the bleſſed Seed, called *Sons of God*; ſo they would naturally begin to have Children ſooner than the Deſcendants of *Seth*. Therefore we may eaſily ſuppoſe *Vulcan*, or *Tubal-Cain*, to be born about the ſame Time with *Jared*; or about the Year of the World 960: from hence to the Flood being 1296 Years, *Vulcan* might begin to reign over the antediluvian *Egregori*, and Giants, in the Days of *Jared*, when he was in the 114th Year of his Age, that is, in the Year of the World 1073. And as he was the ſame with

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ταῖς τερατώδεσιν αὐτῶν συγγραφαῖς. Chronograph. p. 17. And juſt before he had ſaid, that *Manetho's* Dynaſties (of Gods, *etc.*) were wrote in Imitation of *Beroſus*. Κατὰ μίμησιν Βηρωσοῦ πεπλασμένα. p. 16.

Alorus, the firſt Giant-King of *Chaldæa*, (the Names *Chry-ſor*, *Al-or*, *Hephæſtus*, *Vulcan*, and *Tubal-Cain* being of the ſame Import and allied in Signification) whoſe Reign is fixed to this Year by *Beroſus*; this adds Weight to our Conjecture of the Time of his Birth. But there is other Evidence of this Point preſerved in *Syncellus*, p. 9. from an ancient *Jewiſh* Book, called *the ſmall Geneſis*; in which it is related, that *Cain* was an hundred and ninety Years old when his Son *Enoch* was born: and this is, agreeably to the Conjecture above made, leſs by fifteen Years than the Age of his Brother *Seth*, when his Son *Enos* was born; for he was then two hundred and five Years old. Admitting therefore, that the Deſcendants of *Cain* began to have Children in the ſame Proportion of fifteen Years each ſooner than the Deſcendants of *Seth*, the Genealogy of *Cain* will ſtand as follows, *viz.*

1. *Cain* 190 Years old begat *Enoch.*
2. *Enoch* 175 Years old begat *Irad.*
3. *Irad* 155 Years old begat *Mehujael.*
4. *Mehujael* 150 Years old begat *Methuſael.*
5. *Methuſael* 147 Years old begat *Lamech.*
6. *Lamech* 150 Years old begat *Tubal-Cain* (Vulcan.)

Total Years to *Tubal-Cain*, or *Vulcan*, are 967.

Vulcan began to reign in the 106th Year of his Age, and in the Year of the World 1073, to which add 1200 *Chaldæan* Years of 360 Days each, or 1183 tropical Years to the Flood, the Sum is 2255 Years from the Creation to the Deluge.

Further, the old Book aſcribed to *Enoch* (90), relates, that *Azael*, one of the *Egregori*, taught Men to forge Metals, and to make Swords, Breaſt-plates, and other Inſtruments of War. This was about the 1070th Year of the World; and agrees exactly to the Time of *Tubal-Cain* above ſtated, who was the Inventor of forging Braſs and Iron, *Gen.* iv. ℣ 22. and whoſe Name *Tubal* ſignifies *a Plate of Metal.*

Thus we ſee what Foundation there is for the Time of *Vulcan* in the antediluvian Dynaſties of *Manetho*, and of *Alorus*, (who is the ſame

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(90) Apud. Syncel. p. 12.

Vulcan, or *Tubal-Cain)* in the Dynaſties of *Beroſus:* and theſe ancient Accounts are perfectly agreeable to the Genealogy of *Cain's* Line in the Hiſtory of *Moſes*, though he has not ſet down the Years of this Genealogy. And as the firſt Kings, both before and after the Flood, reigned in *Chaldæa*, and were of *Cain's* and *Ham's* Line; we may reaſonably think, that their Genealogies would be preſerved in the Annals of *Chaldæa* at *Babylon*, rather than in the Accounts tranſmitted to *Moſes*.

The foregoing Reckoning of *Manetho's* Dynaſties of Gods and Demigods, making 1200 *Chaldæan* Years, or 1183 tropical Years nearly, to the Flood, is confirmed by the old *Latin* Tranſlator of the Dynaſties from *Euſebius* and *Africanus*; who, as before obſerved, ſaies, that the firſt Volume of *Manetho*, reaching from *Vulcan* to *Menes*, contained the Term of 2100 Years (91): and ſo it was 917 Years from the Flood to *Menes*. And it appears from the old *Egyptian* Chronicle ſettled above, that *Menes* began to reign 948 Years after the Flood; and, according to *Manetho*, 934 Years, as will appear from the Dynaſties. Hence it is evident, that there being in *Manetho* no Dynaſty between thoſe of Gods and Demi-gods, and that beginning with *Menes*, but the Dynaſty of the *Cynic* Circle, containing 443 Years (or rather as ſhewn above 395 Years) *Manetho* muſt have left void and omitted the Interval betwen the (92) Flood and the *Cynic* Circle, which according to the old Chronicle was 553 Years. *Manetho* might note the Years of this Interval in his Hiſtory: but he could have no Dynaſty when there were no Kings to reign; or before *Egypt* was inhabited after the Diſperſion of the Deſcendants of *Noah*; and before *Mizraim*, or his Son *Taaut*, or *Thoth* the firſt *Hermes*, came with his Colony and lived and reigned there; and with whoſe Reign the *Cynic* Circle began.

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(91) Hæc finis de primo tomo Manethoni habens tempora annorum duo millia c. (*i. e.* 2100.) Mineus, etc. Apud Scalig. Theſaur. temp. p. 74.

(92) *Plato* in his *Timæus*, p. 1044. Ficin. ſaies, that an *Egyptian* Prieſt acquainted *Solon*, out of their ſacred Books, with the Hiſtory of ſeveral Floods, which happened long before the particular Inundations known to the *Græcians:* and *Manetho* himſelf mentions the univerſal Deluge (apud

Agreeably to the foregoing Account, *Syncellus* ſaies (93), that the thirty Dynaſties of *Manetho* contained 3555 Years: and the Sum of them, as I ſhall ſhew from the Dynaſties themſelves, agrees nearly to this Number, and is by *Manetho's* Reckoning 3521. And this is another plain Evidence, that the Interval between the Flood and the *Cynic* Circle is not contained in the Dynaſties. Notwithſtanding, *Syncellus* in an unaccountable Manner reckons the Dynaſties of *Manetho*, Gods and Demi-gods, to proceed directly on from the Flood to the *Cynic* Circle; and makes them commence in the Year (94) of the World 1586, and reckons them 1190 Years; that is, 656 Years to the Flood, and 534 Years after it, where he begins the *Cynic* Circle; hereby including the Years from the Flood to the Diſperſion, which he makes 534 Years. This is directly contradictory to his ſaying before, that the Dynaſties began the ſame Year with thoſe of *Beroſus*, which he knew ended at the Flood; and where the learned Chronologer (95) *Panodorus* rightly obſerved, the Dynaſties of *Manetho's* Gods and Demi-gods ended alſo.

And further, that *Manetho* in reckoning 3555 (or more truly 3521) Years from *Vulcan* to the End of his Dynaſties, in the Year before *Chriſt* 340 (or 338) could not include the Years from the Flood to the *Cynic* Circle (which was a void Space of Time without any Dynaſty) may appear from (96) *Ariſtotle* in his Book of *Magic*, and *Sotion* (97), who wrote the Lives of the Philoſophers about 200 Years before the *Chriſtian* Æra.

Syncel. p. 40.) and *Diodorus Siculus* ſaies (lib. i.) that ſome of the *Egyptians* thought that all living Creatures were deſtroyed by a Flood, and were produced again firſt in *Egypt*. Hence it is evident, that there was an Interval in the Dynaſties of *Manetho* between the Flood and the *Cynic* Circle, which began with the firſt Settlements there, after the Diſperſion of the Deſcendants of *Noah*.

(93) Chronograph. p. 52, 53.

(94) Ibid.

(95) Apud Syncel. p. 41.

(96) Apud Diog. Laert. in Proœm. p. 1. See Suid. voc. Αντισθένης, who aſcribes the Book of Magic to *Antiſthenes*; but ſaies, others aſcribed it to *Ariſtotle*, and others to *Rhodon*.

(97) See Voſſ. de Hiſtor. Gr. lib. ii. c. 7. p. 189.

They reckoned 48863 Years between *Vulcan* and *Alexander the Great*, who began to reign four Years after the End of the *Egyptian* Dynaſties, or in the Year before *Chriſt* 336.

The forementioned Years were evidently lunar; and being reduced to ſolar Years of 365 Days, they are 4016, and agree exactly to the Time of *Vulcan* in the *Egyptian* Chronology of *Manetho* ſtated above: for *Vulcan* lived before the Flood 1183 Years and a half, and *Alexander* began to reign 335 Years and ſomething more before the *Chriſtian* Æra, and after the Flood 2833 Years; theſe added to 1183 Years and a half, which make the Time from *Vulcan* to the Flood, are 4016 Years and a half. This is a ſurpriſing Agreement between *Ariſtotle*, *Sotion*, and *Manetho*, and is a great Confirmation of the Exactneſs and Truth of the foregoing Explanation of the *Egyptian* Chronology. This Number of 4016 Years is, we ſee, the full and exact Number of Years between *Vulcan* and *Alexander the Great*; and include the Years from the Flood to the Diſperſion of Mankind and peopling of Countries; and plainly ſhew, that the ſo much leſſer Number of Years of the Dynaſties of *Manetho*, which by *Syncellus's* Account are leſs by about 460 Years, could not include this Interval. By *Ariſtotle's* and *Sotion's* Computation of the *Eygptian* Chronology, from *Vulcan* to *Alexander the Great*, there were from *Vulcan* to the *Chriſtian* Æra 4352 Years: to theſe 1072 Years from the Creation to *Vulcan* being added; the whole Number of Years, from the Creation to the vulgar *Chriſtian* Æra, is 5424 Years, which differs but one Year from the true Scripture Chronology.

I obſerve further, that *Manetho's* Number of 3555 Years, according to *Syncellus*, or more truly 3521 Years, for the Sum of his Dynaſties, demonſtrates, that he reckoned no more than ſixteen Dynaſties ſucceſſive after thoſe of the Gods and Demi-gods, which were the other fourteen Dynaſties. For the thirty Dynaſties alone from *Menes*, as they now ſtand, if reckoned ſucceſſive, make about 5000 Years. So that nothing can be more evident, than that fifteen of thoſe Dynaſties only were ſucceſſive, and the others collateral. And which were the fifteen ſucceſſive Dynaſties appears alſo evident, from the Numbers of the old Chronicle and *Manetho* compared together.

The old Chronicle has juſt this Number of Dynaſties for a Term of 1881 Years; and *Manetho* has the ſame Number of Dynaſties for the Term of 1897 Years (the Difference between them being ſixteen Years) and *Joſephus* aſſures us from *Manetho*, that the Dynaſty of the *Shepherd* Kings preceded that which is the eighteenth Dynaſty of *Manetho*, and ſo was the ſeventeenth: and it is agreed by all, that the Dynaſty of *Thinites* beginning with *Menes* was the firſt after thoſe of the Gods, Demi-gods, and Heroes, which made the firſt fifteen Dynaſties, as we have ſeen; and ſo was the ſixteenth Dynaſty; and with the Dynaſty of *Shepherd* Kings, and the reſt following to the End, made up the latter fifteen Dynaſties.

Laſtly; the foregoing Account ſhews, that there could be no more than fourteen Dynaſties of Gods and Demi-gods, *viz.* ſix of Gods and eight of Demi-gods; becauſe the *Cynic* Circle following them was the fifteenth Dynaſty; that of the *Thinites* beginning with *Menes* was the ſixteenth, as it is called in the (98) old Chronicle; and that of the *Shepherd* Kings was the ſeventeenth; and the reſt to the thirtieth follow in Order.

Thus the great Difficulties are removed, which have ever been the *Crux Chronologorum*, under which all Chronologers have hitherto laboured, and their Endeavours been defeated: and which have deterred many learned Men from meddling at all with the *Egyptian* Dynaſties, as thinking it impoſſible to ſettle either the *Epoch*, *Years*, or *Order* of them, which now are all fixed and aſcertained; ſo that a plain and eaſy Way is opened for underſtanding the entire Syſtem of the moſt ancient *Egyptian* Chronology wrote by *Manetho*.

I have obſerved before, that the *Egyptian* Dynaſties before the Flood were merely fabulous, and neither have nor could have any Evidence; and we only learn from them the Epoch before the Flood, when a Tyranny began to be ſet up by the Deſcendants of *Cain:* the Hiſtory of which *Beroſus* found recorded in the *Chaldæan* Annals at *Babylon*; and *Manetho* began his Dynaſties from the ſame Epoch: and it agrees very well to the Hiſtory of *Moſes* concerning the antediluvian Gi-

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(98) Apud Syncel. p. 51.

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ants, and tends to illuſtrate it. But the whole Syſtem of *Manetho's* Dynaſties has been ſtrangely perplexed and miſunderſtood. ever ſince the Time of *Africanus:* and though *Syncellus* had Evidence and Materials before him ſufficient to have made it clear and intelligible, he had not Judgment enough to make a right Uſe of them; and has groſly miſunderſtood and miſrepreſented the Dynaſties, and has puzzled them more than explained them. However, we are thankful for the Materials he has left us: by which and other ancient Evidence ſtill remaining, we are able to diſpel the *Egyptian* Darkneſs which has hitherto inveloped thoſe famous and moſt valuable Dynaſties, and to ſhew both the *Epoch*, *Order*, and *Times* of them, whereby they appear to be an uniform Syſtem of very ancient Chronology and Hiſtory; and are a concurring Evidence to the Truth of the more ancient and authentic Accounts of *Moſes* in the Scripture.

In the preceding Obſervations I have ſhewn how high the Dynaſties of *Manetho* reached; and that they began 1072 Years after the Creation. And this is agreeable to the Computation of an ancient Book aſcribed to *Enoch*, which was probably wrote by an *Egyptian Jew*. This Book related the Deſcent of the *Egregori* to commence with the Time of the firſt *Egyptian* God *Vulcan:* for they are ſaid to have (99) deſcended and married (the *Cainite)* Women in the 1070th Year of the World; which is the true Year there mentioned, as I proved fully in the former Volume. This Book is referred to in the Epiſtle of St. *Jude*, ℣ 14. and by St. *Peter*, 2 Epiſt. ch. ii. ℣ 4. and the Epoch of the Marriages of the *Sethites* with the *Cainites*, upon which the antediluvian Tyranny began, differs but three Years from the Beginning of *Manetho's* Dynaſties of the antediluvian God-Kings, as I have fixed them.

The *Egyptian* Chronicle, which *Syncellus* with Probability ſuppoſes to have been wrote before the Dynaſties of *Manetho*, had, in a large Number of Myriads and thouſands of Years which were filled with imaginary Reigns of fictitious Deities, carried the *Egyptian* Chronology from the Creation to the Beginning of that Empire, or to the firſt Settlement of the *Mezraites* in *Egypt* after the Flood. Theſe, by a Reduction of the lunar to ſolar tropical Years, very nearly agree to the Septuagint *Greek* Chronology of Scripture. The Computation agrees indeed ſo nearly with the *Moſaic* Reckoning of the Years, from the Creation to the Diſperſion of Mankind after the Flood, and the firſt peopling of Countries by the Deſcendants of *Noah*; that I cannot but ſuſpect that the Author of it had ſeen the *Greek* Tranſlation of the Books of *Moſes*, which was made about that Time, and laid up in *Ptolemy*'s Library at *Alexandria*.

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(99) Apud Syncel. p. 15.

If this old Chronicle really took its Computation of the Time from the Creation to the *Cynic* Circle from the Hiſtory of *Moſes*, it is a great Confirmation of the Chronology of the Septuagint *Greek* Verſion; and ſhews there has no Alteration been made in it ſince the Time of its being firſt wrote, and that it is the true Scripture Chronology: or, if it was taken from any ancient *Egyptian* Records, it is a ſtrong concurring Evidence of the Truth of the ſame Chronology.

Having conſidered at large the Dynaſties of the Gods and Demi-gods in *Manetho*, and ſhewn that they were no more than fourteen Dynaſties, as they were in the old Chronicle, though differently diſpoſed; I proceed to conſider the ſucceſſive Order of the ſixteen remaining Dynaſties, as they ſtood in the *Sothis*, or ſacred Hiſtory of *Manetho*: and clear them from all Embarraſments under which they have hitherto lain. And this is the principal and moſt valuable Part of the *Egyptian* Antiquities and Chronology.

The next Dynaſty after thoſe of the Gods and Demi-gods was the fifteenth, which was called both in the (1) old Chronicle and in *Manetho* (2) the *Cynic* Circle. *Syncellus* ſaies it commenced with *Mizraim*, whom he makes the ſame with *Menes*, in the Year of the (3) World 2776, and 534 Years after the Flood, and in the fifth Year of *Peleg*. But it really began, as will appear from the Sum of the Dynaſties, in the Year of the World 2748, and 2678 Years before the *Chriſtian* Æra.

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(1) Apud Syncel. p. 51.
(2) Ibid. p. 103.
(3) Ibid. p. 53.

Syncellus has placed the Beginning of this Dynaſty without any Evidence, and merely to ſuit it to his own Chronology: but I place it as it really appears to have been placed by *Manetho*, though it be too high by forty-eight Years, as obſerved above; which was owing to *Manetho's* not knowing the true Years of this Dynaſty; though it is certain that the *Egyptians* placed it nearly where *Manetho* and the old Chronicle put it; that is, either 2678 Years before the *Chriſtian* Æra, as *Manetho* fixed it; or 2664 Years, as the old Chronicle had placed it. To this Purpoſe (4) *Suidas* has preſerved a noble Paſſage from *Aſclepiades*, who was, he ſaies, a long Time inſtructed in the Learning of the *Egyptians*; and was thoroughly verſed in the Theology of his Country, and underſtood the Beginning and whole immenſe Compaſs of it. He wrote the Hiſtory of the *Ogygian*, or moſt ancient *Egyptians*, which contained a Term of ſomething more than thirty thouſand Years. Theſe were evidently, according to the *Egyptian* Reckoning of ancient Times, lunar Years; and being reduced to ſolar tropical Years of 365 Days, are ſomething more than 2465 Years. *Aſclepiades* flouriſhed 200 Years or more before the *Chriſtian* Æra; and ſo if he carried the *Egyptian* Hiſtory down to the End of the Reign of *Philopator*, in whoſe Reign he ſtudied at *Alexandria*; this was in the Year before *Chriſt* 205: and by this Computation his Hiſtory began in the Year before *Chriſt* 2670.

This ſhews that it began at the famed *Cynic* Circle, which commenced, according to the old *Egyptian* Chronicle, in the Year before *Chriſt* 2664, and according to *Manetho* 2678. This is a remarkable Coincidence of Time; and the Teſtimony of *Aſclepiades* is a very ſtrong Confirmation of my State of the *Egyptian* Chronology. There can be no doubt but that the Hiſtory of *Aſclepiades* began at the *Cynic* Æra, where the *Egyptian* Kingdom began. The Hiſtory of this Kingdom could not be carried higher than to the firſt Settlement made in *Egypt* after the Flood. This is the true Æra of thoſe whom *Aſclepiades* calls (5) *Ogygian Egyptians*, meaning the moſt ancient Inhabitants of *Egypt*.

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(4) Ὁ Ἀσκληπιάδης ἐπιπλεῖον ἐν τοῖς Αἰγυπτίοις βιβλίοις ἀνατραφεὶς ἀκριβέστερος ἦν ἀμφὶ θεολογίαν τὴν πάτριον· ἀρχάς τε αὐτῆς καὶ μέσα διεσκεμμένος, καὶ τὴν ἀπειρίαν ἀτεχνῶς τῶν ἐσχάτων περάτων πολυπραγμονήσας—συγγραφὴν δὲ ἔγραψεν Αἰγυπτίων Ὠγυγίων πράγματα περιέχουσαν οὐκ ἐλαττόνων ἐτῶν ἢ τριῶν μυριάδων, ἀλλὰ πλειόνων ὀλίγῳ, In voce Ἡραΐσκος.

This Dynaſty of the *Cynic* Circle did not probably begin with *Mizraim*; and much leſs was he the ſame with *Menes*. But it began with the firſt *Hermes*, called by the *Egyptians* *Thoth*, who was the Son of *Mizraim*; and from whom it had the Name of the *Cynic* Circle.

The *Egyptian* *Thoth* or *Hermes* is the ſame with (6) *Anubis*, and was ſymbolically repreſented with a *Dog's Head*, and being the firſt

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(5) Ὠγυγίου, παλαιοῦ, ἀρχαίου, Heſych. and ſo *Suidas*. What was very ancient was called *Ogygian*, from *Ogyges* the moſt ancient King of *Attica*. And *Egypt* was called *Ogygia*, as being the moſt ancient Kingdom ſo eſteemed by the *Greeks*. Steph. Byzant. in voce. And *Æſchylus* calls *Egyptian* *Thebes* Ὠγυγίας Θήβας, In Perſis, ℣ 37. And *Nicander* calls an ancient Fable Ὠγύγιος μῦθος, Theriac. ℣ 343. edit. Colon. 1530.

(6) The *Cynocephalus* being eſteemed the moſt docible Animal, was conſecrated to *Hermes*, ὅτι δὲ τὸ ζῶον τοῦτο (Κυνοκέφαλος) Ἑρμῇ ἐνεμήθη τῷ πάντων μετέχοντι γραμμάτων. Ori Apollin. Hieroglyph. p. 27. edit. Pariſ. 1551. Hence *Hermes* was Κυνοπρόσωπος and κυνικὸς Ἑρμῆς. *Plutarch* ſaies, οὐ γὰρ τὸν κύνα κυρίως Ἑρμῆν λέγουσιν, ἀλλὰ τοῦ ζώου τὸ φυλακτικὸν καὶ τὸ ἄγρυπνον καὶ τὸ φιλόσοφον—τῷ λογιωτάτῳ τῶν θεῶν κοινοῦσιν, De Iſid. et Oſir. p. 355. *Plutarch* alſo obſerves, that *Anubis* is called *Hermanubis*, to ſhew that *Hermes* and *Anubis* are the ſame, Ibid. and *Porphyry* ſaies the ſame, Apud Euſeb. Præp. Evang. lib. iii. c. 11. p. 114. And *Lucian* calls him Κυνοπρόσωπον Ἑρμῆν, De Sacrific. p. 186. *Bourdelot*. *Apuleius* ſpeaking of *Hermes*, or *Mercury*, ſaies, Ille superûm commeator et inferûm, nunc atra, nunc aurea facie ſublimis, attollens canis cervices arduus Anubis, læva caduceum ferens, dextra palmam virentem quatiens. And *Anubis* is engraved on an old Medal, with the *Caduceus* in his Left Hand and a *Siſtrum* in his Right, Apud Caſal. Roman. de ritibus Ægypt. p. 72. *Strabo* ſaies, Κυνοκέφαλον (i. e. Anubim) Ἑρμοπολῖται (i. e. Mercurii cultores) τιμῶσιν, Geog. lib. xvii. p. 1167. See Iſidor. Orig. lib. viii. c. 11. p 1027. *Thoth*, or *Hermes*, being thought to have inſtituted the Beginning of the Year at the Conjunction of the Sun and Moon, when the Dog-ſtar roſe Heliacally; he was hence called the *Anubis*, or Dog, which guarded *Oſiris* and *Iſis*, the Sun and Moon, and repreſented the Horizon. See Diod. Sic. lib. i. p. 77. Clem. Alex. Strom. lib. v. p. 414. and Plut. de Iſid. et Oſir. p. 356, 368. And *Servius* calls *Hermes* the *latrator Anubis* of *Virgil*. But it muſt be obſerved, that the *Hermes* ſpoken of in the Paſſages above, was not the *Hermes* who was the firſt of

who with a Colony ſettled in *Egypt*, the Dynaſty of his Family was called from him the *Cynic* Circle. He reigned thirty-nine Years, as the Paſchal (7) Chronicle relates from *Manetho*.

This Dynaſty contained fifteen Reigns and 443 Years, according to the old Chronicle. The Names of the Kings were not preſerved by *Africanus*; and fourteen of them ſeem to be no other than thoſe Gods and Demi-gods whom *Manetho* placed before the Flood: the Paſchal Chronicle ſo underſtands them from *Manetho*, and mentions ſeveral of their Names. However, *Syncellus* has ſupplied this Defect by a fictitious Catalogue of his own, conſiſting of twenty-five Kings; for which he alledges no Authority whatſoever; and calls the whole the ſixteenth Dynaſty of the *Cynic* Circle of *Manetho*. I ſhall repreſent it to the Reader as it is; and along with it, in an oppoſite Column, thoſe Names which were more probably the Kings of the *Cynic* Circle.

The Catalogue of Syncellus.

	Years
1 *Mizraim* or *Menes* reigned	35
2 *Curudes* ——	63
3 *Ariſtarchus* ——	34
4 *Spanius* ——	36
5 and 6 Anonymous	72
7 *Serapis* (8) ——	23
Carried over	263

The Catalogue of Manetho's Cynic *Circle*.

	Years
1 *Hermes* reigned (9)	39
2 *Vulcan* ——	45
3 *Helius (Sol)* ——	34
4 *Saturn* ——	40
5 *Jupiter* ——	20
6 *Soſus* ——	32
Carried over	210

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the *Cynic* Circle; but the ſecond, who was the Counſellor of *Oſiris*, and moſt famous amongſt the *Egyptians* for Arts and Sciences. But the ſecond being repreſented in the *Egyptian* Hieroglyphics with a Dog's Head, was probably copied from the original Symbol of the firſt *Hermes*, who was the Inventor of the ſymbolic Repreſentations of the firſt Hero-Gods.

(7) P. 45.

(8) Amongſt the fictitious Names *Serapis* was not known in *Egypt*, till the Reign of *Ptolemy Lagus*. He is not mentioned by *Herodotus*, or any Writer before the Time of *Alexander*. The Name is derived from שרף *Saraph* uſſit, incendit: and he was the Sun. See Witſ. Ægyptiac. p. 311, 313.

(9) See Chron. Paſch. p. 45, 46. and Syncel. Chronograph. p. 19. whence the Reigns and Years are taken.

The Catalogue of Syncellus.

	Years
Brought up	263
8 *Seſonchoſis*	49
9 *Amenemes*	29
10 *Amaſis*	2
11 *Acecephthres*	13
12 *Achoreus*	9
13 *Amyiſes*	4
14 *Chamois*	12
15 *Ameſiſes*	65
Total	446

The Catalogue of Manetho's Cynic *Circle.*

	Years
Brought up	210
7 *Oſiris*	35
8 *Typhon*	29
9 *Orus*	25
10 *Thulis*	24
11 *Mars*	23
12 *Hercules*	15
13 *Apollo*	25
14 *Ammon*	30
15 *Tithoes*	27
Total	443

Began in the Year before *Chriſt* 2678, and ended 2235 before *Chriſt.*

We may obſerve, that *Syncellus* ſuppoſed *Mizraim* and *Menes* to be the ſame; which is a moſt groſs Error, by which Chronologers have been miſled; and it is certain that *Menes* reigned after all the Kings of this Dynaſty; and that he lived, by *Manetho's* Reckoning, 443 Years after the *Cynic* Circle; and was the firſt of the ſucceeding Dynaſty. *Syncellus* alſo had made the Reigns of the fifteen foregoing Kings of the *Cynic* Circle to amount to 446 Years, which are three (10) Years more than are aſſigned to the ſame Number of Reigns in the old Chronicle: but this Difference is not material. But *Syncellus* has added ten Reigns more to the *Cynic* Circle, which follow, *viz.*

	Years
16 Anonymous, reigned	14
17 *Uſe*	50
18 *Rameſes*	29
19 *Rameſſomenes*	15
Carried over	108

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(10) The Error of *Syncellus* might eaſily ariſe from the numeral Letters υ′. μ′. γ′. i. e. 443. which he might take to be υ′. μ′. ς′. i. e. 446.

Brought

		Years
	Brought up	108
20	*Thyſimares*	31
21	*Rameſſeſeus*	23
22	*Rameſſemeno*	19
23	*Rameſſes* the Son of *Baetis*	39
24	*Rameſſes* Son of *Vaphres*	29
25	*Concharis*	6
	Total	255

The Reigns of theſe laſt ten Kings, which are alike fictitious with the former fifteen, contain 255 Years; though they ought to be no more (11) than 254, according to his Reckoning this whole Dynaſty to be 700 Years. But we muſt note, that theſe laſt ten Reigns were added by *Syncellus*, inſtead of the ſixteenth Dynaſty of *Manetho*, which was eight *Thinite* Kings, whoſe Years are 253 in *Africanus*, and 252 in *Euſebius*.

Theſe two Dynaſties, which were really the fifteenth and ſixteenth of *Manetho*; and conſiſted, the one of fifteen Reigns and the other of eight, *Syncellus* has evidently joined into one, and has added two Reigns to it, and called it *the ſixteenth Dynaſty of Manetho's Cynic Circle*: for no other Reaſon but becauſe he had made fifteen Dynaſties (inſtead of fourteen) of Gods and Demi-gods: and knowing there was a Dynaſty between the *Cynic* Circle and that of the *Shepherd* Kings, which was the ſeventeenth Dynaſty, he was forced to make two Dynaſties into one, that he might place the *Shepherd* Kings in the ſeventeenth Dynaſty, as they were undoubtedly placed by *Manetho*: and he himſelf calls *Silites*, or *Salatis*, the firſt of the *Shepherd* Kings, *the firſt of Manetho's* ſeventeenth Dynaſty (p. 104).

Syncellus, we ſee, has ſtrangely confounded the fifteenth and ſixteenth Dynaſties of *Manetho*: and in the ſixteenth has feigned ten Names of Kings, inſtead of the eight of *Manetho*, which he had before him both in *Africanus* and *Euſebius*. But as he has not erred in the Number of Years more than three or four, the Chronology of *Manetho* is preſerved.

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(11) Chronograph. p. 103.

After the twenty-five Reigns mentioned above *Syncellus* placeth the *Shepherd* Kings of *Manetho*, whom he erroneouſly calls *Tanites*; and ſaies they compoſed the ſeventeenth Dynaſty of *Manetho*: though yet he finds fault with *Euſebius* for putting theſe *Shepherd* Kings in the ſeventeenth Dynaſty, becauſe *Africanus* had put them in the fifteenth of his Order, which is manifeſtly wrong (12).

The *Shepherd*-Kings, according to *Syncellus*, are as follow,

	Years.
1. *Silitis*, or *Salatis* (13), who reigned	19
2. *Bæon*	44
3. *Apachnas*	36
4. *Aphophis*	61
5. *Setbos*	50
6. *Certus*	29
7. *Aſeth*	20
Total	259

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(12) See Syncel. Chronograph. p. 62, 63. *Africanus* found the Shepherd Dynaſty put down the fifteenth in Number, amongſt the collateral Dynaſties in the ſecond Volume of *Manetho*. But yet he could not but know that the Kings of this Dynaſty were thoſe of the ſeventeenth ſucceſſive Dynaſty, and immediately preceded the eighteenth Dynaſty, as *Joſephus* relates from *Manetho*, and to which Order *Africanus* and *Euſebius* agree. It was impoſſible that *Manetho* ſhould think it the fifteenth ſucceſſive Dynaſty; becauſe that was the Dynaſty of the *Cynic* Circle: nor could *Africanus* think ſo, becauſe he knew that the eighteenth Dynaſty was immediately ſucceſſive to this. Therefore he has added two fictitious Dynaſties, without Names of Kings, between the fifteenth and eighteenth Dynaſties, which ſeem to be inſerted for no Purpoſe but to make the Sum of *Manetho's* Dynaſties of Men, from *Menes*, thirty in Number, by the Addition of collateral Dynaſties; as *Manetho* had made thirty ſucceſſive Dynaſties of Gods, Demi-gods, Heroes, and Men. Whether this Addition was made by *Manetho* himſelf or by *Africanus*, will be further conſidered when I come to that Dynaſty in its proper Place.

(13) Ἐβασίλευσεν Σιλίτης ἔτη ιζ. πρῶτος τῶν ϛ'. τῆς ιζ. δυναστείας παρὰ Μανεθῶ, Chron. p. 104. So that the Shepherd Dynaſty, of which *Salatis* was the firſt of the ſix Kings, was the ſeventeenth Dynaſty of *Manetho*.

Theſe are the 26th, 27th, 28th, 29th, 30th, 31ſt, and 32d Kings in the Catalogue of *Syncellus.* He has ſet down ſeven Kings inſtead of ſix; though he himſelf reckons no more than ſix Kings in this Dynaſty, from *Africanus:* and ſaies expreſsly, that ſix Kings compoſed the 17th Dynaſty of *Manetho*, (which was that of the Shepherd-Kings) and that their Years (14) amounted to 254: and accordingly he makes *Aſeth* the firſt King of the 18th Dynaſty, and pretends, that *Africanus* (15) and *Euſebius* have omitted him; whereas they mention him under the Name of *Arcles.*

Further, in the preſent Text of *Syncellus* the Kings of the 17th Dynaſty are called *Tanites*; and ſaid to be four inſtead of ſix. The learned Editor *Goar* not perceiving the Error of the Number *four*, which *Syncellus* wrote *ſix*, fancied *Syncellus* had omitted the four *Tanite* Kings; or that there was a Defect in his Copy. But this is a plain Miſtake of the learned Editor: for *Syncellus* ſaies they were the Reigns that followed; and that they were ſo, appears from the Number of the Reigns and Years, both which he expreſsly aſſigns to the 17th Dynaſty, though they were not *Tanite*, but *Shepherd* Kings.

It appears from *Joſephus*, that *Syncellus* has miſrepreſented both the Names and Years of this Dynaſty. For *Aſeth*, whom *Joſephus* calls *Aſſis*, was one of the *Shepherd* Kings belonging to this Dynaſty, and reigned forty-nine Years; and is the ſame who is called *Archles* by

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(14) Chronograph. p. 103, 104. But it appears from the Particulars, that they were 259 Years. See p. 104, 108, 123. as they are above repreſented. Indeed he obſerves, p. 123. that the ſixth King *Certus* had 44 Years; and then the Sum of the ſix will be 254 Years. But as *Aſeth* undoubtedly belonged to the ſeventeenth Shepherd Dynaſty, ſo he had 49 Years in *Manetho*; and *Certus* was not in *Manetho* at all, as we are informed by *Joſephus.* The Account therefore of *Syncellus* is all Blunder. Nor is this all; for though *Syncellus* ſaies, p. 103, 104. that the ſix Kings of the ſeventeenth Dynaſty made 254 Years, which they can only make by giving to the fictitious *Certus* 44 Years, which he pretends, p. 123, *Manetho* had given him, though *Manetho* had no ſuch King in his Catalogue; yet in his own Catalogue he gives him no more than 29 Years, and alledges the Authority of *Joſephus* for it, though *Joſephus* knew of no ſuch King; and gives to *Aſeth*, whom he calls *Aſſis*, 49 Years and 2 Months, agreeably to *Africanus*, which Sum makes this Dynaſty 259 Years, as above.

(15) P. 63.

Africanus, in the *Shepherd* Dynaſty, and to whom he alſo gives forty-nine Years: but *Certus* was not one of them, nor is mentioned either in *Joſephus* or in *Africanus*: and the King whom *Syncellus* calls *Sethos*, is called *Janias* by *Joſephus*, and *Staan* by *Africanus*, but has the ſame Number of Years in all of them. *Joſephus* alſo expreſsly tells us, that the Years of the ſix *Shepherd* Kings were 259 and ten Months; and he is ſo accurate as to compute every particular Reign both to Years and Months: and this will be the Sum in the preceding Catalogue, or Dynaſty, when *Certus*, who is fictitious, is left out, and *Aſſis*, or *Aſeth*, has his right Number of Years, which are forty-nine, given him, and all the odd Months are added. And we may obſerve, that *Syncellus* has given twenty-nine Years to his fictitious *Certus*, and twenty to *Aſeth*, which make up the Sum of forty-nine Years, which belong to *Aſeth* alone. But what is ſtill worſe; *Syncellus*, p. 63. has the Aſſurance to appeal to *Joſephus*, for making *Aſeth* to be the Father of *Amoſis*, or *Tethmoſis*, and alſo the firſt King of the eighteenth Dynaſty, contrary to which *Joſephus*, in expreſs Words from *Manetho*, makes *Aſeth* the ſixth and laſt *Shepherd* King; and ſaies, that *Miſphragmathoſis* was the Father of *Amoſis*, whom he calls *Tethmoſis*; and makes *Tethmoſis*, or *Amoſis*, the firſt King of the 18th Dynaſty. So inconſiderate and inconſiſtent a Writer is *Syncellus*.

Laſtly: *Syncellus*, in drawing up a Catalogue of the *Egyptian* Kings, with the Times of their Reigns, has, by an unaccountable Conduct, quite diſreguarded the Dynaſties of *Manetho*, as they lay before him both in *Africanus* and *Euſebius*; and has feigned Names and Years of Kings, and altered alſo the Order of thoſe which are taken from the Dynaſties, and has patched up an arbitrary Catalogue to ſuit his own erroneous Chronology; for which he deſerves the ſevereſt Cenſure of the learned World.

I have in the following Work retrieved the true ſucceſſive Dynaſties of *Manetho*, and given the Years of them from the Epoch of the *Egyptian* Empire in the firſt King *Menes* to the End and Diſſolution of that ancient and moſt famous Kingdom in the laſt King *Nectanebo*.

I have alſo endeavoured to place every collateral Dynaſty to its proper Epoch; but as we cannot know the Epochs in which *Manetho* himſelf placed them, there is room for ſome Error, and we can only proceed by Conjecture and Probability: but our Chronology is not affected by it.

The fifteen laſt Dynaſties of *Manetho's Egyptian* Kings reigned (16) at *Memphis*; and ſucceeded to the Dynaſty of (17) *Heroes*, or thoſe of the *Cynic* Circle, who ruled at *Thebes*, before the middle and lower *Egypt* was dry and habitable. The Epoch of them commenced in the Year of the World 3191, and in the Year before the vulgar *Chriſtian* Æra 2235: and they ended in the 20th Year of *Ochus*, King of *Perſia*, in the Year before *Chriſt* 338, or, according to the *Ptolemaic* Canon, 340, as both *Africanus* and *Euſebius* (18) agree. The Year of the World is denoted by the Letters A. M. and the Year before *Chriſt* by the Letters ant. Ch. and both Years added together denote the Sum total from the Creation to the *Chriſtian* Æra.

The ſixteenth Dynaſty of eight Thinite *Kings.*

1. *Menes*, a *Thinite*, reigned 62 Years, A. M. 3191, ant. Ch. 2235. He was killed by an *Hippopotamus*, or River-Horſe.
2. His Son *Athoth* (19) reigned 57 Years, A. M. 3253, ant. Ch. 2173. He built the Palace at *Memphis*; practiſed Phyſic, and is related to have wrote Books of Anatomy.
3. *Concenes*, the Son of *Athoth*, reigned 31 Years, A. M. 3310, ant. Ch. 2116.

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(16) *Memphis* was ſituated on the Weſtern Side of the *Nile* within 15 Miles of the *Delta*; which Space the *Egyptians* called three *Schœnes*. Strab. Geog. lib. xvii. p. 1160. Plin. Hiſt. Nat. lib. v. c. 9.

(17) Μετὰ νεκύας τοὺς ἡμιθέους, which is the true Reading; and not μετὰ νεκύας καὶ τοὺς ἡμιθέους, as *Euſebius* has it: for *Lucan* calls Heroes *Semidei Manes*, lib. ix. ℣ 7. and *Plato* calls the ἡμίθεοι, οἱ ἥρωες, in Crat. p. 274. Ficin. And Heſiod.

> Ἀνδρῶν ἡρώων θεῖον γένος, οἳ καλέονται
> Ἡμίθεοι. Oper. et Dies, ℣ 159, 160.

(18) Apud Syncel. p. 77.

(19) *Athoth* was ſo called from the famous *Egyptian Thoth*, or *Hermes*, under whom he was educated and inſtructed. He was the *Egyptian Horus*, and was taught Medicine by his Mother *Iſis*. See Diod. Sic. lib. i. p. 30. Weſſel. or rather, he was called *Athoth* on account of his Deſcent from the firſt *Thoth*, or *Hermes*.

4. *Venephes*, the Son of *Cencenes*, reigned 23 Years, A. M. 3341. ant. Ch. 2085. In his Reign there was a great Famine in *Egypt*. He built the Pyramids near (20) *Cochome*.
5. *Uſaphædus*, Son of *Venephes*, reigned 20 Years, A. M. 3364. ant. Ch. 2062.
6. *Miebidus*, Son of *Uſaphædus* (21), reigned 26 Years, A. M. 3384, ant. Ch. 2042.
7. *Semempſis*, Son of *Miebidus*, reigned 18 Years, A. M. 3410, ant. Ch. 2016. In his Reign there was a great Peſtilence in *Egypt*: and *Euſebius* adds, that many Prodigies were ſeen there alſo at the ſame Time.
8. *Bienaches*, Son of *Semempſis* (22), reigned 16 Years, A. M. 3428. ant. Ch. 1998.

The Sum total of this Dynaſty was 253 Years from A. M. 3191 to A. M. 3444, and from the Year before *Chriſt* 2235 to the Year before *Chriſt* 1982.

It is to be obſerved, that *Africanus* ſet down no odd Months after the Years of the ſeveral Reigns of the *Egyptian* Kings, though *Manetho* added them, as appears from the 17th and 18th Dynaſties given by *Joſephus* from *Manetho*, in which the Months are all ſet down. This was a Fault in *Africanus:* but yet he allowed for what he omitted in one Reign by adding to another; and he counted them in the Sum of every Dynaſty, ſo far as they amounted to even Years: however the odd remaining Months were loſt; and ſo he probably now and then miſreckoned a Year, or Part of a Year, by the Omiſſion of the odd Months. In this Computation he followed the Method of *Ptolemy's* Canon: but he did better than *Ptolemy*, in ſetting down the Names and odd Months of the Reigns of the Kings who reigned leſs than a Year, which *Ptolemy* omitted to do, and dropped ſeveral ſhort Reigns in his Canon.

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(20) *Cochome* is not taken notice of by the ancient Geographers; but it was a Village near *Memphis*, where the firſt Pyramids were erected; but not ſo early as the Reign of *Venephes*.

(21) In the twenty-firſt Year of his Reign, and the Year before *Chriſt* 2022, *Abraham* went into *Egypt* with *Sarah* his Wife, on account of the Famine which raged in the Land of *Canaan*, Gen. xii. 10.

(22) I have given to *Bienaches* ſixteen Years inſtead of twenty-ſix, which the Copies of *Africanus* and *Euſebius* have in *Syncellus*, becauſe not only the Sum of this Dynaſty is reckoned by *Africanus* to be 253 Years; but alſo the added Sums of this and the following Dynaſty are expreſly ſaid to have been 555 Years, which require this Dynaſty to be no more than 253 Years, becauſe the other is 302 Years. *Euſebius* alſo makes the Sum of this Dynaſty 252 Years: and the old *Latin* Interpreter makes it 253 Years, apud Scaliger. Though the particular Numbers of *Euſebius* amount to 258 Years; yet the Sums of this and the next Dynaſty added, ſhew the Sum of this to have been by his Reckoning no more than 252 Years, which is one Year leſs than that of *Africanus*.

Before I proceed to conſider the ſeveral collateral Dynaſties, I ſhall make a few Obſervations here concerning the firſt proper *Egyptian* King *Menes*, reſerving the large Account and Hiſtory of him to a following Diſſertation, with others, at the End of the Dynaſties.

This King is called *Menas* by *Diodorus* (23) *Siculus:* and before his Reign the *Egyptians* had lived chiefly on Herbs, and Roots, and Fiſh, left by the falling of the *Nile* where it had overflowed; and the Fleſh of ſome ſorts of Cattle. But they knew not the Uſe of *Bread-Corn*, or how to ſow or plant it: the Invention of which ſome aſcribed to *Menes*, as others did to *Iſis*. And as all agreed, that *Oſiris* was the firſt who taught Agriculture, and the planting or ſowing of Corn for Bread, as well as the Uſe of Wine, we cannot doubt but that *Menes* and *Oſiris* were the ſame. *Menes* was a *Mezraite*, and born at *This*; his Father was *Ammon*, called by the *Greeks Jupiter Ammon:* hence *Eratoſthenes* calls him by a *Greek* Interpretation *Dionius:* he ſucceeded the *Cynic* Circle, whoſe Princes and Heads of Families had lived and ruled in the upper *Egypt* at *Thebes* for about 400 Years; when *Menes*, one of their Deſcendants, firſt began to reign as an abſolute Monarch, and extended his Government to the middle and lower *Egypt*, which was become dry and habitable. He built *Memphis*, and reigned there over the middle and lower *Egypt*, as he did at *Thebes*, where he principally reſided over the upper *Egypt:* ſo that he was recorded both in the Annals of *Thebes* and *Memphis*, as the *firſt* King of

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(23) Lib. i. p. 41, 42. Rhodom.

Egypt. *Manetho* wrote his Hiſtory, and that of his Succeſſors, who reigned at *Memphis*; and added the collateral Dynaſties of Nomarchs, who were ſubject to them.

That *Menes* built *Memphis* may be inferred from its being related by *Manetho*, that *Athoth*, his Son, built the royal Palace there. The City therefore was built before: and *Herodotus* (24) ſaies, it was built by *Menes*. *Joſephus* alſo (25) relates the ſame: and *Menes* alſo built there a Temple, which he (26) conſecrated to *Vulcan*.

Oſiris alſo, (who is no other than *Menes*, as will be particularly ſhewn hereafter) and his Queen *Iſis*, were both buried at *Memphis*, as *Diodorus Siculus* (27), and *Plutarch*, acquaint us: which evidently proves, that *Memphis* is as old as *Menes*. Therefore *Diodorus Siculus* could not believe the Report, which he mentions, that *Uchoreus* built *Memphis*, who lived many Generations after *Oſiris* and *Menes*; when he had told us before, that *Iſis* was buried at *Memphis*, and that it was generally believed amongſt the *Egyptians*, that *Oſiris* alſo was buried there. Therefore the learned *Bochart* is greatly miſtaken in fanſying *Memphis* to be later than the Time of *Moſes*, and the Exodus of the *Iſraelites* out of *Egypt*; and to have been built by *Uchoreus*: though yet he did not know but that *Uchoreus* was older than *Moſes*, having no Knowledge at all of the Series of the *Egyptian* Kings. *Uchoreus* was probably, by the Reckoning of *Diodorus*, not later than *Moſes*, being the eighth King, not from the ſecond *Buſiris*, as *Bochart* miſunderſtands *Diodorus*; but the eighth from *Oſymanduas*, who was, according to *Diodorus*, one of the oldeſt Kings of *Egypt*. According to *Diodorus* there were twenty Reigns between *Oſymanduas* and *Mœris*, who began to reign in the Year before *Chriſt* 1358, being ſucceeded by *Seſoſtris*, according to *Herodotus*. By this Reckoning *Uchoreus* was twelve Reigns before *Mœris*, which being computed at twenty Years one with another, (which is little enough in thoſe early Times) *Ucho-*

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(24) Πόλιν κτίσαι ταύτην (ſc. Μῆνα πρῶτον βασιλεύσαντα Αἰγύπτου) ἥτις νῦν Μέμφις καλέεται. Lib. ii. c. 99.

(25) Antiq. Judaic. lib. viii. c. 6. p. 435.

(26) Herodot. ſupra.

(27) Lib. i. p. 19, etc. Plut. de Iſid. et Oſir. p. 359.

reus muſt begin to reign two hundred and forty Years before *Mœris*, and in the Year before *Chriſt* 1598, which is five Years before the Exodus.

Another Thing, which *Bochart* mentions to ſhew the building of *Memphis* to be later than the Abode of the *Iſraelites* in *Egypt*, is, that ſome Writers made *Apis* the Founder of it, who was called by the *Greeks Epaphus*, as *Herodotus* (28) and others relate. *Epaphus* was only a few Years younger than *Moſes*, being born of *Io*, about the Year before *Chriſt* 1640. But *Bochart* did not conſider, that the *Egyptian* Gods were firſt brought into *Greece* in the Reign of *Cecrops*: and that the *Greek* Theology commenced from thence. But the *Egyptians* knew, that their Gods were far older than *Cecrops*: and their true *Apis* was (29) *Oſiris* himſelf, whoſe Symbol the Bull *Apis* was. *Bochart* might alſo have obſerved, agreeably to what is ſhewn of the comparatively late *Greek* Theology, that *Ælian* (30), in the Place cited by him, ſaies, that the *Egyptians* looked upon the Pretence of the *Greeks*, that *Apis* was their *Epaphus*, to be merely fabulous; having Evidence, that *Epaphus* lived but, as it were, the other Day, in Compariſon of *Apis*, who lived many Ages before him. And this was true. Laſtly, *Bochart* ſhews himſelf an utter Stranger to the *Egyptian* Antiquities, in concluding (31), that, though it was admitted that *Memphis* was built by *Menes*, or the *Egyptian Apis*, yet that both theſe were later than *Moſes*. And as to *Homer's* not making mention of *Memphis*, it might be, as *Ariſtotle* (32) ſaies, becauſe it was not then ſo famous as *Thebes*; or that *Homer* knew very little of the *Egyptian* Hiſtory. But *Joſephus* (33) very rightly ſaies, that *Menes*, who built

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(28) Herodot. lib. ii. c. 153. lib. iii. c. 27. Ælian. Hiſtor. Animal. lib. iv. c. 10. Hygin. Fab. 149. But *Herodotus* is ſpeaking of the Bull-God *Apis*, called by a *Greek* Name *Epaphus*, and not of a Man.

(29) Ἆπις, ὁ αὐτὸς καὶ Ὄσιρις. Strab. Geog. lib. xvii. p. 1160.

(30) Αἰγύπτιοι δὲ ἐκβάλλουσι τὸν λόγον ὡς ψευδῆ, καὶ χρῶνται τῷ χρόνῳ μάρτυρι. Φασὶ γὰρ Ἔπαφον μὲν ὀψὲ καὶ κάτω γενέσθαι· τὸν δὲ Ἆπιν τὸν πρῶτον μυριάδας ἐτῶν παμπόλλας τὴν εἰς ἀνθρώπους ἐπιδημίαν προειληφέναι.

(31) De ſede Aul. Ægypt. 1101, 1102.

(32) Meteorolog. lib. i. c. ult.

(33) Judaic. Antiq. lib. viii. c. 6. p. 435.

Memphis, was many Years before *Abraham*. *Joſephus* alſo (34) informs us, that *Menes* was the firſt *Egyptian Pharaoh* ſo called; and that the Word ſignified *King* in the *Egyptian* Language. This is confirmed by the learned *Samuel Petit*. ΟΥΡΟ (he ſaies) ſignifies *King* in the *Egyptian* Language, as the *Copto-Arabic Onomaſticon* informs us: and the Pronoun Affix of the firſt Perſon ſingular being added, it is ΠΑΟΥΡΟ or ΦΑΟΥΡΟ, *Paouro* or *Phaouro*, that is, *my King*. This appears from (35) *Kircher*. The learned *Reland* alſo ſaies, *Piouro* in the *Coptic* Language ſignifies King, which the *Greeks* pronounce *Pharao*. *Pi*, ſaies (36) *Kircher*, is the *Coptic* Article Prefix, which denotes the Noun to be maſculine, and of the ſingular Number, with an Article: and *Pa* affixed makes the Noun poſſeſſive, *viz.* *Piromi* is *Vir*, or *Homo*; *Paromi* is *Vir meus*, or *Homo meus*. And *Pontacus* (37) has noted from ſome Manuſcripts of the Chronicon of *Euſebius*, that *Pharaoh* was a Name of Dignity, which the *Egyptian* Kings added to their proper Name: and that it was ſo related by *Manetho*.

It is a frivolous Objection, which the learned *Vitringa* (38) makes from *Bochart*, that the Name *Pharaoh* did not ſignify *King*, becauſe we frequently read in Scripture *Pharaoh the King*, which they think a needleſs Tautology. But it is eaſily anſwered, that *Pharaoh* being an *Egyptian* Word, it became a proper Name amongſt the *Hebrews*; and was common to all the Kings of *Egypt*; and ſo the Word King was properly joined to it; and in this Caſe the proper Name of the King is

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(34) Ibid. p. 436. vid. ibi not. ὁ Φαραὼν κατ' Αἰγυπτίους βασιλέα σημαίνει.

(35) Prodrom. Copt. ſive Ægyptiac. p. 303.

(36) Ibid. p. 289.

(37) Ad annum 15 Amenophis notavit Pontacus ex editis et MSS. viz. Ægyptiorum reges omnes tunc Pharaones dicebantur, non hoc proprium habentes nomen, ſed pro dignitate reges tunc utebantur hoc nomine ſicut et apud nos Imperatores Auguſti appellantur. Habebat ergo unuſquiſque Pharao proprium nomen. Hoc nos ex libris Manethonis ſacerdotis Ægyptiorum lectum poſuimus. Theſe Words are not in ſeven of *Pontacus's* Manuſcripts, but the greateſt Part of the Manuſcripts have them.

(38) Obſervat. Sac. tom. i. lib. 1. p. 66—69.

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almoſt always omitted: and when it is ſaid, *Pharaoh Necho King of Egypt*, this is as proper as, *Ptolemy Philadelphus King of Egypt.*

I ſhall only add further, concerning *Menes*, that *Euſebius* (39) relates, that he was a Warrior, and led an Army out of his Kingdom, and became famous for his Victories.

Manetho having given the firſt Dynaſty of *Thinites*, immediately ſubjoined ſeveral other contemporary Dynaſties, and ſome which ſucceeded them, whoſe Kings ruled in ſeveral Provinces of *Egypt* at the ſame Time, under *Menes* and his Deſcendants. The firſt of theſe is called by *Euſebius*, *the ſecond Dynaſty of nine Thinite Kings*; but *Africanus* only calls it, *the ſecond Dynaſty of nine Kings*; without mentioning of what Family or Nome they were. But it is very probable that they were *Thinites*, as *Euſebius* (40) calls them; and reigned at *This* in the upper *Egypt*: whilſt the eldeſt Branches of the Family of *Menes* reigned at *Memphis* and *Thebes*.

The Order of this Dynaſty is miſplaced in *Syncellus*; that of *Euſebius* being put into the Place where that of *Africanus* ſhould be; and moſt of the Numbers of the Years of the Reigns are omitted in *Africanus*, but the total Sum is preſerved; and alſo the particular Years, which are wanting in *Africanus*, are ſupplied in the Copy of *Euſebius*: ſo that we are able to give this Dynaſty entire.

Second Dynaſty of Thinite *Kings reigning at* This, *and contemporary with the foregoing ſixteenth Dynaſty of* Manetho, *which was the firſt of* Thinite *Kings who reigned at* Memphis.

1. *Bochus* (41) reigned 38 Years, A. M. 3191, ant. Ch. 2235. In his Reign there was a wide Opening of the Earth at *Bubaſtis*, (by an Earthquake) and great Numbers were ſwallowed up in it.
2. *Chous*, whom *Euſebius* calls *Keachos*, reigned 39 Years, A. M. 3229, ant. Ch. 2197. In his Reign the Bulls called *Apis* and *Mnevis*,

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(39) Apud Syncel. p. 55.
(40) Apud Syncel. p. 54.
(41) *Bochus* was probably a Kinſman of *Menes*.

and the *Mendeſian* Goat, were deified; the *Apis*, as *Euſebius* ſaies, at *Memphis*, and the *Mnevis* at *Heliopolis*.

3. *Biophis* reigned 47 Years, A. M. 3268, ant. Ch. 2158. In his Reign a Law was made (42), that Women ſhould be capable to inherit the Kingdom. Under the three following Reigns nothing memorable happened.
4. *Tlas* reigned 17 Years, A. M. 3315, ant. Ch. 2111.
5. *Sethenes* reigned 41 Years, A. M. 3332, ant. Ch. 2094.
6. *Chæres* reigned 17 Years, A. M. 3373, ant. Ch. 2053.
7. *Nephercheres* reigned 25 Years, A. M. 3390, ant. Ch. 2036. In his Reign a Story was told, that the *Nile* flowed with Honey (43) for eleven Days (the Water being muddy, and ſweeter than ordinary.)
8. *Seſocris* reigned 48 Years, A. M. 3415, ant. Ch. 2011. He was five Cubits and three *Handbreadths* high. So it ſhould be read ϖαλαιϛῶν inſtead of ϖλάτος.
9. *Cheneres* reigned 30 Years, A. M. 3463, ant. Ch. 1963.

The Sum total of this Dynaſty was 302 Years.

What is moſt remarkable to be obſerved under the foregoing Dynaſty, is the Conſecration of the two *Bulls* and *Goat*. Theſe living Bulls, called *Apis* and *Mnevis*, were conſecrated or deified in Honour of *Menes* or *Oſiris*, immediately after his Death: in the Year of the World 3253, and in the Year before *Chriſt* 2173, in the twenty-fifth Year of the Reign of *Chous*, and in the firſt Year of *Athoth*. This was done by the Order of his Queen *Iſis*, and *Thoth*, or *Hermes*; and by the Appointment of *Menes* or *Oſiris*, in his Life-time, as *Diodorus Siculus* (44) relates. The *Apis* was worſhiped (45) at *Memphis*, and the *Mnevis* at *Heliopolis*, not far from *Memphis*, both which Cities were built by *Menes*.

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(42) This Law was made out of Veneration to *Iſis*, the Queen of *Oſiris*, or *Menes*, who is related by *Diodorus Siculus* to have reigned nine Years after his Death, along with her Son *Horus*, or *Athoth*, with great Wiſdom and Equity. And therefore, after her Death, a Law was made, that Women might ſucceed in the Government. *Iſis* died A. M. 3262, and before the *Chriſtian* Æra 2164.

(43) This is mentioned by *Philoſtratus*, vit. Apollon. lib. vii.

(44) Biblioth. lib. i. p. 25. Weſſ.

(45) Herodot. lib. ii. c. 153. lib. iii. c. 27, 28. Plut. de Iſid. et Oſir. p. 364.

Ælian (46) ſaies, "there was a ſecret Tradition of the *Egyptian* "Prieſts not commonly known, that *Menes* the *Egyptian* King having "a mind to ſet up the Worſhip of a living Animal, choſe the Bull, as "being in his Judgment the moſt beautiful Animal." *Suidas* (47) intimates, that the *Apis* was ſo called from its particular Marks in the Tail and Tongue. But ſome of the Ancients thought, that the Bull *Apis* was conſecrated to *Iſis*, called the Moon *(Selene)* and the *Mnevis* to *Oſiris*, or *Menes*, called *(Helius)* the Sun. Thus *Porphyry* (48),

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Diod. Siculus ſaies, the *Egyptians* worſhiped τὸν Ἄπιν ἐν Μέμφει καὶ τὸν Μνεῦιν ἐν Ἡλιουπόλει, καὶ τὸν τράγον ἐν Μένδητι, lib. i. p. 75. Rhod. 95. Weſſ. Again, τοὺς δὲ Ταύρους τοὺς ἱερούς, λέγω δὲ τόντε Ἄπιν καὶ Μνεῦιν τιμᾶσθαι παραπλησίως τοῖς θεοῖς· Ὀσίριδος Καταδείξαντος· ἅμα μὲν διὰ τὴν τῆς γεωργίας χρείαν, ἅμα δὲ καὶ διὰ τὸ τῶν εὑρόντων τοὺς καρποὺς τὴν δόξαν ταῖς τούτων εὐεργεσίαις παραδόσιμον γεγονέναι τοῖς μεταγενεστέροις εἰς ἅπαντα τὸν αἰῶνα, Ibid. p. 79. Rhodom. *Strabo* ſaies the ſame of theſe two Bulls; τρέφεται — ὁ Ἄπις ἐν Μέμφει· ἐν Ἡλιουπόλει δὲ ὁ Μνεῦις· οὗτοι μὲν οὖν θεοὶ νομίζονται, Geog. lib. xvii. p. 1155. He repeats the ſame, ibid. p. 1158. Apud Heliopolim taurum ſoli conſecratum, quem *Neton* cognominant, maxime colunt; quia bos Apis in civitate Memphi ſolis inſtar excipitur. Macrob. Saturnal. lib. i. c. 21. where inſtead of *Neton* it is probable that *Macrobius* wrote *Mnevin*, which was the Name of the ſacred *Heliopolitan* Bull.

(46) Λέγει δὲ τις τῶν προφητῶν λόγος οὐ πᾶσιν ἔκπυστος, ὅτι ἄρα ὁ τῶν Αἰγυπτίων βασιλεὺς ἐπενόησε ζῷον, ὥστε σέβειν ἔμψυχον· εἶτα μέντοι προείλετο ταῦρον ἁπάντων ὡραιότατον αὐτὸν εἶναι πεπιστευκώς — ὁ Μνῶις, Hiſt. Animal. lib. xi. c. 10.

(47) Δηλοῦν (σημεῖον) εἶναι αὐτοὺς Ἀπίδας· voc. Ἄπιδες.

(48) Ἡλίῳ μὲν γὰρ καὶ σελήνῃ βοῦς ἀνιέρωσαν (ſc: Ægyptii) ἀλλ᾽ ὅγε ἡλίῳ ἀνακείμενος ἐν Ἡλίου πόλει καλούμενος Μνεῦις, βοῶν ἐστι μέγιστος, Σελήνῃ δὲ Ταῦρον ἀνέθεσαν, ὃν Ἄπιν ἐπονομάζουσιν, etc. Porph. apud Euſeb. Præp. Evang. lib. iii. c. 13. *Ælian* ſaies the ſame; Μνεῦιν βοῦν Αἰγύπτιοι ἡλίου φασὶν ἱερόν, ἐπεὶ τόν γε Ἄπιν ἀνάθημα εἶναι Σελήνῃ λέγουσιν, Hiſt. Animal. lib. xi. c. 11. and ſo *Suidas* voc. Ἄπις. *Apuleius* ſaies, Erat et bos omniparentis Deæ (*i. e.* Iſidis) fœcundum ſimulacrum. Metamorphoſ. lib. xi. p. 172. The Words of *Ammianus Marcellinus* are, Inter animalia antiquis obſervationibus conſecrata Mnevis et Apis ſunt notiora. Mnevis ſoli ſacratur—ſequens (*i. e.* Apis) lunæ (*i. e.* Iſidi) eſt enim Apis bos diverſis genitalium notarum figuris expreſſus, maximeque omnium corniculantis lunæ ſpecie latere dextro inſignis. lib. xxii. p. 332.

Suidas, *Ælian*, *Apuleius*, and *Ammianus Marcellinus*. But this is a Miſtake, as appears from (49) *Herodotus*, *Strabo*, *Diodorus Siculus*, *Plutarch*, and others: and the Miſtake might be owing to the Image of *Iſis*, which had Horns (50) upon the Head of it. But they were *Cows* Horns; and Cows were conſecrated to *Iſis*, and not Bulls, as *Herodotus* informs us: another Cauſe of the Miſtake might be, the Mark of an Half Moon on the Right Side of the *Apis*, which might occaſion its being thought to be conſecrated to *Iſis*.

From the Bull *Mnevis* being conſecrated to *Oſiris*, we have an Argument that *Oſiris* was no other than *Menes*, whoſe ſacred and ſymbolical Name was *Oſiris*. For this Bull was ſo called from *Mneves*, the firſt *Egyptian* Legiſlator, who by the Account of *Diodorus Siculus* could be no other than *Menes*. He ſaies (51), that after the Reigns of the *Gods* and *Heroes*, *Mneves* was the firſt who gave *written* Laws to the *Egyptians*, and perſuaded them to be governed by them; and in order to this he pretended that he received them from *Hermes*: that is, the firſt *Hermes* or *Thoth*, who was the Father and Founder of the *Egyptian* Nation, and was worſhiped as a God. Now, as all Hiſtorians agree that *Menes* was the firſt who reigned after the *Gods* and *Heroes*, he muſt be the *Mneves* of *Diodorus Siculus*, from whom the Bull *Mnevis* was ſuppoſed to have its Name; or rather *Menes*

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(49) See Herodot. ſup. and lib. ii. c. 41. Strab. ſup. Diod. Sic. ſaies, Τοὺς δὲ Ταύρους τοὺς ἱεροὺς, τόντε ὀνομαζόμενον Ἄπιν καὶ τὸν Μνεῦιν Ὀσίριδι καθιερωθῆναι, καὶ τούτους σέβεσθαι καθάπερ θεοὺς κοινῇ καταδειχθῆναι πᾶσιν Αἰγυπτίοις. lib. i. p. 19. Rhodom. See Plut. de Iſid. et Oſir. p. 362, 366. vid. Strab. lib. xvii. p. 1155, 1158, 1160, 1161.

(50) Herodot. lib. ii. c. 41.

(51) Μετὰ γὰρ τὴν παλαιὰν τοῦ κατ' Αἴγυπτον βίου κατάστασιν τὴν μυθολογουμένην γεγονέναι ἐπί τε τῶν θεῶν καὶ τῶν Ἡρώων πεῖσαι φασὶ πρῶτον ἐγγράπτοις νόμοις [the Editions have ἀγράπτοις, which is an evidently wrong Reading. *Juſtin Martyr* cites it ἐγγράπτοις, Cohort. ad Græc. p. 10. and Cyril. cont. Julian. lib. i. p. 15. and I find ſome MSS. of *Weſſeling* have the ſame Reading] χρήσασθαι τὰ πλήθη, καὶ βίου [ſo *Juſtin* read it, the Editions omit καὶ, but *Weſſeling* has added it.] τὸν Μνεύην, ἄνδρα καὶ τῇ ψυχῇ μέγαν καὶ τῷ βίῳ κοινότατον [Juſt. has ἱκανώτατον, which is the true Reading] τῶν μνημονευομένων· προσποιηθῆναι δὲ αὐτῷ τὸν Ἑρμῆν δεδωκέναι τούτους, ὡς μεγάλων ἀγαθῶν αἰτίους ἐσομένους, lib. i. p. 84. Rhodom.

might be called by the Name of the ſacred Bull *Mnevis*, which was conſecrated to him. And *Diodorus* before called him *Menas*, who was, he ſaies, *the firſt who reigned* (52) *in Egypt after the Gods.*

The other ſacred Animal, the Goat, was conſecrated to *Pan*, and worſhiped at *Mendes*, near one of the Mouths of the *Nile* in the *Delta*. *Pan*, who was one of the Companions of *Oſiris* or *Menes*, was here (53) worſhiped under the Symbol of a Goat, called in the *Egyptian* Language *Mendes*; and the Goat *Mendes* was worſhiped as his Symbol.

Thus we have ſhewn from *Manetho* the true Time of the Deification of the ſacred Bulls and Goat, which were all conſecrated about the ſame Time. *Euſebius* in his Chronicon places the Deification of *Apis* in the Year before *Chriſt* 1833, a little before the ſeventeenth Dynaſty of *Shepherd* Kings. By which Computation he has erred no leſs than 340 Years. *Syncellus* (54) placeth the Deification of the *Apis* under *Aſeth*, or *Aſſis*, the laſt *Shepherd* King, who began to reign in the Year before *Chriſt* 1772. But this could only be his ſecond *Apotheoſis*: for the *Shepherd* Kings, who had deſtroyed the *Egyptian* Temples, would never ſet up the Worſhip of *Apis*: and therefore the Worſhip of it was probably aboliſhed at *Memphis*, whilſt they ruled there. But it might be reſtored in the latter End of their Dynaſty, and in the Reign of *Aſſis*, after he and his Shepherds were driven out of *Memphis* and ſhut up in *Peluſium*. Agreeably to which Account *Artapanus* relates (55), that *Chenephres*, a King of *Egypt* above *Memphis*, built a Temple for the Animal Bull called *Apis* in the Time of *Moſes*, and before he fled from the *Egyptian* Court. It was in the Reign of *Amenophis*, whom *Artapanus* calls *Palmanothis*, and who began to reign in the Year 1685 before the *Chriſtian* Æra: and *Moſes* was born in the thirteenth Year of his Reign, and in the Year before *Chriſt* 1673.

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(52) Ibid. p. 42. Rhodom.

(53) Πᾶνα τῶν ὀκτὼ θεῶν λογίζονται εἶναι οἱ Μενδήσιοι· γράφουσι δὲ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ τοῦ Πανὸς καθάπερ Ἕλληνες τὤγαλμα αἰγοπρόσωπον καὶ τραγοσκελέα —καλέεται δὲ ὅ,τε τράγος καὶ ὁ Πὰν Αἰγυπτιστὶ Μένδης, Herodot. lib. ii. c. 46. p. 108. Μένδην καλοῦσι τὸν Πᾶνα Αἰγύπτιοι, ὡς τραγοπρόσωπον, τῷ καὶ τὸν τράγον τῇ αὐτῶν διαλέκτῳ οὕτω καλεῖν, Suid. in voc. Μενδ. *Strabo* ſaies, Μένδης, ὅπου τὸν Πᾶνα τιμῶσι καὶ τὸν τράγον. So *Stephanus Byzantinus* cites from *Strabo*; but *Strabo* adds ζῶον before τράγον in the preſent Copies; and it ſeems to have been added by ſome Tranſcriber, Geog. lib. xvii. p. 1154. It is omitted by *Strabo* afterwards, p. 1167.

(54) Chronograph. p. 123.

(55) Apud Euſeb. Præp. Evang. lib. ix. c. 27. p. 433.

It cannot certainly be known when the *Apis* and *Mnevis* had their Symbols or Images conſecrated. But it is probable, that it was not long after the Conſecration of the Bulls themſelves: and it muſt have been before the Time of *Moſes*, becauſe the Golden Bull which the *Iſraelites* made and worſhiped in the Wilderneſs, was made in Imitation of the Image of the *Apis* worſhiped in *Egypt*. Afterward, in the Revolt of the Ten Tribes from *Rehoboam* Son of *Solomon*, *Jeroboam*, who ruled over them, ſet up two Golden Bulls at *Bethel* and *Dan*, in Imitation of the *Egyptian Apis* and *Mnevis*. The *Iſraelites* alſo worſhiped in *Egypt* the ſacred Goats called *Seirim* (as well as the *Apis* and *Mnevis*) whoſe Worſhip is particularly forbidden, *Levit*. xvii. 7.

The following Dynaſty is called the third in *Syncellus*; and it was the firſt Dynaſty of nine *Memphite* Kings of the Family of *Menes*, who ruled in the middle *Egypt*, in one of the Nomes which were ſubject to that of *Memphis*, and belonged to the *Libyan Egypt*; perhaps the (56) Nome *Mareotis*. Theſe and others following were called *Memphite* Kings, becauſe they came originally from *Memphis*, being deſcended from *Menes* the firſt King of *Memphis*; and ruled in ſome of the Nomes or Provinces which were ſubject to *Memphis*.

1 *Necherophes* reigned 28 Years, A. M. 3253 ant. Ch. 2173. In his Reign the *Libyans* revolted from the *Egyptians*: but being af-

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(56) Quæ ſequitur regio Mareotis Libya adpellatur, Ægypto contermina. Plin. Hiſt. Nat. lib. v. c. 6. And that theſe *Memphites* ruled in a *Libyan* Nome, not far from *Memphis*, appears from the *Libyans* being ſaid to have revolted from the *Egyptians*, under the firſt King *Necherophes*, or *Nacherochis*, as *Euſebius* calls him.

frighted by an extraordinary Appearance of the Moon [probably a total Eclipſe, when the Moon appeared bloody] they returned to their Duty.

2 *Toſorthrus* (whom *Euſebius* calls *Seſorthus*) reigned 29 Years, A. M. 3281. ant. Ch. 2145. He was called by the *Egyptians Æſculapius* (57) for his Skill in Medicine. He invented the Way of Building with ſquared Stones; and ſtudied the Art of Writing.

3 *Tyris* reigned 7 Years, A. M. 3310, ant. Ch. 2116.
4 *Meſocris* reigned 17 Years, A. M. 3317, ant. Ch. 2109.
5 *Soiphis* reigned 16 Years, A. M. 3334, ant. Ch. 2092.
6 *Toſertaſis* reigned 19 Years, A. M. 3350, ant. Ch. 2076.
7 *Achis* reigned 42 Years, A. M. 3369, ant. Ch. 2057.
8 *Siphuris* reigned 30 Years, A. M. 3411, ant. Ch. 2015.
9 *Cerpheres* reigned 26 Years, A. M. 3441, ant. Ch. 1985.

The Sum of the Reigns is 214 Years.

Contemporary with the preceding Dynaſty, was that which is called the fourth Dynaſty of *Memphites*, of a different Family from the foregoing, and of which there were eight Kings. This is the ſecond Dynaſty of *Memphites*, who ruled in *Libyan Egypt* above *Memphis*; and probably at *Arſinoë* (58), anciently called the City of *Crocodiles*; near to which ſome of the (59) Pyramids were erected. This Conjecture is founded on the Obſervation that the ſecond King *Suphis* is ſaid to have built the largeſt of the Pyramids, which *Herodotus* had aſcribed to a later King, whom he calls *Cheops*.

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(57) *Clemens Alexandrinus* calls *Æſculapius* a *Memphite*, Strom. i. p. 334. edit. Pariſ. and before, p. 307, he ſaies, from Writers whom he does not name, that *Apis* a Native of *Egypt* ſtudied Medicine before *Io* went thither; and that *Æſculapius* afterward much improved the Art. *Apis* was *Oſiris* or *Menes*, as obſerved before: and *Æſculapius* was the *Agothodæmon* who was the Son of the ſecond *Hermes*, and was inſtructed by him in the Practice of Phyſic, which he much improved. *Æſculapius* alſo firſt introduced the Worſhip of the Serpent, whoſe divine Virtues he had been taught by *Hermes*: and hence had the Name of *Agathodæmon* given him. It appears from the foregoing Obſervations, that the Time of this Dynaſty is rightly ſet down, or as near to the Truth as can be known; ſince *Manetho* did not ſet down in what Years of the Reigns of the Succeſſors of *Menes* at *Memphis*, the contemporary Reigns of the Kings of the other Dynaſties commenced: *Æſculapius* was worſhiped at *Memphis*, as *Ammianus Marcellinus* relates, who calls *Memphis*, Urbem frequentem, præſentiaque numinis Æſculapii claram, lib. xxii. p. 332.

(58) Πόλις ἐστὶν Ἀρσινόη, Κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον, σφόδρα γὰρ

Second Dynaſty of eight Kings of another Family of Memphites, *deſcended from* Menes.

1 *Soris* reigned 29 Years, A. M. 3253, ant. Ch. 2173.

2 *Suphis* reigned 63 Years, A. M. 3282, ant. Ch. 2144: *Suphis* is ſaid by *Africanus* to have (60) erected the largeſt of the Pyramids, which *Herodotus* relates to have been built by *Cheops*; he adds, that this King had been a (61) Contemner of the Gods, but repenting (as *Euſebius* obſerves) he wrote a Book about ſacred Matters, which the *Egyptians* eſteemed of great Value; and which, *Africanus* adds, he procured when he was in *Egypt*.

ἐν τῷ Νομῷ τούτῳ τιμῶσι τὸν Κροκόδειλον, etc. Strab. Geog. lib. xvii. p. 1165.

(59) Inter Memphin et Arſinoiten Nomon, in Libyco turres, quæ Pyramides vocantur, Plin. Hiſt. Nat. lib. v. c. 9. fin. Again he ſaies, Una eſt (Pyramis) in Arſinoite Nomo, duæ in Memphite, non procul Labyrintho, lib. xxxvi. c. 12.

(60) All agree, that the three moſt famous Pyramids were thoſe between *Memphis* and the *Delta*; and which ſtood but five Miles from *Memphis*, as *Strabo* tells us: and were thoſe mentioned by *Herodotus* and *Diodorus Siculus*; and were undoubtedly built by the ſovereign Kings of *Egypt* who reigned at *Memphis*. See Strab. lib. xvii. p. 1161. Plin. Hiſt. Nat. lib. xxxvi. c. 12. Herodot. lib. ii. c. 124, 125, 127, 134. Diod. Sic. lib. i. p. 54—59. Rhod. Of theſe Pyramids I ſhall treat largely hereafter. And from all the above Evidence it appears, that none of the Pyramids were by many Centuries ſo old as *Suphis*; and *Africanus* is miſtaken.

(61) *Euſebius*, who makes this King the third inſtead of the ſecond, ſaies, he was ὑπερόπτης εἰς θεοὺς, a Contemner of the Gods: but in *Syncellus's* Copy of *Africanus*, *Suphis* is ſaid to be ὁ περόπτης εἰς θεοὺς, which has no Senſe: therefore *Euſebius* has preſerved the true Reading of *Africanus*, which was ὑπερόπτης, the Trace of which Reading remains in ὁ περόπτης, an ο being wrote for an υ. Kircher. Hiſt. Obeliſc. Pamphil. ſect. i. calls this King *Sothis*, from the Authority of a MS. Fragment of *Africanus*, which he found in the *Pereiſcian* Library, *viz.* Σοῦθις ἐβασίλευσεν ἔτη ξγ. ὃς ἤγειρε

3 *Suphis* (the ſecond) reigned 66 Years, A. M. 3345, ant. Ch. 2081
4 *Mencheres* reigned 63 Years, A. M. 3411, ant. Ch. 2015.
5 *Ratæſes* reigned 25 Years, A. M. 3474, ant. Ch. 1952.
6 *Bicheres* reigned 22 Years, A. M. 3499, ant. Ch. 1927.
7 *Sebercheres* reigned 7 Years, A. M. 3521, ant. Ch. 1905.
8 *Thamphthis* reigned 9 Years, A. M. 3528, ant. Ch. 1898.
The laſt ſix Kings had nothing memorable recorded of them.
The Sum of all the Reigns is 284 Years.

It muſt be obſerved, that in the Copy of *Euſebius* this Dynaſty is ſaid to have ſeventeen Kings, which is the Number in this and the preceding Dynaſty, which are confounded together.

Next follows that which is called the fifth Dynaſty of nine Kings, who are ſaid to be of the City (62) *Elephantis*, in the Iſland of the ſame Name, formed by the *Nile*. Theſe were alſo deſcended from ſome of the Branches of the Family of *Menes*: and two of them, the third and fifth, are of the ſame Name with the ſixth and ſeventh of the ſecond Dynaſty of *Thinite* Kings. They probably reigned in a Nome of the upper *Egypt*; and might ſucceed thoſe of the ſecond Dynaſty of *Thinites*. They could not live later, as being placed before the Dynaſty of the Shepherd Kings; before whom, or contemporary with them, I take all the collateral Dynaſties to have been placed by *Manetho*; it being evident that all the Dynaſties after that of the *Shepherds* were ſucceſſive. I ſhall therefore place the *Elephantine* Dynaſty after the ſecond Dynaſty of *Thinite* Kings.

1 *Vſercheris* reigned 28 Years, A. M. 3493, ant. Ch. 1933.
2 *Cephres* reigned 13 Years, A. M. 3521, ant. Ch. 1905.
3 *Nephercheres* reigned 20 Years, A. M. 3534, ant. Ch. 1892.

πολλὰς τὰς πυραμίδας· οὗτός τε καὶ ὑπερόπτης εἰς θεοὺς ἐγένετο, καὶ τὴν ἱερὰν ἐνετείλατο γράφειν βίβλον, ἣν ὡς μέγα χρῆμα ἐν Αἰγύπτῳ γενόμενος ἐκτησάμην. This confirms the Reading ὑπερόπτης. And ΣΟΥΘΙΣ and ΣΟΥΦΙΣ are ſo alike, that one might eaſily be miſtaken for the other.

(62) Elephantis Inſula intra noviſſimum catarracten IVM paſſuum: et ſupra Syenen XVIM paſſuum habitatur, navigationis Ægyptiacæ finis. Plin. Hiſt. Nat. lib. v. c. 9. vid. Mel. lib. i c. 9.

4 *Siſiris* reigned 7 Years, A. M. 3554, ant. Ch. 1872.
5 *Cheres* reigned 20 Years, A. M. 3561, ant. Ch. 1865.
6 *Rathuris* reigned 44 Years, A. M. 3581, ant. Ch. 1845.
7 *Mercheres* reigned 9 Years, A. M. 3625, ant. Ch. 1801.
8 *Tarcheres* reigned 44 Years, A. M. 3634, ant. Ch. 1792.
9 *Obnus* reigned 33 Years, A. M. 3678, ant. Ch. 1748.

The Sum is 218 Years; but in the Copy of *Syncellus* the Sum is ſet down 248 Years; and ſo it is probable that the Numbers in ſome of the Reigns are wrong, and leſs than they ought to be. This Dynaſty being contemporary with the Dynaſty of Shepherd Kings, belonged probably to a Nome of the upper *Egypt*; for the Shepherds ruled over all the middle, and Part of the lower *Egypt*.

The following Dynaſty, called the ſixth, of ſix *Memphite* Kings, or more truly, the third Dynaſty of *Memphites*, was contemporary, as is probable, with the ſecond Dynaſty of *Memphites*, and reigned ſomewhere in the *Libyan Egypt*, till the Time of the Invaſion of the *Shepherds*.

1 *Othoes* (63) reigned 36 Years, A. M. 3241, ant. Ch. 2185. He was ſlain by his Guards.
2 *Phius* reigned 53 Years, A. M. 3277, ant. Ch. 2149.
3 *Methuſuphis* reigned 7 Years, A. M. 3330, ant. Ch. 2096.
4 *Phiops* reigned 94 Years, A. M. 3337, ant. Ch. 2089. He began to reign at ſix Years of Age, and lived an hundred Years.
5 *Menteſuphis* reigned 1 Year, A. M. 3431, ant. Ch. 1995. He was killed by his Subjects, according to *Herodotus*, lib. ii. c. 100.
6 *Nitocris* (his Siſter) (64) reigned 12 Years, A. M. 3432, ant. Ch.

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(63) There are no Years ſet down to the Reign of *Othoes*, either in the Copy of *Africanus* or *Euſebius*. But the Sum total which is ſet down, requires thirty-ſix Years to be added to the others of the ſeveral Reigns, in order to complete it.

(64) This *Nitocris* ſeems plainly to be her who is mentioned by *Herodotus*, and who was the only *Egyptian* Queen he had heard of; and was the firſt who reigned by Virtue of the Law made in the Reign of *Biophis*, the third King of the ſecond Dynaſty, and about 150 Years before. *Herodotus* relates from the *Egyptian* Prieſts, that ſhe revenged the Death of her Brother, who

1994. She was the moſt noble and beautiful Woman of her Time; and had a moſt blooming florid Complexion: ſhe is ſaid to have built the third Pyramid.

The Sum of this Dynaſty is 203 Years, and it ended A. M. 3444. ant. Ch. 1982. which was the Year that the Shepherds invaded and conquered the middle and lower *Egypt*; and this Invaſion put an End to the Royal Family of *Menes*, the ſeveral Branches of which ruled in the *Thinite*, *Memphite*, and *Libyan* Nomes: but the *Theban* Princes deſcended from him were not conquered and driven out. The *Egyptian* Prieſts told (65) *Diodorus Siculus*, that *Menes* was the firſt King of *Egypt* after the Gods; and that after him fifty-two Kings of his Poſterity, who did nothing memorable, reigned for the Space of more than 1400 Years. Now theſe fifty-two Kings ſeem to be no other than the Kings of the ſix Dynaſties beforementioned, who might be all deſcended from *Menes*; and whoſe Number and Years agree very nearly to thoſe related to *Diodorus*. The Number of Reigns is forty-nine, and their Years are 1474, according to the Sums of *Africanus* reckoned above; and this probably was the Story which the *Egyptian* Prieſts told *Diodorus*, repreſenting contemporary Kings as if they were ſucceſſive.

To proceed; the next Dynaſty, called the ſeventh, was the fourth of *Memphites*; and, according to *Syncellus's* Copy of *Africanus*, conſiſted of ſeventy Kings, who reigned no more than ſeventy Days. The Copy of *Euſebius* has only five Kings and ſeventy-five Days of their Reigns. No Names are mentioned either in *Africanus* or *Euſebius*. This Dynaſty therefore probably commenced upon the Invaſion of the *Phœnician Shepherds*, who took *Memphis*, which was the royal Seat of the

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was ſlain by the *Egyptians*. She invited thoſe who had been the Authors of his Death to a Banquet, which ſhe had prepared in a large Grotto built for the Purpoſe: and whilſt they were feaſting, ſhe let a Flood of Water in upon them through a private Paſſage which drowned them all, lib. ii. c. 100. p. 125, 126. There was a *Theban* Queen called *Nitocris*, which ſome have confounded with her here mentioned; but ſhe reigned about 430 Years after.

(65) Lib. i. p. 54. edit. Weſſel.

Egyptian Kings; and laid waſte the middle *Egypt*, where the *Memphites* reigned: and theſe ſeventy Kings, if they were ſo many, might be all Princes of the Blood who were ſlain by the *Shepherds*. There is no other ſo probable an Account of the Death of ſo many Kings in ſo ſhort a Time as this Dynaſty ſuppoſes.

The eighth Dynaſty, which was the fifth of *Memphites*, is ſaid in the Copy of *Africanus* to conſiſt of twenty-ſeven Kings, who reigned no more than 146 Years. The Copy of *Euſebius* has no more than five Kings and 100 Years; but the Copy is corrupt, and he had the ſame Number of Reigns as *Africanus* had, both in this and the preceding Dynaſty, as appears from the Sum total of the Reigns of the eleven Dynaſties, of which the firſt Volume of *Manetho* conſiſted; which is the ſame both in *Africanus* and *Euſebius*. No Names were ſet down in this Dynaſty; and theſe muſt be *Memphite* Princes who reigned in the middle *Egypt*, who after long and bloody Wars with the *Shepherds*, were ſubject and tributary to the *Shepherd Kings:* and theſe are the laſt *Memphites* which were mentioned in the Dynaſties of *Manetho*.

The two next Dynaſties, called the ninth and tenth, were of *Heracleots*, who reigned in the *Heracleot* Nome, which was a large Iſland formed by the *Nile*, the Metropolis of which was called *great Heracleopolis*, where *Hercules* had a Temple, and was worſhiped. This Iſland was fifty Miles long, according to (66) *Pliny:* and was one of the pleaſanteſt and moſt fruitful Nomes in all *Egypt*. The ninth Dynaſty, or firſt of *Heracleots*, had nineteen Kings, who reigned four hundred and nine Years. There are no Names of any of the Kings ſet down, but one, who is the firſt, called *Achthoes*, remarkable for nothing but his Tyranny: he is ſaid to have been more cruel than any King before him. He at laſt fell into a Madneſs, and was devoured by a Crocodile. *Euſebius* here has only four Kings, who reigned an hundred Years. But his Sum total of the firſt Volume of *Manetho's* Dynaſties ſhews that he agreed to the Number of Reigns and Years that are in *Africanus.*

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(66) Heracleopolites eſt in inſula Nili, longa LM paſſuum, in qua et oppidum Herculis appellatum. Hiſt. Nat. lib. v. c. 9.

Ὁ Ἡρακλεώτης Νομὸς ἐν νήσῳ μεγάλῃ—ἔστι δ' ὁ Νομὸς οὗτος ἀξιολογώτατος τῶν ἁπάντων, κατά τε τὴν ὄψιν καὶ τὴν ἀρετὴν καὶ τὴν κατασκευὴν, etc. Strab. Geog. lib. xvii. p. 1163.

Καθὸ μέρος σχίζεται ὁ ποταμὸς ποιῶν νῆσον τὸν Ἡρακλεώτην Νομὸν, καὶ ἐν τῇ νήσῳ πόλις μεσόγειος Νειλούπολις· καὶ μητρόπολις πρὸς τῷ δυσμικωτέρῳ τμήματι τοῦ ποταμοῦ, Ἡρακλέους πόλις μεγάλη. Ptolem. Geog. p. 106.

The tenth Dynaſty, which was alſo of *Heracleots,* had nineteen Kings, who reigned an hundred and eighty-five Years, both in *Africanus* and *Euſebius,* but no Names are ſet down in either.

It ſeems to me very difficult to give an Account of the Beginning of the Reign of the *Heracleots,* if they reigned five hundred and ninety-four Years, as the Numbers of *Syncellus's* Copy of *Africanus* make them; and theſe Years in Succeſſion. They are placed with the preceding Dynaſties in the firſt Volume of *Manetho*; and before the Time of the *Shepherds* Invaſion; and therefore they began before that Invaſion. It is alſo evident, that they began ſome Time after the Reign of *Menes,* the firſt King of *Egypt* after the Gods and Heroes: becauſe the firſt *Heracleot* King *Achthoes* is ſaid to have been more cruel than any of the Kings who reigned before him. And if *Achthoes* was as old as *Menes,* the two *Heracleot* Dynaſties ſucceſſive would ſtill reach eighty-two Years beyond the *Shepherd* Dynaſty. But it is not probable, that the *Heracleots,* who were ſituated ſo near to *Memphis,* ſhould not, with the reſt of the *Memphite* Nomes, be after ſome Time conquered by the Shepherds. Hence I think, that the two *Heracleot* Dynaſties were in part contemporary; and the hundred and eighty-five Years of the latter were coexiſtent with the laſt hundred and eighty-five Years of the former. And if ſo, the Seat of the firſt was at *Heracleopolis*; and of the other at (67) *Nilopolis,* a famous City of the ſame Iſland. For in the moſt ancient Government of *Egypt*, a City with the adjacent Villages made a Province, or Kingdom, afterward called *Nomes*, or Diviſions: and this is the Reaſon, that we read of ſo many Kings reigning in *Egypt* more than in any other Country. It ſeems therefore moſt probable, that the *Heracleots* being confined in an Iſland, might continue longer unſubdued by the Shepherd Kings than the inland Nomes; and after, upon Submiſſion, and becoming tributary, might remain unmoleſted in the Government of the Iſland. So that *Achthoes* might begin to reign an hundred and three Years after *Menes*; and he could not reign much ſooner, becauſe there had been ſeveral Kings before him: and by this Reckoning the firſt *Heracleot* Dynaſty will end with the Shepherd Dynaſty in the Year before *Chriſt* 1722, after the Continuance of four hundred and nine Years: and the ſecond might end about the ſame Time, or ſome Years before: for *Manetho* had no collateral Dynaſties after the Expulſion of the *Shepherds*.

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(67) At *Nilopolis* in the Beginning of the Iſland on the Eaſtern Side of it, was the famous *Niloſcope,* wherein the Meaſure of the *Nile,* or *Nilometer,* was kept with the greateſt Care and Secrecy. The *Niloſcope* was a round Building raiſed upon Pillars: in the middle of it was a large Area, and in the midſt of the Area a marble Pillar was erected, on which was marked the Number of Cubits and Digits to which the *Nile* roſe, from twelve to twenty: becauſe the *Nile* ſeldom roſe leſs than twelve Cubits, and more than twenty.

The eleventh Dynaſty ſo called, is the firſt Dynaſty of *Dioſpolitans* of the upper *Egypt*; who, during the Reign of the *Shepherd* Kings over the middle and lower *Egypt*, reigned at *Dioſpolis* (68) *the leſs*, a City of *Thebais*, and Metropolis of a Nome called from it. In this Dynaſty ſixteen Kings reigned no more than forty-three Years. Their ſhort Reigns were owing to the Wars which they had with the *Shepherd* Kings, in which they were killed: for the *Shepherds* invaded and laid waſte a great Part of the upper *Egypt*, as well as the middle and lower, which they entirely ſubdued: though they did not conquer the

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In either of which Caſes the Country ſuffered greatly, either by Dearth, when it did not riſe to twelve Cubits, becauſe a great Part of the Country was not watered, and made fit for Tillage; or elſe by a Flood, when it roſe higher than twenty Cubits; becauſe it then drowned the Cities, and overwhelmed Houſes and Trees The *Jews* and *Arabians* related, that *Joſeph* was the Inventor of this *Nilometer*. See *Kircher's* Oedip. Ægypt. tom. i. p. 33, 34.

(68) Διοσπολίτης Νομὸς ἄνω τόπων (i. e. ſuperioris Ægypti) ἡ μητρόπολις Διόσπολις μικρά. Ptol. Geog. lib. iv. p. 107. *Pliny* mentions it, Hiſt. Nat. lib. v. c. 9. and *Strabo*, lib. xvii. p. 1169.

great *Dioſpolis* or *Thebes.* Theſe *Dioſpolitans* were of the royal Family of the Kings of *Thebes,* to whom the upper *Egypt* was ſubject.

This Dynaſty began, as is probable, about the Time of the *Shepherd* Invaſion, A. M. 3444, and before *Chriſt* 1982. The laſt King, who makes the ſeventeenth of this Dynaſty, and is called *Ammenemes,* reigned ſixteen Years, A. M. 3487, ant. Ch. 1939.

The twelfth Dynaſty, which was the ſecond of *Dioſpolitans,* ſucceeded the foregoing, as is evident, becauſe the firſt King of it, *Seſynchoris,* was the Son of *Ammenemes,* the laſt King of the eleventh Dynaſty, or firſt of *Dioſpolitans.* With this Dynaſty the (69) ſecond Volume of *Manetho's Egyptian* Hiſtory of mortal Kings began; and it contained the Hiſtory of the great Revolution in *Egypt* by the Conqueſt of the *Shepherds* and their Wars with the *Egyptians*; and the Riſe of the Kingdom of the *Dioſpolitans* in the middle and lower *Egypt,* who drove out the *Shepherds,* and reigned after them for near ſix hundred Years.

The twelfth Dynaſty of ſeven Dioſpolitan *Kings.*

1. *Seſynchoris,* Son of *Ammenemes,* reigned 46 Years, A. M. 3503, ant. Ch. 1923.
2. *Ammenemes* reigned 38 Years, A. M. 3549, ant. Ch. 1877. He was ſlain by his own Eunuchs.
3. *Seſoſtris* reigned 48 Years, A. M. 3587, ant. Ch. 1839.
4. *Lachares* reigned 8 Years, A. M. 3635, ant. Ch. 1791. *Euſebius* calls this Kings *Labaris,* and agrees with *Africanus,* that he built for his Sepulchre the Labyrinth which was in the *Arſinoïte* Nome.
5. *Ammeres* reigned 8 Years, A. M. 3643, ant. Ch. 1783.
6. *Ammenemes* reigned 8 Years, A. M. 3651, ant. Ch. 1775.
7. *Scemiophris,* his Siſter, reigned 4 Years, A. M. 3659, ant. Ch. 1767.

The Sum total of all the Reigns is 160 Years.

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(69) The firſt Tome or Volume of *Manetho's* Dynaſties conſiſted of the Dynaſties of Gods, Demigods, and Heroes of the *Cynic* Circle, to the Reign

In the foregoing Dynaſty the third King *Seſoſtris* is by *Euſebius* ſaid to be in Height four (70) Cubits, three Handsbreadth and two Fingersbreadth. And both *Africanus* and *Euſebius* ſuppoſe this *Seſoſtris* to be him who in the Space of *nine Years* ſubdued all *Aſia*, and the Northern Parts of *Europe*, as far as *Thrace*. He erected every where Obeliſks, as Monuments of his Conqueſts, on which the Privities of Men were engraved, to denote thoſe Nations who behaved with Bravery againſt him; and thoſe of Women to ſtigmatize the Nations who had yielded cowardly and without fighting. He was eſteemed by the *Egyptians* next to *Oſiris*. *Diodorus Siculus* has the ſame Relation of *Seſoſtris* (71), whom he calls *Seſooſis*; and ſeems to have thought him as ancient as

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of the firſt mortal King *Menes*: from whom *Africanus* reckons this the ſecond Tome, though it was really the third according to *Manetho's* own Diviſion.

(70) *Diodorus Siculus* makes him to be four Cubits and four Handsbreadth in Height, lib. i. p. 51. Rhod. The Height of *Seſoſtris*, according to the Meaſure of *Euſebius*, was ſix Feet, ten Inches and a half. For four Cubits in *Egyptian* and *Greek* Meaſure made ſix Feet; a Palm, or Handsbreadth, was reckoned three Inces; and a Fingersbreadth was three quarters of an Ince, for ſixteen made a Foot: as did alſo four Palms. So *Herodotus*, lib. ii. c. 149. informs us, *viz.* Ἑξαπόδυ μὲν τῆς ὀργυιῆς μετρεομένης καὶ τοῦ τετραπήχεος τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος ἑξαπαλαίστου. And *Suidas* ſaies; Ὁ ποῦς ἔχει δακτύλους ιϛʹ (*i. e.* 16.) See theſe Meaſures in ſeveral Authors cited by Mr *Greaves* in his Works, Vol. i. p. 183, *etc.* and the Diſſertation of Sir *Iſaac Newton*, in the ſecond Volume of *Greaves*, p. 409, 418, 426, 427. where he makes the Cubit of *Memphis* $1\frac{732}{1000}$, or $1\frac{57}{100}$, or $1\frac{719}{1000}$ or $1\frac{717}{1000}$, or $1\frac{78}{100}$, or $1\frac{72}{100}$ of an *Engliſh* Foot, or ſomething more than 21 Inches. He reckons there p. 428. the ſacred Cubit of *Moſes* to be 25 Inches and $\frac{6}{10}$ of an Inch of the *Roman* Foot. See alſo p. 429. *Herodotus* ſaies, the royal Cubit was three Digits larger than the common Cubit; and ſo makes it 20 Inches and a quarter, lib. i. c. 178. The *Chineſe* Foot is 676. Parts of which the *Engliſh* is 600, and the *Paris* Foot 639. Bayer. Muſeum Sinicum.

From the above Meaſure of *Seſoſtris* it appears, that he was nearly of the ſame Height with *Hercules*, whom *Tzetzes* in his ſecond Chiliad from *Herodorus* of *Pontus* makes four Cubits and a Foot in Stature.

Ὅνπερ ὁ ποντικός φησιν Ἡρόδωρος συγγράφων
Ἔχειν τεσσάρων μὲν πηχῶν μῆκος καὶ ποδιαῖον.

(71) Lib. i. p. 51, 52, 53. Rhod.

the *Seſoſtris* here mentioned. For he was told, that after the Reign of his Son there were many Generations of Kings who did nothing memorable before the Reign of that *Egyptian* King called by the *Greeks Proteus*, who lived at the Time of the *Trojan* War. But it appears from (72) *Herodotus*, that there was but one Reign between the famous Conqueror *Seſoſtris* and the King who reigned at the Time of the *Trojan* War, and whom he alſo ſaies was called by the *Greeks Proteus.* Therefore *Seſoſtris*, who is the firſt King of the nineteenth Dynaſty of *Manetho*, is he, who made ſo many Conqueſts in *Aſia* and *Europe*, as we learn from *Manetho* himſelf cited by *Joſephus:* and there were no leſs than twenty Reigns and above four hundred and fifty Years between this and the great *Seſoſtris*. So that *Diodorus Siculus*, *Africanus*, and *Euſebius*, have miſtaken the firſt for the ſecond *Seſoſtris*, called *Sethos* by *Manetho*. Nor is it at all probable, that during the Height of the Power of the *Shepherd* Kings in *Egypt*, any Prince of the upper *Egypt* ſhould be able to make ſuch Conqueſts. Beſides, it is evident from *Manetho*, that *Seſoſtris*, whom he called *Sethos*, was hereditary King of both the middle and lower *Egypt*, where the *Shepherds* at this Time reigned. That which deceived *Africanus*, ſeems to have been that the *Seſoſtris* (or *Seſooſis)* of the twelfth Dynaſty was a *Dioſpolitan* Prince, as the great *Seſoſtris (Sethos*, or *Sethoſis)* alſo was; who reigned above four hundred and fifty Years after him; and not in the upper, but in the middle *Egypt*, at *Memphis*. This Miſtake was hardly excuſable in ſo great and learned a Man as *Africanus* was, (whom *Euſebius* only tranſcribed) becauſe *Manetho* had aſcribed to *Sethos*, (the *Greek Seſoſtris)* who reigned at *Memphis*, and was the firſt King of his nineteenth Dynaſty, the Hiſtory of the Acts which *Africanus*, without any Evidence, attributed to *Seſoſtris*, a Prince of *Dioſpolis* in the upper *Egypt*, and who was the third of *Manetho's* twelfth Dynaſty. This was a groſs Error both in Hiſtory and Chronology.

Lachares, the fourth King of the preceding Dynaſty, is ſaid by

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(72) Lib. ii. c. 102—111.

Africanus, and *Euſebius* from him, to have built for his Sepulchre (73) the Labyrinth which was in the *Arſinoïte* Nome.

This famous Labyrinth was near the Lake (74) *Mœris* and the City *Arſinoë*, originally called the City of Crocodiles: and (75) *Strabo* ſaies, the Sepulchre of the King who built the Labyrinth, adjoined to it. Dr. *Pocock* in his Obſervations on *Egypt*, p. 59. ſaies, *Arſinoë* was ſituated twelve Miles and a half from the Lake *Mœris*; but the Labyrinth was but about two Miles from the Lake, p. 63. The Name of the King who built the Labyrinth, is by no means agreed upon by the ancient Hiſtorians; and conſequently the Time of the Building cannot be certainly known. The Obſervation of the Labyrinth being built by *Lachares*, or *Labaris*, ſeems to have been made not by *Manetho*, but by *Africanus*, and to be a Miſtake of that learned Man. It is not probable, that it was ſo ancient as the Time of *Lachares*; nor could it be built by a *Dioſpolitan* King in the Reign of the *Shepherds* at *Memphis*, to which Nome *Arſinoë* was ſubject, and not far diſtant from it. *La-*

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(73) Apud Syncel. Chronograph. p. 59, 60.

(74) Ἐποιήσαντο λαβύρινθον ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην πόλιν μάλιστά κη κείμενον. Herodot. lib. ii. c. 148. He aſcribes it to the twelve Kings of which *Pſammitichus* was one. But, no doubt, it was far older, as all other Hiſtorians agree: and the twelve aſſociate Kings might enlarge it.

(75) Πρὸς δὲ τούτοις (i. e. near the Lake *Mœris*) ἡ τοῦ λαβυρίνθου κατασκευὴ πάρισον ταῖς πυραμίσιν ἐστὶν ἔργον καὶ ὁ παρακείμενος τάφος τοῦ κατασκευάσαντος βασιλέως τὸν λαβύρινθον. Geog. lib. xvii. p. 1165. *Diodorus Siculus* agrees with *Strabo*, lib. i. p. 80. Rhod. and ſaies, that beſides the Labyrinth there was a *ſquare* Pyramid, [πυραμίδα τετράπλευρον, but perhaps he wrote τετράπλεθρον, a Pyramid of 400 Feet on every Side, as *Strabo* has it] and this was the Sepulchre, agreeably to what *Strabo* relates. *Diodorus* adds, that the King who was thought to have built theſe, and alſo the City dedicated for the Worſhip of Crocodiles, was called *Menas*: but he probably wrote *Mendes*, who, he ſaies, built the Labyrinth for a Sepulchre; and whom ſome, he obſerves, called *Maron*, p. 55. *Strabo* calls him *Imandes*: ἐπὶ τέλει δὲ τῆς οἰκοδομίας ταύτης [i. e. Labyrinthi] πλέον ἢ στάδιον ἀπεχούσης ὁ τάφος ἐστὶ πυραμὶς τετράγωνος ἑκάστην τετράπλεθρόν πως ἔχουσα τὴν πλευρὰν καὶ τὸ ὕψος ἴσον. Ἰμανδὴς δ' ὄνομα ὁ ταφείς. Ibid. lib. xvii. p. 1165. and juſt after, p. 1167. he ſaies, the *Egyptians* called him *Iſmandes*, and made him the ſame with *Memnon*, who may be the *Maron* of *Diodorus*.

chares alſo reigned too ſhort a Time for building ſo ſtupendous a Structure, which even equalled, if not exceeded, the largeſt Pyramids. So that we may conclude, that the Labyrinth was built either by ſome King of *Memphis* after the Time of the *Shepherds*; or by ſome *Dioſpolitan* Regulus of the *Arſinöite* Nome, in the Time of the *Dioſpolitan* Dynaſty, which ſucceeded that of the *Shepherd* Kings. And if *Lachares*, or *Labaris*, built a Labyrinth, it was at the leſſer *Dioſpolis*, in the upper *Egypt*, where he reigned, and not in the *Arſinöite* Nome; and was only a Sepulchre for himſelf and his Family. It ſeems moſt probable, as will be ſhewn hereafter, that the famous Labyrinth and Lake to which it adjoined, were both of them the Work of an *Egyptian* King who reigned over all *Egypt*, when the upper and lower Kingdoms of *Thebes* and *Memphis* were united. This King *Herodotus* calls *Mœris*, or *Maris*; and *Diodorus Siculus*, *Mendes* and *Maron*: and *Herodotus* (76) ſaies, *Mœris* died almoſt nine hundred Years before He was in *Egypt*, about the Year before *Chriſt* 450. So by this Account *Mœris* died about the Year before *Chriſt* 1340.

Herodotus ſaies, *Mœris* was ſucceeded by *Seſoſtris*; and therefore he was the *Amenoph* of *Manetho*, who was the Father of *Sethos*, called by the *Greeks Seſoſtris*: and *Amenoph* began to reign in the Year before *Chriſt* 1358, agreeably to the Time of *Mœris* in *Herodotus*. *Amenoph* is compounded of the Article *A*, and *Men*, which ſignified the *Sun*: and *Mar* ſignified the ſame, as appears from *Eratoſthenes*, in his Explication of the Name of the ninth and the twenty-fourth King of *Thebes*. So *Amenoph* or *Menoph*, and *Mœris* or *Maris*, were in Etymology the ſame, and reigned at the ſame Time; and were different Names only of the ſame King. The *Maron* of *Diodorus Siculus*, or, as others called him, *Mendes*, lived ſix (77) Generations before the *Trojan* War: and ſo, if he built the Labyrinth, it might be about an hundred and ſixty-ſix Years before that War, or the Year before *Chriſt* 1350. And by all Accounts it was older than *Minos*, King of *Crete*, for whom

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(76) Lib. ii. c. 13. p. 94.
(77) Biblioth. lib. i. p. 55, 56. Rhod.

Dædalus built a Labyrinth after the Model of it, about the Year before *Chriſt* 1270.

After Queen *Scemiophris*, the laſt of the preceding *Dioſpolitan* Dynaſty, *Miſphragmuthoſis* reigned forty Years; in the Year of the World 3663, and in the Year before *Chriſt* 1763. In the latter End of his Reign, with the Aſſiſtance of the *Dioſpolitans* of *Thebes*, and other Provinces of *Egypt*, after a long War with the *Shepherds*, he drove them, with their laſt King *Aſſis* or *Aſeth*, from *Memphis* and the reſt of *Egypt*, and ſhut them up in their ſtrong Fortreſs of *Peluſium*; which they afterward quitted, and retired into *Phœnicia*.

This was in the firſt Year of *Amoſis*, Son of *Miſphragmuthoſis*, in the Year of the World 3703, and the Year before *Chriſt* 1723.

The thirteenth Dynaſty is ſaid to be of ſixty *Dioſpolitan* Kings, none of whoſe Names are ſet down; and who reigned an hundred and eighty-four Years.

The fourteenth Dynaſty is omitted in *Syncellus's* Copy of *Africanus*; but it is preſerved in the Copy of *Euſebius*, and contains the Reigns of ſeventy-ſix *Xoite* Kings (78), none of whoſe Names are ſet down, who reigned an hundred and eighty-four Years, the very ſame Time with the ſixty *Dioſpolitans* of the thirteenth Dynaſty.

Theſe *Dioſpolitans*, with whom the *Xoite* Dynaſty was contemporary, were moſt probably of *Dioſpolis* in the *Tanite* Nome; and it is alſo probable, that theſe Kings were in continual Wars with the Army of the *Shepherds*, who poſſeſſed the *Sethrëite* Nome adjoining to it. And this was the Reaſon of ſo many Kings reigning in ſo ſmall a Number of Years, moſt of them being ſlain in Battle.

The *Xoites* might alſo very probably be in like manner invaded by the *Shepherds* from *Memphis*; who, as *Joſephus* relates from *Manetho*, endeavoured every where to extirpate and deſtroy the *Egyptian* Rulers; and to ſettle Satraps of their own all over the middle and lower *Egypt*.

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(78) *Ptolemy* and *Pliny* make the *Xoite* a diſtinct Nome: but *Strabo* calls it an Iſland, and includes it in the *Sebennyte* Nome. Ἐν δὲ τῇ μεσογαίᾳ τῇ ὑπὲρ τοῦ Σεβεννυτικοῦ καὶ Φατνικοῦ στόματος Ξόϊς ἐστὶ καὶ νῆσος καὶ πόλις ἐν τῷ Σεβεννυτικῷ Νομῷ. Geog. lib. xvii. p. 1154.

This is the moſt probable Account of ſo many Kings being found in the *Egyptian* Dynaſties which lay in the Provinces invaded and conquered by the *Shepherds.*

The next, which is called the fifteenth Dynaſty in the Order of *Africanus* in *Syncellus,* is that of the *Shepherd* Kings. This is the ſeventeenth Dynaſty in the Order of *Euſebius:* and it was truly and undoubtedly the ſeventeenth Dynaſty in the hiſtorical and chronological Order of *Manetho:* for it ſucceeded the ſixteenth Dynaſty of *Thinites,* with which *Manetho's* Hiſtory of *Egyptian* Kings, next after the *Cynic* Circle, began, as I have largely proved above in theſe Papers. But *Manetho* ſeems to have added out of ſome *Greek* fabulous Writers, which he owned he made uſe of, as *Joſephus* informs us, two Dynaſties of other *Shepherd* Kings, which, according to *Africanus,* were, one of them of thirty-two *Greek* Kings, who reigned five hundred and eighteen Years, but none of their Names are mentioned: the other was of other *Shepherds,* without any mention of their Names or Country, of which there were forty-three Kings, who, with forty-three *Dioſpolitan Theban* Kings, reigned an hundred and fifty-one Years. The Times of theſe two Dynaſties, which made the ſixteenth and ſeventeenth, and are ſix hundred and ſixty-nine Years, were ſuppoſed to be contemporary with the two *Dioſpolitan* Dynaſties and Part of the third which followed the *Shepherd* Dynaſty, and were the eighteenth, nineteenth, and twentieth ſucceſſive Dynaſties of *Manetho.*

For we ſhall ſee hereafter from *Joſephus,* that the eighteenth Dynaſty immediately ſucceeded that of the *Shepherds* in *Manetho's* chronological Order; and conſequently, that the other two *Shepherd* Dynaſties intervening between this Dynaſty and the eighteenth, if real, muſt be collateral with the eighteenth, nineteenth, and Part of the twentieth Dynaſty, as juſt obſerved. But they were indeed merely fictitious Dynaſties of *Shepherds,* no where heard of but in fabulous *Greek* Writers: and it is certain, that the *Greeks* had no Communication with the *Egyptians,* or Settlements amongſt them, till many Centuries after this Time. I confeſs, it is ſuſpicious that *Manetho* never had any ſuch Dynaſties as the ſixteenth and ſeventeenth of *Shepherds* mentioned by *Africanus;*

canus; and that they were added by (79) *Africanus* to make up the Number of thirty Dynaſties. The Reaſon of this Suſpicion is, that *Joſephus*, who gives a full and particular Account of the *Shepherd* Kings from *Manetho*, alledges him only, as relating, that ſix Kings, whoſe Names and Times he had mentioned, and their Poſterity, ruled over *Egypt* five hundred and eleven Years. So that if *Manetho* had ſet down another Dynaſty of *Shepherds*, the Times of their Reigns could be no more than two hundred and fifty-two Years; and contemporary with the eighteenth Dynaſty.

Euſebius either knew nothing of the ſixteenth and ſeventeenth Dynaſties of the *Shepherd* Kings of *Africanus*; or knew that they were fictitious: for he has omitted them; and in order to make the *Shepherd* Dynaſty the ſeventeenth, as it really was, he has filled up the Gap between the fourteenth and ſeventeenth with two fictitious Dynaſties of his own. Theſe he calls, the one the fifteenth Dynaſty of *Dioſpolitan* Kings, who reigned two hundred and fifty Years, but mentions neither Names nor Number of Reigns: the other he calls the ſixteenth Dynaſty of five *Theban* Kings, who reigned an hundred and ninety Years.

Euſebius had no manner of Foundation for his fifteenth Dynaſty; and makes no uſe of it in his Chronicon: and his ſixteenth Dynaſty is nothing but the Reigns of the five firſt Kings of *Thebes*, or the great *Dioſpolis* in the upper *Egypt*, whoſe Names are in the Catalogue of *Eratoſthenes*; and who reigned, as *Euſebius* ſaies, exactly an hundred and ninety Years. Had *Euſebius* told the Names of his five *Theban* Kings, his Fraud would have been diſcovered: yet he has made a Dynaſty of them, with which he begins his Chronicon; and which immediately precedes his *Shepherd* Dynaſty, which he calls the ſeventeenth *Egyptian* Dynaſty.

This was an unpardonable Liberty, which the great *Euſebius* took, merely to ſerve an Hypotheſis, and to ſuit the *Egyptian* to his own

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(79) *Syncellus* ſaies of them, p. 63. ὁ μὲν Ἀφρικανὸς σὺν τῆς ἑκκαιδεκάτης καὶ ἑπτακαιδεκάτης δυναστείας ἀνωνύμως ἐξέδωκεν. By which he ſeems to think they were *Africanus*'s own Addition.

Chronology. Therefore he made the ſixteenth Dynaſty, which was two hundred and fifty-three Years, no more than an hundred and ninety Years, that he might, according to his own Reckoning, bring *Joſeph* under the following ſeventeenth Dynaſty, and the *Iſraelites* into *Egypt* at the End of it; and abſurdly ſuppoſes, that the *Egyptian* Kings, who reigned in this Dynaſty, were called *Shepherds* on account of the *Iſraelites*. *Euſebius* alſo made the Time of the ſeventeenth Dynaſty, which was two hundred and fifty-nine Years and ten Months, to be no more than an hundred and three Years, that he might bring the Reign of *Thuoris* to the Æra of *Troy*. Both theſe groſs Errors were owing to his placing the Date or Epoch of the *Egyptian* Dynaſties ſo many Years too low; and making their Æra ſuit the Æra of the Birth of *Abraham*; though in reality the ſixteenth Dynaſty began two hundred and twenty Years before his Date of the Birth of *Abraham*.

The great and moſt learned *Scaliger* (80) was aware of this Management of *Euſebius*, but did not know how to account for it: and he alſo fancied there were three Dynaſties of *Shepherds*, as *Africanus* repreſented them, but without any Authority from *Manetho*. He might eaſily have ſeen that the Dynaſty of *Greek Shepherds* was a mere Fiction, and an Impoſſibility: though he underſtood ſo little of the Order of the Dynaſties, as to think *Manetho* made them all ſucceſſive, and ſo to precede the Creation (81) of the World. The ſixteenth Dynaſty of *Euſebius* deceived our learned Biſhop *Cumberland*, who fancied (82), that *Scaliger* found the Obſervation which he made about it, in his Copy of *Syncellus*, and that it was taken from *Eratoſthenes*; all which is mere Fiction: but taking this for granted, he builds ſeveral Miſtakes of his own upon it.

This unhappy Management of *Euſebius* with the Dynaſties of *Manetho*, inventing one of an hundred and ninety Years to ſupply the Place of the real ſixteenth of *Manetho*, which had two hundred and fifty three Years; and alſo ſhortening the following ſeventeenth

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(80) Animadverſ. in Euſebii Chron. p. 18. Not. in Græca Euſeb. p. 412.
(81) Canon Iſagog. lib. iii. p. 279.
(82) Sanchoniatho, p. 425—442.

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teenth Dynaſty of *Shepherd Kings*, as we ſhall ſee preſently, to make them conformable to the Hypotheſis of his own erroneous Chronology, this was a fatal as well as wilful Error in that great and learned Man, and has entirely overthrown the Credit of his Chronicon (otherwiſe a very valuable Work) in all the moſt ancient Times: and his Error has miſled all other learned Chronologers ever ſince.

To the foregoing I muſt add another grievous Error of *Euſebius*, who confiding in ſome groundleſs Traditions (which were mere Fictions) of the *Jews*, about the Times of the *Iſraelitiſh* Judges, whereby they abſurdly included the Times of Servitude in the Times of their Deliverance and Freedom; and ſo ſhortened the real Time of them an hundred Years, has by following theſe Traditions, contracted the true Chronology of Scripture from the Exodus to the Foundation of the Temple, an entire Century: by which the Time of *Moſes* is placed ſo many Years lower than it ſhould be. And this *Euſebius* was induced to do, that the Time of *Moſes* and the Exodus of the *Jews* might not precede the Reign of *Cecrops* and the *Attic* Æra, as it muſt have done many Years, according to his Computation, by the *Greek* Chronology of Scripture. Then, on the other hand, as the deducting an hundred Years from the Times of the Judges threw *Moſes* ſeveral Years below the Reign of *Cecrops*, [with which to connect the Time of *Moſes* and the Exodus, was a fixed Point in Chronology] he has added twenty Years to the Time between the Foundation of the Temple and the Birth of *Chriſt*; ten of which are added to the Reign of *Amon*, from a corrupted *Greek* Copy. Nor is this all; but to make *Cecrops* meet *Moſes* as it were half way, he detracted fifty Years from the Epoch of his Reign; and inſtead of placing him four hundred Years before the Deſtruction of *Troy*, as he has done in his *Præparatio Evangelica*, Book x. Chapter 9. in exact Agreement with the *Parian Marbles*, he has in his Preface to his Chronicon placed *Cecrops* three hundred and fifty Years only before the Æra of *Troy*: and preſently after, in the ſame Preface, and in the Chronicon itſelf, he places *Cecrops* three hundred and ſeventy-five Years before that Æra; and places *Moſes* and the Exodus in the forty-ſixth Year of his Reign. So, by his Computation, *Cecrops* is placed in the Chronicon one thouſand five hundred and fifty-five Years before the *Chriſtian* Æra, and *Moſes* one thouſand five hundred and ten Years before the ſame Æra. Laſtly, *Euſebius*, by giving to the Reign of *Amon* twelve Years inſtead of two, which latter is the undoubted true Number, and which he himſelf gives him in his *Præparatio Evangelica*, Book x. Chapter 14. and by other Additions, has carried all the precedent Kings of *Iſrael* and *Judah* too high; and placed the Beginning of the Olympiads in the fiftieth Year of *Uzzia*, or *Azaria*, inſtead of the thirty-third Year of his Reign, which is the true Year. Thus one Error has cauſed many others, which run through the Chronology of *Euſebius*, and has filled it with great Imperfection.

Syncellus (83) very juſtly finds fault with *Euſebius* for confounding the Times of the Servitude of the *Iſraelites* with thoſe of their Deliverance and Freedom under their *Judges*: but yet the Example of *Euſebius* has miſled our greateſt Chronologers.

I now proceed ſecurely to the ſeventeenth Dynaſty of the famed *Shepherd Kings*; and ſhall give their Order and Years, as they ſtood in *Manetho*, from (84) *Joſephus*, who has preſerved both with great Exactneſs. *Africanus* calls them *ſix Phœnician foreign Kings*, who conquered *Egypt*, and took *Memphis*: they built a City in the *Sethroite* (85) *Nome*, from whence they made an Irruption, and ſubdued the *Egyptians*.

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(83) Οὕτω χρὴ νοεῖν· καὶ οὐχ ὡς ὁ Εὐσέβιος συναριθμῶν τοῖς τῶν κριτῶν χρόνοις τοὺς τῶν ἀλλοφύλων, καὶ μὴ λογιζόμενος αὐτοὺς ἰδίως ἑκάστους, ὡς ἡ γραφὴ—κατά τινα, φησὶν, Ἑβραίων παράδοσιν, προφανῶς δὲ, ὡς καὶ ἐν ἄλλοις, ἀντίκειται τῇ γραφῇ. Chronograph. p. 164, 165.

(84) Cont. Apion. lib. i. p. 445. edit. Havercamp.

(85) The preſent Text of *Joſephus* has the *Saïte* Nome, but *Sethroïte* Nome was his true Reading in *Manetho*, as *Africanus* and *Euſebius* both have it. Apud Syncel. p. 61, 62. And it is evident, that *Joſephus* ſo wrote it, from his adding that it was ſituated on the Eaſt Side of the *Bubaſtite* Branch of the *Nile*; whereas the *Saïte* Nome lay many Miles Weſtward of this Branch of the *Nile*. The *Sethroïte* Nome was the moſt Eaſtern of the *Delta*; and extended Eaſtward of the *Nile*, and was the Entrance into *Egypt* from *Phœnicia*, whence the Shepherds came.

The ſeventeenth Dynaſty of ſix Shepherd Kings.

1. *Salatis* (86) reigned 19 Years, A. M. 3444, ant. Ch. 1982. He conquered *Timaus*, Son (87) of *Bienaches*, the laſt *Thinite* King of *Memphis*, of the Family of *Menes*.
2. *Baeon* reigned 44 Years, A. M. 3463, ant. Ch. 1963.
3. *Apachnas* (88) reigned 36 Years and 7 Months, A. M. 3507, ant. Ch. 1919.
4. *Apophis* (89) reigned 61 Years, A. M. 3543, ant. Ch. 1883.
5. *Janias* (90) reigned 50 Years and one Month, A. M. 3604, ant. Ch. 1822.

(86) *Africanus* and *Euſebius* both call the firſt *Shepherd* King *Saïtes*; ahd thence infer, that the *Saïte* Nome was ſo called from him. This Conjecture is merely founded on a wrong Reading. But the Nome might be called from *Minerva*, who had a Temple at *Saïs*; and one of her Names in the *Egyptian* Language might be *Saïs*: juſt as *Diana* was called *Bubaſtis* in that Language, as *Herodotus* informs us, lib. ii. c. 137. and was worſhiped in the City of her Name, from which alſo the Nome was called. And indeed moſt of the ancient Cities of *Egypt* were named from the Deities who were worſhiped in them; as *Diodorus Siculus* tells us, lib. i. p. 9. Rhod. But we learn from *Eratoſthenes* and *Plato*, that *Minerva* in the *Egyptian* Language was called *Net* or *Neith*. So *Eratoſthenes*, in his Interpretation of *Nitocris*, who is the twenty-ſecond in his Catalogue of *Theban* Kings; and *Plato* in the Beginning of his *Timæus*.

(87) See below in the Diſſertation on the Dynaſty of *Shepherd* Kings.

(88) This King is called *Pachnan* in *Africanus*, and has ſixty-one Years given him by an Error in the Copy of *Syncellus*. But *Syncellus* afterwards, p. 108. gives him thirty-ſix Years, which is the true Number.

(89) *Apophis* is the ſixth King in the Copy of *Africanus*; but *Syncellus* afterwards, p. 108. puts him in the fourth Place, as *Joſephus* does.

(90) This King is called *Staan* in *Africanus*: and *Syncellus*, p. 123. calls him *Sethos*, which is the Name of the firſt King of the nineteenth Dynaſty. But *Africanus* and *Syncellus* both agree with *Joſephus* in the Number of Years aſcribed to his Reign: and no doubt *Joſephus* has preſerved the true Name. As for *Syncellus*, he alters Names at random and as he pleaſes, in a very blamable manner. In the fifteenth Year of this King, and the Year before *Chriſt* 1808, or the Year after, *Jacob* and his Family went into *Egypt*: the Famine began two Years before in his thirteenth Year, ant. Ch. 1810. *Euſebius* in his Diſpoſition of this Dynaſty, places the going of the *Iſraelites*

6. *Aſſis* (91) reigned 49 Years and two Months, A. M. 3654, ant. Ch. 1772.

The Sum total of this Dynaſty is 259 Years and ten Months, from A. M. 3444, to A. M. 3704, reckoning the odd Months for a Year: and from An. ant. Ch. 1982 to An. ant. Ch. 1722.

In the thirty-ſeventh Year of the Reign of *Aſſis*, and the Year before *Chriſt* 1736, or rather in his thirty-ſixth Year, and before *Chriſt* 1737, *Joſeph* died, being an hundred and ten Years old, *Gen.* l. 26. He had been prime Miniſter to the fifth and ſixth *Shepherd* Kings for the Space of fourſcore Years, *Gen.* xli. 46. whence it appears that he was *thirty Years* old when he was advanced by *Pharaoh Janias* to be Governor over all the Land of *Egypt*. It is plain from the Scripture-Hiſtory of *Egypt* in the Time of *Joſeph's* coming thither, compared with *Diodorus Siculus*, that the *Egyptians* had then loſt their Liberty, and were a conquered People, and under an arbitrary Government. By the original Conſtitution of *Egypt* ſettled by *Menes* and his great Counſellor *Hermes* or *Thoth*, the whole Country was poſſeſſed by the King, the Prieſts, and the Soldiery; who had each a (92) third Part of all the Lands, which they let out to farm at ſmall Rents to the reſt of the People, who were their Tenants. But it appears, that when *Joſeph*

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into *Egypt* in the latter End of the Reign of *Aſſis*, and but two Years before the Concluſion of it, Chron. p. 68. *Syncellus*, p. 62. ſaies, all agreed, that *Joſeph* was Ruler in *Egypt* in the Reign of the preceding King *Apophis*: but it will appear evident from the Sum of the following Dynaſties, that the true Year of the *Iſraelites* going into *Egypt* is that which I have given.

(91) This King is called *Archles* by *Africanus* and *Euſebius*. *Syncellus*, p. 123. calls him *Aſeth*, and gives him no more than twenty Years; and makes him the firſt King of the following eighteenth Dynaſty, as noted above: and to make ſix Kings in this Dynaſty, he adds a fictitious King, whom he calls *Certus*, and gives him twenty-nine Years. All which highly deſerves Cenſure.

(92) Biblioth. lib. i. p. 66, 67. Rhod. *Herodotus* ſaies, every Soldier had twelve *Arura's* of Land allotted to him, lib. ii. c. 141. An *Arura* contained fifty Feet amongſt the *Greeks*; but amongſt the *Egyptians* it was an hundred Cubits, or an hundred and fifty Feet ſquare, lib. ii. c. 168. and ſo ſaies *Horus Apollo*.

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was in *Egypt*, the King had let the People have the Property of the Land; but raiſed what Tribute or Taxes he pleaſed out of the Produce of it: only that ſome Lands were poſſeſſed by the Prieſts Tribute-free; out of the Revenue of which they were to provide Sacrifices, and maintain the ſacred Animals in the Temples. But the King had not only reſerved the Land of *Goſhen* for a Demeſne; but a Right over every other Part of the Country. Therefore it is ſaid *Gen.* xli. 33, 34, 35, 36. that *Joſeph* adviſed *Pharaoh* [in order to provide againſt the ſeven Years Famine, which he foretold would follow ſeven Years of Plenty] *to ſet a Governor and Officers under him over the Land, to take and lay up the fifth Part of the Produce of the Land of Egypt in the ſeven plenteous Years, for a Store of Food againſt the ſeven Years of Famine.* Accordingly *Joſeph* was made by *Pharaoh* Governor over all the Land of *Egypt*, ℣ 41, 43. and by the King's Command gathered all over *Egypt* the fifth Part of the Corn, and laid it up in the King's Granaries in every City: and by the King's Order ſold it out to the *Egyptians*, ℣ 56. This plainly ſhewed that the Kings of *Egypt* were abſolute Lords over all the Land; and did whatever they pleaſed with the Produce of it.

The ſame Thing appears from *Pharaoh* giving *Jacob* and his Family Leave to dwell with their Flocks and Herds, and to have Poſſeſſions in what Part of *Egypt* they liked beſt, *Gen.* xlvii. 6, 27. This Account exactly agrees to what *Manetho* related of the *Shepherd* Kings, that after their Conqueſt of *Egypt* they uſed to give their Soldiers an Allowance of Corn, and the reſt of their Wages out of the Tribute and Corn which they annually gathered from the People. In what Proportion this Tribute of Corn was taken from the People before *Joſeph* was Governor of *Egypt*, we cannot tell; but it plainly appears to have been at the Will of *Pharaoh*, without Limitation. But *Joſeph*, out of his Humanity and Good-will to the *Egyptian* People, got a Law made, which continued to the Time of *Moſes*, that the King ſhould have no more than *a fifth Part* of the Produce of all the Land of *Egypt*, (except that of the Prieſts, which was to pay no Tribute) with which he was to maintain his Houſhold and Soldiers, *Gen.* xlvii. 24, 26. It appears, that the King had ſome Demeſnes beſides in the Land of *Goſhen*,

ſhen, where his Cattle were kept, ℣ 6. But however, this Law of *Joſeph* [for which he has been blamed by thoſe who were unacquainted with the *Egyptian* Hiſtory] was a great Advantage and Happineſs to the People of *Egypt*, as giving them a ſecure Property in four Parts of the Produce of their Land; when before it was all ſubject to the King's Will and Pleaſure; and the Land itſelf his Property by Purchaſe: and this probably was as much as *Joſeph* could obtain for them. By this Law the Revenue of the King was rather retrenched than encreaſed; who inſtead of the third Part of all the Land of *Egypt*, by the original Conſtitution of the Country, for the Maintenance of his Houſhold and Dignity, whilſt the Soldiers poſſeſſed another third Part, had only a fifth Part of the Produce for the Maintenance of his Court and Army likewiſe. And it was probably on account of the Benefit of this Law to the People, that *Moſes* relates that it continued to his Time, *ch.* xlvii. ℣ 26.

Another Thing in the ſacred Hiſtory ſhews that the Government of *Egypt* was in *Joſeph's* Time altered from its original Conſtitution, and ſo ſhews, that it had been conquered by the *Shepherds*, and this is, that the People in general had a Property in the Lands they poſſeſſed, and could ſell them, *Gen.* xlvii. 18, 19, 20. whereas at the firſt Settlement of the Government of *Egypt* the People were only Farmers and Tenants of the Lands of the King, Prieſts, and Soldiery. But the *Shepherd* Kings having deſtroyed the *Egyptian* Soldiery, gave their Lands to the People who had farmed them, and maintained their own Soldiers out of Taxes raiſed upon them, and out of the royal Demeſne Lands: but they ſuffered the Prieſts to retain the Lands which formerly were ſettled on them Tribute-free, as appears from the ſame ſacred Hiſtory, ℣ 22. *Diodorus Siculus* (93), to the ſame Purpoſe, relates, that *Belus* inſtituted a Prieſthood in *Chaldæa* Tribute-free, as the *Egyptian* Prieſts were. This was about the Year before *Chriſt* 1540. if *Belus*, as is related, was the Father of *Ægyptus* and *Danaus*. And this is a remarkable Atteſtation to the Scripture-Account, that the

(93) Lib. i. p. 24. Rhod.

Prieſts were exempt from Tribute: and ſhews, this Law continued till after the Time of *Moſes*.

It is obſervable, that in the latter End of the Famine which was in *Egypt*, Gen. xlvii. 23. the *Egyptians*, both of the upper and lower *Egypt*, ſold their Lands to *Joſeph* for Corn; and alſo voluntarily ſubmitted themſelves to the King's Power, and ſold themſelves to be his Servants, ℣ 18, 19: promiſing to become *Servants to Pharaoh*, ℣ 19, 25. and it is ſaid, ℣ 21. that *Joſeph*, in conſequence of this Bargain and Promiſe, *removed the People from one End of the Borders of Egypt to the other.* Which looks as if he had removed them from their old Habitations: but no ſuch Thing is implied in the Text. The *Hebrew* Word העביר ſignifies only, that he made them *paſs* or *return* every one to their Cities; which Senſe is followed by the *Syriac* and *Arabic* Verſions, and the *Chaldee* Paraphraſe: but the *Samaritan Hebrew* Text, the *Septuagint Greek* Verſion, and the Vulgate, read חעביד, which ſignifies, that he made them *ſubject* or become *Servants* to *Pharaoh*, as they had promiſed, *from one End of Egypt to the other:* and this is, no doubt, the true Senſe. The different Reading was occaſioned by the Similitude of the *Hebrew* Letters *D* and *R* both in the *Maſorete* and *Samaritan* Text. In the *Maſorete Hebrew* Text it is *Heabir*, and in the *Samaritan Heabid:* and this latter Reading is confirmed by ℣ 19, 23, 25. So that *Joſeph* took the Opportunity, by ſupplying the Wants of all the People in the general Famine, to put an End to all Oppoſitions and Wars which had been more or leſs carried on againſt the *Shepherd* Kings, from the Time of their Conqueſt of *Egypt*, by the tributary Princes and the Kings of upper *Egypt*, who all now ſubmitted to the Shepherd *Pharaoh*, who reigned at *Memphis:* and a general Peace followed, which probably continued ſo long as *Joſeph* [who had by a divine Foreſight and wiſe Conduct ſaved the Lives of the whole Nation, as they confeſs, ℣ 25.] continued Governor of *Egypt*, which was to the End of his Life. And this Service of *Joſeph* done to *Pharaoh*, by uniting all the People of *Egypt* under him, greatly contributed to procure the Favour ſhewn to the *Iſraelites* under this and the next Reign. But after the Death of *Joſeph* the Provinces of lower *Egypt* revolted, and being joined by thoſe of the upper *Egypt*, the Wars were renewed, and the *Shepherd* Kings were at laſt driven out, and ſoon after began the Affliction and Bondage of the *Iſraelites* under the new reigning Family of *Egyptians*.

The Account of *Joſeph's* Conduct in the Famine, was probably related in *Manetho's* Hiſtory, which is loſt: and though it is not mentioned from him by *Joſephus*, yet *Pompeius Trogus* gives an Account of it which he ſeems to have had from *Manetho*, becauſe he relates with it other Things which *Joſephus* mentions from *Manetho*. *Juſtin*, from *Trogus*, writes, "that *Joſeph* had the greateſt Sagacity in fore-"ſeeing extraordinary Events; and was the firſt who diſcovered the "Science of interpreting Dreams: and he perfectly underſtood the "Adminiſtration both of human and divine Government: inſomuch "that he foreſaw a Dearth many Years before it came upon the Land; "and all the Inhabitants of *Egypt* had periſhed with a Famine, if the "King had not by his Counſel commanded Corn to be laid up ſuf-"ficient for many Years. And ſo great and many were the Proofs of "his Wiſdom, that what he delivered ſeemed not to come from a "Man, but as an Oracle from (94) God."

Thus we ſee, that both the Time and Circumſtances of the *Egyptian* Nation when *Joſeph* was advanced to be Governor of it, agree to the Hiſtory of the *Shepherd* Kings, and to the Time of their Reign in *Egypt* only: and all our Chronologers have greatly miſtaken the Time of their Dynaſty; and on that account have not underſtood the Relation of *Moſes* concerning *Joſeph* and the *Iſraelites* coming into *Egypt*, their Settlement there, and Departure from it: to all which the Hiſtory of the *Shepherd* Kings gives a Light entirely new, and not otherwiſe to be diſcovered. And this will further appear from other Obſervations to be made on the following Dynaſty, and in the larger Account of the *Shepherd* Kings to be added hereafter.

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(94) Prodigiorum ſagaciſſimus erat (Joſeph), et ſomniorum primus intelligentiam condidit; nihilque divini juris humanique ei incognitum videbatur: adeo ut etiam ſterilitatem agrorum ante multos annos providerit; periiſſetque omnis Ægyptus fame, niſi monitu ejus rex edicto ſervari per multos annos fruges juſſiſſet: tantaque experimenta ejus fuerunt, ut non ab homine, ſed a Deo reſponſa dari viderentur. Hiſt. lib. xxxvi. c. 2.

But to return. It is obſervable, that *Euſebius* has omitted two Reigns in the foregoing *Shepherd* Dynaſty, namely, the third and fifth; and has beſides contracted the Reigns of the other four, and made them (95) no more than an hundred and three Years: and he has the ſame Number in his Chronicon. *Syncellus* takes notice of this, and juſtly blames him for it. It was owing to his fixing the firſt *Egyptian* Dynaſty to the Birth of *Abraham*; and to ſuit this Hypotheſis, he has grievouſly mangled the *Egyptian* Chronology, and made it too ſhort by many Years.

Joſephus relates from *Manetho* (96), that the *Shepherd* Kings had continual Wars with the *Egyptians*, whom they endeavoured to deſtroy Root and Branch. This, as I have obſerved, gives a rational, and is the only probable Account of the ſhort Reigns of thoſe Kings of the *Egyptian* Dynaſties, who lived in the Time of their Uſurpation, and in the Provinces which they conquered, *viz.* of the ſeventh and eighth Dynaſties of *Memphites*; the eleventh and thirteenth Dynaſties of *Dioſpolitans*, and the fourteenth Dynaſty of *Xoites*, as taken notice of above. At length the *Theban Dioſpolitans*, in the Reign of (97) *Miſphragmuthoſis*, the Father of *Amoſis* the firſt King of the eighteenth Dynaſty, being joined by the *Egyptian* Princes of the lower *Egypt*, conquered the *Shepherds*, and drove them out of all the other Parts of *Egypt*, except the *Sethroïte* Nome, whither they forced them to retreat, and to ſhut themſelves up in their Fortreſs of *Avaris*, or *Peluſium*, which they ſoon ſurrendered by Capitulation to *Amoſis*, and went into *Phœnicia.* Upon this the two Kingdoms of *Thebes* and *Memphis* became united under the *Theban Dioſpolitans*; and *Memphis* became the principal royal Seat of the *Egyptian* Kings ever after.

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(95) Apud Syncel. p. 62. Chron. p. 64.

(96) Καὶ οὗτοι μὲν ἓξ ἐν αὐτοῖς ἐγενήθησαν πρῶτοι ἄρχοντες, πολεμοῦντες ἀεὶ καὶ ποθοῦντες μᾶλλον τῆς Αἰγύπτου ἐξᾶραι τὴν ῥίζαν. Cont. Apion. lib. i. p. 445.

(97) All the Copies of *Joſephus* call this King (Αλισφραγμουθωσις) *Aliſphragmuthoſis*. But I make no Doubt that his true Name was (Μισφραγμούθωσις) *Miſphragmuthoſis*; which is the Name of the ſixth King of the eighteenth Dynaſty, who was deſcended from him: and the Miſtake was owing to the Copier writing ΑΛ for Μ.

An ancient Book, called the (98) *Teſtament of the twelve Patriarchs*, ſaies, that the *Iſraelites* carried privately out of *Egypt* all the Bones of the Patriarchs but thoſe of *Joſeph*, ninety Years before their going out of *Egypt*, whilſt the *Egyptians* were engaged in a War. As it is probable, that the *Iſraelites* would preſerve the Bones of the Patriarchs, ſo if they carried them out of *Egypt*, before the Exodus under *Moſes*, they muſt have done it during the laſt *Egyptian* War with the *Shepherds*; and might take the Opportunity when the *Shepherds* retreated from *Peluſium* into *Canaan*, of going along with them, and carrying the Bones of their Patriarchs and burying them in *Canaan*, with thoſe of *Jacob*, in the Cave of the Field of *Macpelah*, Gen. l. 13. But *Levi* was ſtill living when the *Shepherds* were driven out of *Egypt*, and did not die till ſeven Years after: and it was an hundred and twenty-nine Years from the End of the laſt War with the *Shepherds* to the Exodus of the *Iſraelites* from *Egypt.*

As we are beholden to *Joſephus* for preſerving entire the Years of the ſeventeenth Dynaſty of the ſix *Shepherd* Kings of *Manetho*: ſo we are further greatly indebted to him for preſerving the Years of the following famous Dynaſty of *Dioſpolitans*; and the Years alſo of the two firſt Kings of the nineteenth Dynaſty of the ſame *Dioſpolitans.* The Years are imperfect in *Africanus*, chiefly by the Omiſſion of one Reign of ſixty-ſix Years and two Months: and the Numbers are both imperfect and corrupt in *Euſebius*; though in one Reign he has helped us to the true Number, where the Number both of *Joſephus* and *Africanus* is wrong.

I ſhall ſet down the Numbers from *Joſephus's* firſt Book againſt *Apion*, p. 446, 447.

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(98) In fin. Teſtament. Benjam. et Simeon. ſect. 8.

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The eighteenth Dynaſty of ſeventeen Dioſpolitan (99) *Kings.*

1 *Amos* (1) (called by *Euſebius* and the *Greeks Amoſis)* reigned 25 Years (2) and four Months, A. M. 3704, ant. Ch. 1722.

Africanus ſaies, that in the Reign of *Amoſis Moſes* led the *Iſraelites* out of *Egypt*. In this he followed the unhappy Miſtake of *Joſephus*, and led *Euſebius* into the ſame Error, as if the *Shepherds* who reigned in *Egypt* were the *Iſraelites*.

On this Foundation *Africanus* alſo placed the *Exodus* of the *Jews* in the Reign of *Phoroneus* the firſt King of *Argos*, in the latter End of whoſe Reign the *Shepherds* went out of *Egypt*; or in the Reign of his Son *Apis*, as others thought. This was a fatal Error in Chronology, of no leſs than 129 Years: and obliged *Africanus* to lengthen the Times of the *Jewiſh* Judges, to bring the *Exodus* up to the Time of *Amoſis* and *Phoroneus*, and *Ogyges*.

This *Amoſis* was related by *Manetho* to have aboliſhed the barbarous Cuſtom of ſacrificing Men to *Lucina*, or *Juno*, at *Heliopolis*, as (3) *Porphyry* acquaints us: and alſo at the City of *Elethyia* in the upper *Egypt*, as we are told by *Plutarch* (4), who adds, that the Men who were ſacrificed were called *Typhonians*, from *Typhon* the Murderer of *Oſiris*: to whom and to his Queen *Iſis*, who was alſo called *Juno*, *Lucina*, and *Luna*, and by the *Egyptians Elethyia*, they were offered in Sacrifice. *Amoſis* aboliſhed theſe Sacrifices, and ordered Images of Wax to be offered inſtead of them. This barbarous Rite of offering human Sacrifices was firſt practiſed in *Phœnicia*, in the Worſhip of *Saturn* and *Aſtarte*; and from thence was carried into *Egypt*, and practiſed in the Worſhip of *Oſiris* and *Iſis*. It might be inſtituted in *Egypt* before the Time of *Oſiris* and *Iſis*, by the firſt *Thoth* or *Hermes*, who might after the *Phœnician* Manner offer them to *Aſtarte*, called in *Egypt Elethyia*, as *Iſis* afterward was. Either *Hermes*, or ſome of the *Cabiri*, were probably the firſt Inſtitutors of human Sacrifices in *Egypt*; and I am inclined to think they were uſed before the Time of the *Egyptian Shepherd* Kings; and even before the Time of *Abraham*.

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(99) *Africanus* and *Euſebius* have but ſixteen Kings in this Dynaſty. *Africanus* wants, through the Error of his Tranſcriber, the ſixteenth King; and *Euſebius* has omitted the fourth: but they are both in *Joſephus*.

(1) *Joſephus* once calls this King *Thummoſis*, cont. Apion. lib. i. p. 446. and in the ſame Page he is called *Tethmoſis*, as alſo in p. 460. If we can credit *Syncellus* (p. 63.) he had both Names: and he alſo obſerves, that the *Egyptian* Kings had two Names, and ſometimes more, which is true. I have choſe to call him by the Name which is given him by *Africanus* and *Euſebius*, and which is probably that which *Manetho* gave him. He is alſo called *Amoſis* by *Porphyry* from *Manetho*, De abſt. lib. ii. p. 94. He is called *Amaſis* corruptly for *Amoſis*, by *Theophilus* Biſhop of *Antioch*, lib. iii. ad Autolyc. p. 129. inter op. Juſt. M.

(2) The Years of his Reign are omitted in *Syncellus's* Copy of *Africanus*, but are ſet down in *Euſebius* from him: and alſo are in *Theophilus* from *Manetho*, Ad Autolyc. lib. iii.

(3) Κατέλυσε δὲ ἐν Ἡλίου πόλει τῆς Αἰγύπτου τὸν τῆς ἀνθρωποκτονίας νόμον Ἄμωσις· ὡς μαρτυρεῖ Μανεθὼς ἐν τῷ περὶ ἀρχαϊσμοῦ καὶ εὐσεβείας, ἐθύοντο δὲ τῇ Ἥρᾳ, καὶ ἐδοκιμάζοντο, καθάπερ οἱ ζητούμενοι καθαροὶ μόσχοι καὶ συσφραγιζόμενοι· ἐθύοντο δὲ τῆς ἡμέρας τρεῖς· ἀνθ' ὧν κηρίνους ἐκέλευσεν ὁ Ἄμωσις τοὺς ἴσους ἐπιτίθεσθαι, De Abſ. lib. ii. p. 94. And here it is proper to obſerve that *Porphyry*, in ſaying the *Egyptians* ſacrificed Men to *Juno*, means that they ſacrificed them to *Luci-*

Further, *Amoſis was the new King of Egypt who knew not Joſeph*, Exod. i. 8. He could not know him, becauſe *Joſeph* had been dead fourteen Years before he became King of that Part of *Egypt*

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na, called *Elethyia*, but whom the *Greeks* called *Juno*. For *Herodotus* ſaies, that the *Egyptians* told him they had no Deity called by the Name of *Juno*, ὄτι γὰρ δὴ μὴ—Ἥρης καὶ Ἱστίης, etc. Αἰγυπτίοισι αἰεί κοτε τὰ οὐνόματά ἐστι ἐν τῇ χώρῃ—τῶν δὲ οὐ φασι θεῶν γινώσκειν τὰ οὐνόματα, lib. ii. c. 50. p. 110.

(4) Καὶ γὰρ ἐν Ἰδιθύας πόλει ζῶντας ἀνθρώπους κατεπίμπρασαν· ὡς Μανεθὼν ἱστόρηκε, Τυφονίους καλοῦντες, De Iſid. et Oſir. p. 380. where Ἰδιθύας is a corrupt Writing for Εἰληθύας, who was the *Egyptian Lucina*, and had a Temple and City dedicated to her in the upper *Egypt*; where *Strabo* mentions them, *viz.* Εἰληθύας πόλιν καὶ ἱερὸν, Geog. lib. xvii. p. 1171. It is alſo mentioned by *Ptolemy*, p. 108. And Diod. Sic. lib. i. p. 12. Rhod. mentions Εἰληθύα as an ancient Goddeſs, who had a City dedicated to her in *Egypt*. And he relates, that the *Egyptians* anciently ſacrificed Red-haired Men at the Tomb of *Oſiris*, becauſe *Typhon* was ſuppoſed to be of that Colour, lib. i. p. 99. Weſſel. *Herodotus* had not heard of theſe human Sacrifices; and ſo thinks the *Egyptiaus* never ſacrificed Men, lib. ii. c. 45. but he was miſtaken. The *Greeks*, as we find from *Theocritus*, knew that *Lucina*, or *Juno*, who preſided at Child-bearing, was called *Ilithyia*; where he calls the Labour of Child-bearing,

——χαλεπὸν βέλος Εἰλειθύης. Idyl. xxvii. ℣ 28.

where the *Iſraelites* and *Joſeph* dwelt; and who had been greatly favoured by the *Shepherd* Kings. But this new King having driven the *Phœnician* Shepherds out of *Egypt*, preſently became ſevere to the *Iſraelitiſh* Shepherds who ſtayed behind; brought them under Bondage, and put them to hard Labour *in Mortar and Brick, and in all manner of Service in the Field; and all their Service was exacted with Rigour*, Exod. i. 13, 14. This was probably in the ninth Year of his Reign, when *Levi* was dead, who was the laſt of *Joſeph's* Brethren, and ſurvived him twenty-one Years. Upon *Levi's* Death the Afflictions of the *Iſraelites* began, *Exod.* i. 6. And this Severity to the *Iſraelites* was the natural Effect of the Change of the *Egyptian* Government. For as the *Hebrews* had long been favoured, and proſpered under the *Phœnician Shepherd* Kings; and were mightily encreaſed in Number under their Government, it is natural to think that the *Egyptians*, who hated *Shepherds*, Gen. xlvi. 32—34. both as having long tyrannized over them, and alſo as making no Scruple of killing and eating the Animals which they accounted ſacred, *Sheep*, *Cows*, and *Goats*, which the *Egyptians* adored as Gods, would, as ſoon as they had extirpated the *Shepherds*, and got an *Egyptian* King upon the Throne, take the moſt effectual Meaſures in their Power to keep the *Jews* under a ſevere Subjection and Service: leſt, *in caſe of a War, they ſhould join with their Enemies* [the *Phœnicians*, who might endeavour to recover *Egypt* into their Hands again] *and fight againſt them, and get them up out of the Land*, Exod. i. 10. Therefore *the new King* of *Egypt*, who aroſe, and knew not *Joſeph*, ℣ 8. or regarded the Benefits he had done to the Kingdom during his Adminiſtration of the Affairs of it, after he was ſettled in the Kingdom, took Methods to diminiſh the Number and Strength of the *Iſraelites*, and to put the Government out of any Fear or Danger from them. Therefore, as *Moſes* relates, *He made their Lives bitter by an hard Bondage in Mortar and Brick, and all manner of Labour in the Field; and taſked them in their Work with Rigour.* But the more the *Egyptians afflicted them, the more they encreaſed and multiplied*, ℣ 12, 13.

Joſephus (5) ſaies, that after the Death of *Joſeph the Egyptian*

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(5) Antiq. Jud. lib. ii. c. 9.

Kingdom was tranſlated to a new Family; that is, one different from that under which *Joſeph* was chief Ruler of *Egypt*. *Joſephus* adds, that the *Egyptians* now forced the *Iſraelites* to labour in building *Pyramids*; making Cuts to receive the Water of the *Nile*; in walling their Cities; and in raiſing Banks, to keep the *Nile* from flowing into them. But with regard to the Building of Pyramids *Joſephus* is miſtaken, none of them being ſo ancient as the Time of the *Iſraelites* Sojournment in *Egypt*.

The eighteenth Dynaſty of ſeventeen Dioſpolitan *Kings*,

2 *Chebron* the Son of *Amos* reigned 13 Years, A. M. 3729, ant. Ch. 1697. He is called *Chebros* by *Africanus*; but *Euſebius* with *Joſephus* calls him *Chebron*: as does alſo *Theophilus* in his third Book to *Autolycus*.

3 *Amenophis* (6) reigned 20 Years and 7 Months, A. M. 3742, ant.

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(6) In the twelfth Year of the Reign of *Amenophis*, and the Year before *Chriſt* 1673, *Moſes* was born. This King had not a Son, and his Daughter *Thermuthis*, as *Joſephus* calls her (Antiq. Jud. lib. ii. c. 9. p. 99. Haverc. ſee the Notes there) or *Merris*, as *Artapanus* calls her, and the paſchal Chronicle from him, educated *Moſes*. She was married to *Chenephres*, a Nomarch of one of the Provinces above *Memphis*, and was barren; and this was the Reaſon of her adopting *Moſes*, and bringing him up as her own Son. Artapan. apud Euſeb. Præp. Ev. lib. ix. c. 27. Phil. Jud. vit. Moſ. p. 604. edit. Pariſ. Chron. Paſch. p. 63. *Amenophis*, in the tenth Year of his Reign, and two Years before the Birth of *Moſes*, An. ant. Ch. 1675. publiſhed that barbarous Edict mentioned Exod. i. 22. whereby *he charged all his People to drown every Male-Child* of the *Iſraelites*, that ſhould thenceforth be born. This Edict, which was a general one, muſt have been publiſhed a Year or two before the Birth of *Moſes*, or between the Birth of *Aaron* (who was three Years older than *Moſes*, Exod. vii. 7.) and that of *Moſes*; otherwiſe their Mother *Jochebed* would have been equally concerned to have concealed his Birth, as ſhe was the Birth of *Moſes*, of which yet no Notice is taken. And indeed the Relation of *Moſes*, concerning his own Birth, immediately following the Account of the Edict, without any mention of the Birth of his elder Brother *Aaron*, ſuppoſes that *Aaron* was born before the Publication of it: and ſo there was no Occaſion to conceal his Birth. The Paſchal Chronicle, p. 63, places the Edict in the Year in which *Moſes* was born.

Ch. 1684. *Artapanus* calls him by Miſtake *Palmanothes.* Apud Euſ. Pr. Ev. lib. ix. c. 27.

4 *Ameſſes* his Siſter reigned 21 Years and 9 Months, A. M. 3763, ant. Ch. 1663. *Syncellus* from *Africanus* calls her *Amerſis.*

5 Her Son *Mephres* (7) reigned 12 Years and 9 Months, A. M. 3785, ant. Ch. 1641. *Syncellus* from *Africanus* calls this King *Miſaphris*; but *Theophilus* Biſhop of *Antioch* calls him *Mephres*; and *Euſebius* from *Africanus* calls him *Miphris.*

6 *Miſphragmuthoſis* (8) his Son reigned 25 Years 10 Months, A. M. 3797, ant. Ch. 1629. His Name in *Joſephus* is *Mephramuthoſis*, and *Theophilus* Biſhop of *Antioch* calls him *Methrammuthoſis*: but as *Africanus* and *Euſebius* agree in the Name *Miſphragmuthoſis*, I have put it down.

7 His Son *Tuthmoſis* (9) reigned 9 Years 8 Months, A. M. 3823, ant.

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(7) In the firſt Year of the Reign of *Mephres*, the *Æthiopians* invaded *Egypt*; and ravaged the whole Country as far as *Memphis*: when, as *Joſephus* relates, *Moſes* (being 31 Years old, as the Paſchal Chronicle ſaies, p. 63.) commanded an *Egyptian* Army againſt them, and drove them out of *Egypt* with a great Slaughter: and beſieged and took the Capital of *Æthiopia*; and married the King's Daughter. Antiq. Jud. lib. ii. c. 10. This War laſted ten Years, as the Paſchal Chronicle relates, p. 63. See Artapanus apud Euſeb. Præp. Ev. lib. ix. c. 27.

(8) In the firſt Year of the Reign of *Miſphragmuthoſis*, *Moſes* being 45 Years of Age fled into *Midian*, Exod. ii. 15. St. Stephen, Acts vii. 23. ſaies he was full 40 Years old at that Time, according to the received Opinion of the *Jews*. But if he was no more than 40 Years old when he went into the Land of *Midian*, he muſt have gone thither in the eighth Year of *Mephres*. *Moſes* himſelf does not relate how old he was at this Time. But it appears from what is ſaid, Exod. ii. 23. that one King only died, and another ſucceeded in the Interval of his Flight and Return: and the Reigns of theſe two Kings, in *Manetho*, made no more than 35 Years and an half. St. *Stephen's* Words only imply, that *Moſes* was full 40 Years old (as he was and more;) and this was the general prevailing Opinion of the *Jews*.

(9) By the Scripture Account it appears plain, that the Reign of the *Egyptian* King, who was drowned in the *Red Sea*, was a ſhort one: for it repreſents *Moſes* being ſent by God to deliver the *Iſraelites* from their cruel Bondage, within a few Years after the Death of the *Pharaoh*, from whom *Moſes* had fled into *Midian*. See Exod. ii. 23, 24, 25. And agreeably hereto it is obſervable, that the Reign of *Tuthmoſis* is the ſhorteſt of all the pre-

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Ch. 1603. He is called *Thmoſis* in *Joſephus*; but as *Theophilus* Biſhop of *Antioch*, *Africanus* and *Euſebius* agree in the Name *Tuthmoſis*, I have ſet it down.

8 *Amenophis* his Son reigned 30 Years 10 Months, A. M. 3833, ant. Ch. 1593. This *Amenophis* was thought to be the *Memnon* who had a vocal Statue, which every Day at Sun-riſing, when the Rays fell upon it, uttered a Sound like that of the String of an Harp when it breaks. But this will be more particularly diſcourſed of hereafter.

9 His Son *Orus* reigned 37 Years 5 Months, A. M. 3864, ant. Ch. 1562. *Joſephus* gives this King only 36 Years and 5 Months; and *Euſebius* gives him 38 Years. *Africanus* gives him 37 Years, which I take to be the true Number: and it was eaſy for the Tranſcriber of *Joſephus* to write Λϛ′ i.e. 36. for ΛΖ′ i. e. 37. *Theophilus* Biſhop of *Antioch* gives him 35 Years and 5 Months, which is an Error.

ceding Reigns, and almoſt the ſhorteſt of the whole Dynaſty. In the tenth Year of the Reign of this King, A. M. 3833, and the Year before *Chriſt* 1593, *Moſes* led the *Iſraelites* out of *Egypt* on the 15th Day of the Month *Niſan*, at the vernal Equinox; and delivered them from the Slavery which they had endured for about 129 Years. This agrees ſo nearly with the Scripture Chronology, that we cannot err more than one Year: for the Exodus was either in the Year before *Chriſt* 1593 or 1592, by the true Scripture Account, as I have ſhewn in preceding Papers; and moſt probably in the Year 1593. The learned Reader cannot but be affected with this ſurprizing Agreement between the *Egyptian* and Scripture Chronology.

The *Ichthyophagi*, a People who lived near the South End of the *Sinus Arabicus*, called the *Red Sea*, had an ancient Tradition preſerved amongſt them, of an extraordinary Ebb or Reflux of the *Arabian* Gulph, by which it was dried to the very Bottom, and the Land appeared; and that by as an extraordinary ſudden Flow, the Sea returned again into the Channel it had before. Apud Diod. Sic. lib. iii. p. 174.

This ſeems plainly to have been an imperfect Tradition of the miraculous dividing and drying of the *Arabian* Gulf, or *Red Sea*, when the *Iſraelites* paſſed through it on dry Land: the Hiſtory of which the *Egyptians* endeavoured to ſuppreſs, and diſguiſed it on account of the Diſaſter and Deſtruction which befel their Nation, when their King and his whole Army was drowned in purſuing the *Iſraelites* who had been their Slaves.

10 *Acenchres* his Daughter reigned 32 Years 1 Month, A. M. 3901, ant. Ch. 1525. *Joſephus* and *Euſebius* (who calls this Queen *Achencherſes*, and in his Chronicon *Acenceres)* give her no more than 12 Years; and *Theophilus* Biſhop of *Antioch* 12 Years and 3 Months. But this by no means agrees with the true Sum of this Dynaſty, as *Joſephus* himſelf twice gives it from *Manetho*. I have therefore followed the Number of *Africanus* (who calls her *Acherres)* which is 32 Years, adding the odd Month from *Joſephus*.

11 *Rathos*, or *Rathotis* her Brother reigned 39 Years, A. M. 3933, ant. Ch. 1493. This Number is preſerved by *Euſebius*, who calls this King *Athoris*; perhaps he wrote *Arothis*. *Africanus* gives him but 6 Years, and *Joſephus* 9 Years. His Tranſcriber wrote Θ' i. e. 9. for ΛΘ', i. e. 39. For the Sum of the Dynaſty requires this Number; and ſo it may be depended on: yet *Euſebius* in his Chronicon gives him but 7 Years: but, as I have obſerved, he ſhortens Reigns in his Chronicon very arbitrarily, to ſuit them to the Hypotheſis of his own Chronology.

12 *Acencheres* reigned 12 Years 5 Months, A. M. 3972, ant. Ch. 1454. *Africanus* gives this King the ſame Number of Years, leaving out, as uſual, the odd Months, but calls him *Chebres*. *Euſebius* calls him *Cencheres*, leaving out the initial *A*. and gives him 16 Years, and in his Chronicon 18 Years.

13 A ſecond *Acencheres* his Son reigned 12 Years 3 Months, A. M. 3984, ant. Ch. 1442. *Africanus*, who calls this King *Acherres*, gives him alſo 12 Years: but *Euſebius*, who alſo calls him *Acherres*, gives him but 8 Years, which are 4 Years too few, as he gave the preceding King 4 Years too many.

14 *Armais* reigned 4 Years 1 Month, A. M. 3997, ant. Ch. 1429. *Africanus* calls him *Armeſes*, and gives him 5 Years, becauſe he left out the odd Months of the two preceding Reigns. *Euſebius* calls him *Armes* in *Syncellus*, and *Armais* in his Chronicon, and gives him alſo 5 Years. He adds, that this King was the *Danaus* who was expelled from *Egypt* by his Brother *Ægyptus*, and fled into *Greece*, and ſeized upon the Kingdom of *Argos*. But

this Account has no Foundation in Hiſtory that we know of; and agrees not with the Time of *Danaus* coming into *Greece*, which was about 60 Years before, or in the Year before *Chriſt* 1486. And by the Computation of *Euſebius* in his Chronicon, it was the Year before *Chriſt* 1473, when he reigned at *Argos*. *Theophilus* gives him 4 Years and 1 Month.

15 *Rameſſes* his Son reigned 1 Year 4 Months, A. M. 4001, ant. Ch. 1425. *Euſebius* omits this King.

16 *Armeſſes Miammi* his Son reigned 66 Years 2 Months, A. M. 4002, ant. Ch. 1424. This King is omitted in *Syncellus's* Copy of *Africanus*, by the Careleſneſs of the Tranſcriber, and the Similitude of the Name to that of the preceding King. *Theophilus* Biſhop of *Antioch* calls him *Meſſes Miammi*. *Euſebius* calls him *Ammeſes* in *Syncellus*, and gives him 68 Years: but he calls him *Remeſſes* in his Chronicon.

17 *Amenoph*, or *Amenophis* his Son reigned 19 Years 6 Months, A. M. 4068, ant. Ch. 1358. *Euſebius* calls him (10) *Menophis*, and gives him 40 Years. This Dynaſty contains exactly 384 Years, from A. M. 3704 to A. M. 4088. and from An. ant. Ch. 1722, to An. ant. Ch. 1338: beſides the 9 Years of *Armais*.

(10) This King is called *Memophis* by *Euſebius* in *Syncellus*; but in his Chronicon he calls him *Menophis*, leaving out the prefix *A*. *Euſebius* gives this King 40 Years in his Chronicon, as he does here; and this merely to bring the preceding King *Remeſſes*, as he calls him, up to the Time of *Ægyptus*, whom he makes to be the ſame King; as he makes *Armais* the King before him to be *Danaus*, omitting the intermediate fifteenth King. *Euſebius* could not but know, that *Manetho* did not ſuppoſe *Rameſes*, who preceded *Amenophis*, to be *Ægyptus* the Brother of *Danaus*; but that he expreſly ſaid, that *Sethos* who ſucceeded *Amenophis*, and who was alſo called *Rameſſes*, or *Rameſes*, was the *Ægyptus* who was the Brother of *Danaus*. *Manetho* miſtook in making *Sethos* to be *Ægyptus*, whoſe Age agreed not to the Time of *Sethos*, as will be ſhewn hereafter. But *Euſebius* did not miſtake *Manetho* by a Similitude of Names, but wilfully corrupted him, and made him ſuppoſe not *Rameſes* who was called *Sethos*, but a prior King called alſo *Rameſes*, or *Rameſſes*, to be *Ægyptus*, that *Ægyptus* might be placed right in point of Chronology, according to his Computation, in which *Manetho* erred many Years. But theſe Liberties of learned Men are

Joſephus relates (11) from *Manetho*, that *Sethos* or *Sethoſis*, whom *Manetho* called alſo *Rameſſes* or *Rameſtes*, and *Ægyptus*, ſucceeded his Father *Amenophis:* and whilſt he went upon his warlike Expeditions both by Sea and Land, he left his Brother *Armais* (whom he thought to be the *Greek Danaus*) Procurator of *Egypt*. *Sethos* in his Expeditions invaded and conquered *Cyprus*, *Phœnicia*, *Media*, and *Aſſyria*, and many Cities and Provinces of the Eaſt, or *India*. At his Return he depoſed his Brother *Armais* for his Male-adminiſtration of the Kingdom, and forced him to fly into *Greece*. In theſe Exploits *Sethos* ſpent nine Years, as we infer from the Account of *Joſephus*. For he ſaies from *Manetho*, that the Time from the Expulſion of the *Shepherds* to the Retreat of *Armais* (called *Danaus*) into *Greece* (12), was 393 Years; and this he repeats ſoon after. The eighteenth Dynaſty contained, as I have ſhewn, 384 Years; and the nine Years Govern-

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neither reaſonable nor pardonable, as miſleading thoſe who depend upon them.

(11) Cont. Apion. lib. i. p. 447.

(12) Ibid. and p. 460. where *Joſephus* having mentioned the Years of the ſeventeen Reigns above to *Sethos*, and related his Expeditions, adds, δῆλόν ἐστιν ἐκ τῶν εἰρημένων ἐτῶν τοῦ χρόνου συλλογισθέντος, ὅτι οἱ καλούμενοι ποιμένες—τρισὶ καὶ ἐννενήκοντα καὶ τριακοσίοις πρόσθεν ἔτεσιν ἐκ τῆς Αἰγύπτου ἀπαλλαγέντες, τὴν χώραν ταύτην ἀπῴκησαν, ἢ Δαναὸν εἰς Ἄργος ἀφικέσθαι—ἀπὸ δὲ τούτων μεταξὺ τῶν βασιλέων κατ' αὐτόν ἐστι τριακόσια ἐννενήκοντα τρία ἔτη μέχρι τῶν δύο ἀδελφῶν Σέθω καὶ Ἑρμαίου, ὧν τὸν μὲν Σέθων Αἴγυπτον, τὸν δὲ Ἑρμαῖον Δαναὸν μετονομασθῆναί φησιν· ὃν ἐκβαλὼν ὁ Σέθως ἐβασίλευσεν ἔτη ΝΘ. i. e. 59. And this agrees to the Account of *Diodorus Siculus* (lib. i. p. 51.) that *Seſoſtris*, whom he calls *Seſooſis*, ſpent nine Years in conquering *Aſia*, and the northern Parts of *Europe* as far as *Thrace*. *Africanus* and *Euſebius* agree to the ſame Number of Years for the Conqueſts of *Seſoſtris*; but miſtake him, as I obſerved before, for another *Seſoſtris*, who reigned in the twelfth Dynaſty of *Manetho*. But this *Sethos*, or *Sethoſis*, was the great Warrior whom the *Greeks*, *Herodotus*, *Strabo*, and others, called *Seſoſtris*. His true Name was *Sethos*, and by a *Greek* Termination added made *Sethoſis*: but commonly called *Seſoſtris*. His Time is fixed by *Manetho*: but I ſhall hereafter more largely conſider it, as being a Point which has been much debated, but never rightly underſtood by any of our learned Chronologers, ancient or modern. I ſhall juſt obſerve here, that *Ariſtotle* makes *Seſoſtris* many Years older than *Minos* King of *Crete*: πολὺ γὰρ ὑπερτείνει τοῖς χρόνοις τὴν Μίνω βασιλείαν ἡ Σεσώστριος, Repub. lib. vii. c. 10. p. 436. He lived a Century before *Minos*.

ment of *Armais* under *Sethoſis* made it 393 Years. *Sethos* therefore, the firſt King of the nineteenth *Dioſpolitan* Dynaſty, began to reign after his Return from his warlike Expeditions in the Year of the World 4097, and the Year before *Chriſt* 1329; and here *Manetho* began his Reign: and *Joſephus* aſſures us from him, that from this Time he reigned fifty-nine Years; and after him his eldeſt Son *Rampſes* reigned ſixty-ſix Years; all which together, from the Expulſion of the *Shepherds*, *Joſephus* (13) ſaies, *Manetho* reckoned 518 Years.

By this ineſtimable Remain of *Manetho*, preſerved by *Joſephus*, we are ſecure of the Term of the eighteenth Dynaſty, and the greateſt Part of the nineteenth, which ſtood as follows, *viz.*

Nineteenth Dynaſty of five Dioſpolitan *Kings.*

[*Armais* was Procurator of *Egypt* 9 Years, in the Abſence of *Sethos*. Syncel. p. 155. A. M. 4088, ant. Ch. 1338.]

1 *Sethos* (14) Son of *Amenophis* reigned 59 Years after *Armais*, A. M. 4097, ant. Ch. 1329.

In the Copy of *Africanus* he has no more than 51 Years; and in the Copy of *Euſebius* 55 Years, in all the MSS. both of *Pontacus* and *Scaliger*. But *Joſephus* has preſerved the true Number. *Sethos* has no more than 59 Years given him, becauſe his Brother *Armais* ruled 9 Years in his Abſence at the Beginning of his Reign. But *Sethos* (whoſe Deputy *Armais* was) properly reigned, or was King of *Egypt*, 68 Years. And *Syncellus* and *Euſebius* both give to *Rameſes* or *Sethos* (whom they after *Manetho* call *Ægyptus)* 68 Years. *Syncellus* ſaies, he reigned 68 Years (p. 41.) where, by a Miſtake of the Tranſcriber, he is called the ſeventh inſtead of the firſt of the nineteenth Dynaſty. *Syncellus* gives him the ſame Number of Years in two other Places (p. 155, 160.) in both which he calls him rightly *Rameſſes*. And *Euſebius* gives *Rameſes*, or

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(13) Ibid. p. 460, 464. lib. i. Joſ. cont. Apion.

(14) The famous canicular Period commenced in the eighth or ninth Year of his Reign, in the Year before *Chriſt* 1321, or 1322, when the Year was found to contain 365 Days and a Quarter.

Remeſes as he calls him, whom he thought *Ægyptus*, a Reign of 68 Years, both in his Chronicon and in the Dynaſties of *Manetho:* but he puts him in the fifteenth Place of the eighteenth Dynaſty, to bring his Time nearer to that of *Ægyptus* and *Danaus*, according to his uſual Management of the Dynaſties. However, the Time of the Reign of *Sethos*, called alſo *Rameſes* or *Rameſſes*, is fixed and certain; though *Manetho* was miſtaken, and led *Joſephus* and others into the ſame Error, by ſuppoſing *Sethos*, or *Rameſſes*, to be *Ægyptus*. But it will be proper to note, that there will be no Difference in our Chronology, if we give 393 Years to the eighteenth Dynaſty, ending at the Death of *Amenophis*, as may be inferred from the Words of *Joſephus* above-cited; and give 59 Years only to *Sethos*, and include in them the Term of the Government of his Brother (15) *Armais*. By this Reckoning, and to make the eighteenth Dynaſty contain 393 Years, I ſhould be inclined to give *Amenoph*, Father of *Sethos*, 29 Years and 6 Months, inſtead of 19 Years and 6 Months: and this, becauſe he ſeems plainly to be the *Mæris* of *Herodotus*, who was ſucceeded, as he ſaies, by *Seſoſtris:* and as he made the Lake called after his Name, and built the Labyrinth near it, theſe two Works could ſcarce poſſibly be finiſhed in a Reign of 19 Years and a half. The Labour of the Lake alone exceeded, as *Herodotus* thought, that of the largeſt Pyramid, which was 20 Years in building: and the Labyrinth was alſo a far greater Work than any of the Pyramids; though at firſt it ſeems to have been nothing ſo large as it was afterwards made by the twelve Kings, or Regents, mentioned by *Herodotus*. However, I would not alter the Years of the Reign of *Amenophis* without Evidence or Authority; and leave this Point to the Judgment of the Learned. But be it as it will, it alters nothing in the Certainty of our Chronology in this Dynaſty.

Nineteenth Dynaſty of five Dioſpolitan *Kings.*

2 *Rampſes* (16) Son of *Sethos* reigned 66 Years, A. M. 4156, ant.

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(15) But *Syncellus* very abſurdly gives to *Armais* nine Years, and alſo 68 to his Brother *Sethos*, or *Rameſſes*, p. 155, 160.

(16) This *Rampſes*, *Ramſes*, or *Rameſſes* being cured of a Blindneſs by

Ch. 1270. *Syncellus* from *Africanus* calls him *Rapſaces*, and gives him only 61 Years. *Euſebius* from *Africanus* calls him *Rapſes*, but he calls him *Ramſes* in his Chronicon, and gives him his right Number of 66 Years.

The next King was called *Amenophis* by *Manetho*, but he aſſigned no Years to his Reign. *Joſephus* calls him a fictitious King. *Manetho* related that he had a Son called *Sethon*, and *Rampſes* from the Name of his Grandfather: and that, upon an Invaſion made by the *Shepherds*, who had been ſent for out of *Syria* to aſſiſt the *Jews* againſt him, *Amenophis* had ſent him, when he was but five Years old, to a Friend abroad, and he himſelf fled into *Æthiopia*. That after thirteen Years he returned into *Egypt* with a great Army, and his Son with another, with which they conquered the *Shepherds* and drave them out of *Egypt*. This King however is ſet down by *Africanus*, who gives him 20 Years, and calls him *Ammenephthes*. *Euſebius* calls him by the ſame Name in *Syncellus*, but by his right Name *Amenophis* in his Chronicon, and gives him 40 Years. But as *Manetho* had not ſet down any Years to his Reign, it is moſt probable that he included them in the Years of the Reign of his Son *Rampſes*.

Euſebius has unaccountably omitted this King; and gives to the next King *Ammenemes* 26 Years inſtead of 5 Years, as *Africanus* has it. So that *Ammenephthes*, or *Amenophis*, and *Ammenemes*, make 66 Years in *Euſebius*: and *Rameſes* and *Ammenemes* make 65 Years in *Africanus*. I ſhall upon the Authority of *Joſephus*, from *Manetho*, give no Years to the Reign of (17) *Amenophis*; and give 54 Years to the Reign

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the Urine of a chaſte Woman, as he was directed by the Oracle of *Latona* at *Butus*, was afterward ordered to erect two Obeliſks to the Sun, or God of *Heliopolis*, which he accordingly did. They were in Height each an hundred Cubits, and eight Cubits in Breadth: and each made of one Stone. *Herodotus* calls him *Pheron*, and *Pliny*, *Nuncoreus*; but both agree that he was the Son of *Seſoſtris*, called *Rameſes*, *Rameſſes*, or *Rampſes*: and *Diodorus Siculus* ſaies, that he took this which was his Father's Name after he came to the Crown, Biblioth. lib. i. p. 54. Herodot. lib. ii. c. cxi. Plin. lib. xxxvi. c. 11. He ordered the Obeliſks to be erected in the eleventh Year of his Reign, in the Year before *Chriſt* 1260.

(17) *Herodotus* never heard of the third King *Amenophis*: for he ſuppoſes

of his Son *Rampſes*, or *Rameſes* (inſtead of 60 as *Africanus* has them) which is neceſſary to make this Chronology conſiſtent with itſelf; and which alſo renders it conſiſtent with the Scripture-Chronology in following Reigns: and this ſmall Alteration is the more allowable, as we do not know the Years which *Manetho* gave to the Reign of this King; and as it makes the whole Dynaſty differ no more than four Years from the Sum of it in the old *Egyptian* Chronicle; whereas the Sum of *Africanus* exceeds it 16 Years.

Remaining Kings of the nineteenth Dynaſty.

[*Amenophis*, Son of *Rampſes* or *Rameſes*, — no Years aſſigned.]

3 *Rameſes* (18) or *Rampſes*, Son of *Amenophis*, (called alſo *Sethon*) reigned 54 Years, A. M. 4222, ant. Ch. 1204.

4 *Ammenemes* reigned 5 Years, A. M. 4276, ant. Ch. 1150.

5 *Thuoris* reigned 6 Years, A. M. 4281, ant. Ch. 1145.

The Sum of this Dynaſty is 190 Years, from A. M. 4097. to A. M. 4287. and from An. ant. Ch. 1329. to An. ant. Ch. 1139.

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but one King between *Seſoſtris* (or *Sethos*) and the King in whoſe Reign *Troy* was taken (which was the ſecond *Rampſes* or *Rameſes*) lib. ii. c. 102, 111, 112.

(18) *Pliny* ſaies, that *Troy* was taken in the Reign of *Rameſes*: and it was taken in the twenty-firſt Year of his Reign, and the Year before *Chriſt* 1184. *Pliny* adds, that he ſet up an Obeliſk 40 Cubits high at *Heliopolis*; and another hard by, in the Palace where the ſacred Bull *Mnevis* was kept. Ramiſes autem is, quo regnante Ilium captum eſt, quadraginta cubitorum [obeliſcum in Solis urbe poſuit] idem digreſſus inde, ubi fuit Mnevidis regia, poſuit alium longitudine *undecenis* (*Pliny* probably wrote undecentum) pedibus, per latera cubitis quatuor. Hiſt. Nat. lib. xxxvi. c. 8. *Harduin* did not ſee the Error of the Reading *undecenis*, which ſuppoſes the Obeliſk to be no more than *eleven Feet* in Length, which is the leaſt Obeliſk ever known, beſides the Diſproportion of the Baſe, which was ſix Feet on every Side, to the Height: Yet *Pliny* ſuppoſes this to have been a very large Obeliſk; ſo that an hundred and twenty thouſand Men were employed in making it. And *Harduin* himſelf ſuppoſes it to be that famous and prodigious Obeliſk, which Pope *Sixtus* the Fifth ordered to be erected in the Plain before the *Lateran* Church: and this Obeliſk *Kircher* makes in Height an hundred and

This and the foregoing Dynaſty contain 583 Years in twenty-two Reigns: yet *Syncellus* (19) pretends, that *Joſephus* had given from *Manetho* five hundred and ninety-four Years to twenty-three Reigns; and that they were thoſe of the ſeventeenth, eighteenth, and nineteenth Dynaſties of *Manetho*, whoſe Reigns, he ſaies, made five hundred and ninety-two Years. By this groſs Miſtake *Syncellus* ſuppoſes the ſix *Shepherd* Kings of the ſeventeenth Dynaſty of *Manetho* were included in the twenty-three of *Joſephus*, than which nothing can be more falſe and abſurd. For the ſix *Shepherd* Kings of the ſeventeenth Dynaſty, with the ſeventeen Kings of the eighteenth Dynaſty, alone made twenty-three Reigns, (and ſo *Joſephus* reckoned them) and ſix hundred and forty-three Years, and ten Months, by the Reckoning of *Joſephus*. But the Numbers of the preſent Copies of *Joſephus* in the ſeventeenth and eighteenth Dynaſties make exactly five hundred and ninety-three Years and ten Months in twenty-three Reigns: ſo theſe and no other are the Reigns and Dynaſties mentioned by *Joſephus*; nor does he mention more than the Years of the two firſt Reigns of the nineteenth Dynaſty. And this alſo ſhews, that the Numbers of *Joſephus* were the ſame (though corrupt) in the Age of *Syncellus*, as they are now. It ſhews alſo the great Careleſneſs of *Syncellus*, that he did not ſee, that the Numbers of *Joſephus* were corrupt, and that he had reckoned in the ſeventeenth and eighteenth Dynaſties ſix hundred and forty-three Years, as is moſt evident.

Africanus and *Euſebius* (20) ſay, that *Thuoris*, the laſt King of the preceding Dynaſty, is he whom *Homer* calls *Polybus*, the Huſband of *Alcandra*, in whoſe Reign *Troy* was taken. But *Homer's Polybus* dwelt at *Thebes*, whereas *Thuoris* reigned at *Memphis*: ſo nothing could be inferred from *Homer* about *Thuoris*. The Name of the *Theban* King, in whoſe Reign *Troy* was taken, was *Amuthantæus*, the thirty-eighth King of the Catalogue of *Eratoſthenes*. We learn from

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thirty-two Feet with the Pedeſtal and Baſe, Oedip. Ægypt. vol. ii. tom. 3. p. 164.

(19) Χρόνον ἡμῖν ἐξέθετο Αἰγυπτίων βασιλέων κγʹ (XXIII) ἐτῶν ὡς φϟδʹ (DXCIV) Chronograph. p. 103, 104.

(20) Chron. p. 93. See Hom. Odyſſ. lib. iv. ℣ 126.

Herodotus (21), whom the *Egyptian* Prieſts informed in the Matter, that the *Memphite* King who reigned when *Troy* was taken, could not be *Thuoris*, becauſe he reigned at *Memphis* when *Paris* was driven with *Helena* into *Egypt*, as he was ſailing with her to *Troy*: and the ſame King, whom *Herodotus* calls *Proteus* by a *Greek* Appellation, ſtill reigned at *Memphis* when *Menelaus* came thither in his Return back from *Troy*, which was ten Years after *Paris* had been with him. *Thuoris* therefore reigning no more than ſix Years, could not be the King of *Egypt* who reigned in the Time of the Deſtruction of *Troy*. *Herodotus* gave Credit to the Relation of the *Egyptian* Prieſts; and thinks, that *Homer* knew, that *Paris* as well as *Menelaus* had been in *Egypt*. I alſo obſerve, that (22) *Diodorus Siculus* ſaies, the *Egyptians* called this King *Cetes*, whom the *Greeks* called *Proteus*; and related the ſame Things of him as to his Skill in the Winds, and changing himſelf into all kinds of Forms. Now *Cetes*, *Cet*, or *Ceth*, may be a Corruption of *Seth*, or *Sethon*, which was one of the Names of *Rameſes*, as *Joſephus* informs us from *Manetho*. *Diodorus* adds, that he was ſucceeded by his Son *Remphis*, whom (23) *Herodotus* calls *Rhampſinitus*; but *Ammenemes* reigned between them for five Years, and is omitted by *Herodotus*.

The third Volume of Manetho's *Dynaſties.*

The 20th Dynaſty of 12 *Dioſpolitan* Kings, whoſe Names are not ſet down. They reigned 135 Years according to *Africanus*, whom I follow: but 178 according to (24) *Euſebius*. They reigned from A. M. 4287 to A. M. 4422, and from the Year ant. Ch. 1139 to the Year ant. Ch. 1004.

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(21) Lib. ii. c. 112—120.

(22) Biblioth. lib. i. p. 56. Rhod.

(23) Lib. ii. c. 121.

(24) *Euſebius* has added to this Dynaſty 43 Years, to bring *Thuoris* up to the Time of the Deſtruction of *Troy*, which I have ſhewn was in the Reign of *Rameſes*, who might be the *Remphis* of *Diodorus Siculus*, and *Rhampſinitus* of *Herodotus*: and the Story of *Proteus* may be a Fiction.

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Though the twelve Kings of this Dynaſty are not ſet down in the Copies of *Africanus* and *Euſebius*, yet half of them are preſerved in *Herodotus* and *Diodorus Siculus*, which two Hiſtorians relate, that the three famous (25) Pyramids in the *Libyan Egypt*, near *Memphis*, were built by three Kings of this Dynaſty, *viz.* the 8th, 9th, and 10th. And *Pliny* tells us the Number of Years in which Time they were all built. Theſe are curious Obſervations, and deſerve the Attention of the learned Reader.

Diodorus Siculus tells us, that the ſix firſt Kings of this Dynaſty were wholly addicted to Luxury and Indolence, and did nothing worthy of Note. The ſeventh was called *Nilus*; he made ſeveral Cuts and Canals to receive the Water of the *Nile*, and to convey it into the Country; and from him the *Nile* (26) received its Name. Theſe ſeven

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(25) Theſe were not the firſt Pyramids: for *Herodotus* relates, that *Mœris*, who preceded *Seſoſtris*, and probably was his Father, and who made the famous Lake called after his Name, erected in the middle of it two Pyramids each of a Stadium, or 600 Feet in Height; and that half of them only was ſeen, and the other half lay under Water, which was fifty Paces, or three hundred Feet, in Depth. Upon each of theſe Pyramids was placed a Coloſſus of Stone, or Marble, ſitting on a Throne, which were the Statues of himſelf and his Queen, as *Diodorus Siculus* ſaies, (lib. i. p. 48.) Herodot. lib. ii. c. 149. Theſe Pyramids could not be later than the Time of making the Lake; and therefore they muſt be built about the Year before *Chriſt* 1338, or 1340.

(26) The 37th King of *Thebes* is alſo called *Nilus:* but he lived ſome Years before the Deſtruction of *Troy*, as appears from the Catalogue of *Eratoſthenes*. And it is probable, that both he and the *Memphite* King *Nilus* were ſo called from the ſacred River *Nihal*, *Nile*, which was not known by that Name to the *Greeks*, till after the taking of *Troy*. Therefore *Homer* calls it *Ægyptus* only, though it was known by the Name of *Nilus* when he wrote: but Propriety obliged him to give it the Name it was called by in the Times he wrote of. See Odyſſ. iii. ℣ 300. and lib. iv. ℣ 477, and ℣ 581. on which laſt Verſes the old Scholiaſt remarks: Αἴγυπτος ὁ Νεῖλος πρότερον ἐκαλεῖτο. And *Euſtathius* ſaies; Αἰγύπτου, ὅ ἐστι Νεῖλος—ὃν Ὅμηρος μὲν οὔτω καλεῖ. Ἡσίοδος δὲ ὡς ἂν νεώτερος Νεῖλον ἤδη καλούμενον οἶδεν αὐτόν. Com. p. 187. See his Com. ad Dionyſ. Geog. ℣ 222. Ὅμηρος τοῖς ἀρχαίοις ἐχρήσατο ὀνόμασιν—Καθότι καὶ Αἴγυπτον τὸν ποταμὸν εἶπεν, οὐ Νεῖλον. Pauſan. Bœot. p. 315. edit. Francof. 1583. Nilus—etiamnum Siris, ut ante nominatus per aliquot millia, et in totum Homero Ægyptus. Plin. Hiſt. Nat. lib. v. c. 9. See Plut. de fluminibus.

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Kings after *Rampſinitus* are omitted in *Herodotus*, and all reigned but about forty Years to the Year before *Chriſt* 1099.

After *Nilus* reigned *Cheops*, whom *Diodorus Siculus* calls *Chemmis* or *Chembes*; and both he and *Herodotus* agree, that he built the firſt and largeſt (27) Pyramid in *Libya*; which *Diodorus* ſaies was 120 Furlongs, or fifteen Miles diſtant from *Memphis*, and 45 Furlongs (28) from the *Nile*. It was twenty Years in building, and employed, as the *Egyptian* Prieſts told *Diodorus*, three hundred and ſixty thouſand Men. The Length of each Side was ſeven hundred Feet; and the Height more than ſix hundred Feet; and the Square of the Top was ſix (29) Cubits. *Diodorus* adds, that it was built not leſs than a thouſand Years before his going into *Egypt:* ſo it was probably built about the Year before *Chriſt* 1077; or 1017 Years before he went thither, which was ſixty Years before the *Chriſtian* Æra. I ſuppoſe this Pyramid to be built in the twenty-third Year of *Cheops*; and that he reigned fourteen Years after, in all thirty-ſix Years, to the Year before *Chriſt* 1063. *Herodotus* relates (30), that in the building of this Pyramid an hundred thouſand Men were employed by turns for three Months, and ſo in the Space of a Year four hundred thouſand Men were employed; which may be the Truth of that which the *Egyptian* Prieſts told *Diodorus.* *Herodotus* (31) alſo ſaies, that it was twenty Years in building: That each Side of the Baſe was eight hundred Feet, and the Height the ſame; and that each Stone was no leſs than thirty Feet in Length. The Expence in Onions, Parſly, and Garlick only for the Labourers amounted to 1600 Talents of Silver: and this was mentioned in *Egyptian* Letters engraved upon (32) the Pyramid.

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(27) Herodot. lib. ii. c. 124. Diodor. Sic. lib. i. p. 56, 57. *Herodotus* ſaies, the Stones with which this Pyramid was built, were with incredible Labour brought from the Mountains of *Arabia*: and Mr. *Greaves* tells us, that Mount *Sina* in *Arabia*, which reached to the *Red Sea*, was full of Rocks of that ſpeckled kind of Marble of a red Colour mixed with Spots of black and white, huge Blocks and Pillars of which are ſeen in the Pyramids and Obeliſks. Vol. ii. p. 473, 474.

(28) The *Arabians* and *Egyptians* reckoned a Mile no more than ſeven Stadia, or Furlongs. So Kircher. Oedip. Ægypt. vol. ii. p. 285. And *Suidas* reckoned it ſeven and a half, amongſt the *Greeks*. It was eight Stadia amongſt the *Romans*, or nearly eight, as *Plutarch* ſaies, *in Gracchis*. A Mile being reckoned ſeven Furlongs and a half, the Diſtance was juſt ſix Miles from the *Nile*. *Strabo* ſaies, the Mountain on which the three Pyramids ſtood, was no more than 40 Stadia, or five Miles, from *Memphis*. Geog. lib xvii. p. 1161.

(29) *Greaves* found the Meaſure at Top 13 Feet ſquare, and 280 Parts of a 1000, or above a quarter, vol. i. p. 99. and perhaps one Tier of Stone, or the uppermoſt, may have fallen ſince the Time of *Diodorus*: and *Pliny* was miſtaken in making the Square of the Top 25 Feet. His Words are: Latitudo a cacumine pedes xxv. Hiſt. Nat. lib. xxxvi. c. 12. *Harduin* found it in his MSS. Altitudo a cacumine pedes xv. S. where it is plain, that *Latitudo*, which the old Editions have, is the true Reading. And then *Pliny* made the Square at the Top to be 15 Feet and a half; which differs very little from the Meaſure of Mr. *Greaves*, the *Engliſh* Foot being larger than the *Roman*. *Harduin*, the Editor of *Pliny*, taking *Altitudo* to be the true Reading of *Pliny*, and ſeeing that 15 Feet and a half were vaſtly ſhort of the Height of this Pyramid, whoſe Baſe was 883 Feet on every Side, moſt abſurdly interprets *Pliny's* 15 Feet to be (quindecim millia pedum) fifteen thouſand Feet; which makes the Pyramid as extravagantly too high (for it

Herodotus (33) ſaies, the ſecond Pyramid was built by *Chephren*, the Brother of *Cheops*; and that it was leſs than the firſt. He meaſured them both, but gives us not the Dimenſions of the ſecond. *Diodorus* (34) alſo ſaies, that *Chephren*, the Brother of the preceding King, built the ſecond Pyramid: but he adds, that ſome ſaid, that he was not his Brother, but his Son, who was called *Chabryes:* he obſerves likewiſe, that it was leſs than the firſt Pyramid, each Side of the Baſe being no more than a Stadium, or ſix hundred Feet. *Chephren* reigned thirty-five Years, to the Year before *Chriſt* 1028.

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was but little more than 600 Feet high) as 15 Feet and a half made it too low. But *Harduin* had no Notion of Proportion in theſe Buildings.

(30) Lib. ii. c. 124.

(31) Ibid. And *Mela* ſaies the ſame of the Length of the Stones, Geog. lib. i. c. 9.

(32) Herodot. l. ii. c. 125. and Diod. Sic. lib. i. p. 58. *Stephanus*, by a groſs Error, makes the Expence to amount to ten thouſand five hundred Talents, voc. Πυραμίδες. *Pliny* has 1600 Talents in *Harduin's* MSS. lib. xxxvi. c. 12. and this is his true Reading; and not 1800, as the Editions have it.

(33) Ibid. c. 127.

(34) Lib. i. p. 57.

The third (35) Pyramid was built by *Mycerinus*, Son of *Cheops*, as *Herodotus* ſaies; but his Grandſon, and the Son of *Chephres*, or *Chabryas*, as *Diodorus Siculus* was told. His Name was engraved on the North Side of it, as *Diodorus* relates. It was much leſs than that of his Father, each Side of the Baſe being no more than about 300 Feet, as *Herodotus* and *Diodorus* agree; and leſs in Height by (36) twenty Feet, as *Herodotus* is underſtood. *Diodorus* ſaies, that *Mycerinus* did not live to finiſh it. He reigned only about nine Years, to the Year before *Chriſt* 1019. *Diodorus* adds, that there are other three Pyramids, beſides the fore-mentioned, in *Libya*. One of theſe was in the *Arſinoïte* Nome, and two in the *Memphite* Nome, all near the Labyrinth, as (37) *Pliny* informs us: or they rather ſeem to be thoſe which (38) *Strabo* mentions to be on the ſame Mountain with the three before deſcribed. *Diodorus* tells us further, that neither the *Egyptians*, nor thoſe who have wrote about the Pyramids, are agreed who were the Builders of them. That ſome aſcribe them to the Kings before mentioned; and others aſcribe the firſt and greateſt to *Armæus*, (who was Brother of *Seſoſtris)* the ſecond to *Amaſis*, or *Ammoſis*, (not the King who lived in the Reign of *Cambyſes*, but a far older King mentioned by *Diodorus* (39) next to *Seſoſtris* the ſecond, Son of the great *Seſoſtris)* the third was aſcribed to (40) *Inaron*, or *Maron*, who was the next King but one after *Amaſis*, or *Ammoſis*; and the ſame with him who is called *Mendes*, and was ſaid to have built the Labyrinth. *Strabo* ſaies, that on the Brow of a Mountain, forty Furlongs diſtant from *Memphis*, many Pyramids are erected which were *the* (41) *Sepulchres of the Kings*. Of theſe, he adds, three are of the greateſt Note; and two of them are reckoned amongſt the (42) Wonders of the World. They are a Stadium, or 600 Feet in Height, fourſquare at the Baſe, and the Height ſomewhat exceeds the Length (43) of each of the Sides: and one of theſe Pyramids is a little bigger than the other. They ſtand contiguous to each other on the ſame Plain. The third is at ſome Diſtance from the other two, and ſtands upon an higher Part of the Mountain, and is much leſs.

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(35) Herodotus lib. ii. c. 134. Diod. Sic. lib. i. p. 58. This Pyramid is about a Furlong diſtant from the ſecond, as Mr. *Greaves* obſerved, vol. i. p. 145. edit. 1737.

(36) Mr. *Greaves* conjectures, that there is an Error in the Copy of *Herodotus*, and that he wrote πεντακοσίων (D), inſtead of εἴκοσι (XX), for he thinks this Pyramid muſt have been leſs than that of *Cheops* by five hundred Feet in Height, as it was leſs by ſo many Feet on every Side. But *Herodotus* might mean, that it wanted 20 Feet in its Height, as having not been finiſhed, according to the Relation of *Diodorus Siculus*. Or elſe, though the Baſe of this Pyramid was far leſs than the Baſe of that of his Father *Cheops*, he might make it almoſt equal in Height. As all the Copies of *Herodotus* have εἴκοσι (XX), the learned Reader muſt judge of the Probability of his Meaning. But the true Meaning of *Herodotus* is given us by his firſt Tranſlator *Laurentius Valla*, who renders his Words, as expreſſing this Pyramid (which was quadrangular) *to be on every Side leſs than three Plethra by twenty Feet*, *i. e.* it wanted twenty of three hundred Feet. For the Height is not mentioned by *Herodotus*. Vicenis pedibus ex omni parte (nam eſt quadrangularis) breviorem quam trium jugerum. Edit. Rom. 1475. Nor is the Height mentioned by *Diodorus*.

(37) Hiſt. Nat. lib. xxxvi. c. 12.

(38) Geog. lib. xvii. p. 1161. And *Diodorus*, p. 58. ſaies, they were each in the Baſe two hundred Feet; and theſe were ſaid to have been built (by the three Kings before mentioned) for Sepulchres for their Queens.

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(39) Lib. i. p. 54.

(40) *Inaron* is a Corruption of *Maron*, which is the true Reading; and the Tranſcriber wrote W inſtead of M.

(41) Strab. ſup. *Diodorus Siculus* ſaies the ſame, lib. i. p. 58. and thoſe Writers, *Stephanus*, in voc. *Nicetas*, *Nonnus*, and the Author of the *Etymologicum magnum*, were groſly miſtaken, who thought they were built for Granaries in the Time of *Joſeph*. They were Buildings altogether unfit for Storehouſes, their Forms rendering them the leaſt capacious of any. Nor were they built till many Centuries after the Death of *Joſeph*: and it is moſt probable, that the firſt of theſe three was built by *Cheops*, as *Herodotus* relates; and that they were all intended for royal Sepulchres. But before theſe Pyramids were built for royal Sepulchres, there were two ſepulchral Temples, one for the Kings of *Memphis*, at the Labyrinth in the *Arſinoïte* Nome: the other adjoining to the Temple of *Memnon*, on the Weſt Side of the *Nile*, a little above *Thebes*, where the *Theban* Kings were buried.

(42) *Diodorus Siculus* ſaies the ſame, lib. i. p. 57.

(43) Mr. *Greaves* ſaies, this is a Miſtake: and that the Height is not equal to the Length of the Sides. *Diodorus Siculus* made the ſame Obſervation, lib. i. p. 57. and alſo late Travellers have obſerved the ſame. See *Greaves's* Works, vol. i. p. 94.

Pliny (44) juſtly calls theſe Pyramids an idle, fooliſh, and vain Expence of Money. The three, he ſaies, whoſe Fame has filled the World, and which are conſpicuous to all who ſail up or down the *Nile*, are ſituated on a ſtony (45) and barren Mountain between *Memphis* and the *Delta*. They are leſs than four Miles diſtant from the *Nile*; ſix Miles from *Memphis*, and adjoining to the Village called *Buſiris*. There is placed before them a prodigious Sphinx (46), which is in Compaſs round the Forehead 102 Feet; in Length it is 143 Feet; and from the Belly to the Top of the Head it is 62 Feet. Dr. *Pocock* (47) ſaies, that the Neck and Head only were above Ground when he ſaw it; and that it is twenty-ſeven Feet in Height; that the lower Part of the Neck is thirty-three Feet wide; and that it is twenty Feet from the Forepart of the Neck to the Back; and thence to the Hole in the Back it is ſeventy-five Feet; and the Hole five Feet long: from whence to the Tail, he thinks, it is thirty Feet. So by this Reckoning the Sphinx was from the Forepart of the Neck to the Tail 130 Feet. So if the Head was 13 Feet in Length, the whole Length was 143 Feet, as *Pliny* relates: and not one hundred and thirteen Feet, as the Doctor, by an Overſight, ſaies *Pliny* made it. The Sphinx was cut out of the ſolid Rock. In the hinder Part is a Cave under ground of a Bigneſs anſwerable to the Head, and this was probably a (48) Burying-place. *Pliny* (49) ſaies, it was thought, that King *Amaſis*, or rather *Armais*, as ſeveral of his Copies have it, was buried in it. The largeſt Pyramid, as *Pliny* relates in the ſame Place, employed three hundred and ſixty thouſand Men for twenty Years in building it: and all the three were made in the Space of ſeventy-eight Years and four Months. This Pyramid, he ſaies, is on every Side 883 Feet in Length; the Breadth at the Top is fifteen Feet and a half, as obſerved before to be the true (50) Reading of *Pliny*. The ſecond Pyramid, by his Computation, is 737 Feet on each Side: and the third is 363 Feet.

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(44) Hiſt. Nat. lib. xxxvi. c. 12.

(45) *Herodotus* ſaies the ſame, Τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου ὄρος ἄλλο πέτρινον τείνει, ἐν τῷ αἱ πυραμίδες ἔνεισι, lib. ii. c. 8. And it is more probable, that the Stone of which the Pyramids were built, was dug out of the Mountain on which they ſtood, than that it was brought (as *Herodotus* and other ancient Hiſtorians relate) from the Stone-Quarries of *Arabia*, near the *Red Sea*, at incredible Labour and Expence.

(46) Hiſt. Nat. lib. xxxvi. c. 12.

(47) Obſervations on *Egypt*, p. 46. See his Note there.

(48) Ray's Collection of Travels, vol. ii. p. 452.

(49) Lib. xxxvi. c. 12.

Herodotus cited above, ſaies, that each Side of the largeſt Pyramid is 800 *Græcian* Feet; and a *Græcian* Foot is reckoned no more than a 24th Part, or half an Ince more than a *Roman* Foot (51). So if a Stadium was 600 *Græcian* Feet, and 625 *Roman* Feet, a Stadium and a third Part, or 800 *Græcian* Feet, would be no more than 833 Feet and four Inces in *Roman* Meaſure: and this is almoſt 50 Feet leſs than *Pliny's* Meaſure. The *Roman* Foot contains 967 ſuch Parts as the *Engliſh* Foot contains a 1000; or is as 967 to 1000. The *Greek* Foot is to the *Engliſh* as 1007 to 1000: and the *Paris* Foot is to the *Engliſh* as 1068 to 1000. The *Greek* is alſo to the *Roman* Foot as 1041 nearly to 1000; or is a little more than half an Ince larger than the *Roman*. *Pliny* muſt have reckoned the *Roman* Foot in Proportion to the *Greek* much leſs than Mr. *Greaves* makes it; and *A. Gellius* makes it two Inces leſs. For he ſaies, that (52) *Herodotus* wrote, that the Body of *Oreſtes*, which was found buried under ground, was *ſeven Cubits* in Length, *i. e.* ſaies he, *twelve Feet and a quarter*. By this Computation the *Græcian* Cubit of 18 Inces was 21 *Roman* Inces; and this brings *Pliny's* Account nearer to that of *Herodotus*.

The Length of the Sides of the largeſt Pyramid is found to be nearly the ſame as *Herodotus* made it, or 800 *Græcian* Feet, which anſwer to 680 Feet of *Paris*. Father *Fulgence* of *Tours*, a mathematical Capuchin, found the Breadth of this Pyramid on each Side to be 682 *Paris* Feet: and *M. Chazelles* found it the ſame (53). Our learned

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(50) Lib. xxxvi. c. 12.

(51) Greaves, Vol. i. p. 233.

(52) Herodotus—inventum eſſe ſub terra ſcripſit Oreſti corpus cubita longitudinis habens ſeptem: quæ faciunt pedes duodecim et quadrantem. Noct. Attic. lib. iii. c. 10. p. 236, 237. Herodot. lib. i. c. 67, 68.

(53) See the Hiſtory of the Royal Academy of Sciences tranſlated into *Engliſh*, vol. i. p. 379.

Mr. *Greaves* (54) meaſured it A. D. 1638. and found it at firſt to be in its perpendicular Height 481 *Engliſh* Feet; but upon a ſecond Calculation he found the perpendicular Height to be very nearly 499 *Engliſh* Feet. So that *Herodotus* muſt have computed the Height, not by the perpendicular, but by the inclining Aſcents, which are equal to the Latitude. The Length of the Sides Mr. *Greaves* found to be 693 *Engliſh* Feet; but the *Engliſh* Foot is ſomething leſs than that of *Paris*; and 723 of them are equal only to 680 Feet of *Paris*.

The Author of the Life of Mr. *Greaves*, prefixed to his Works, ſaies, that 682 *French* Feet correſpond to 728 *Engliſh* Feet: and the Height of the Pyramid found to be 77 Toiſes (of ſix Feet each) and a half, is 498 *Engliſh* Feet; which is but one Foot leſs than Mr. *Greaves* made it. The *Engliſh* Foot is nearly a 15th Part leſs than that of *Paris*. But the Breadth of Mr. *Greaves's* Meaſure is 35 Feet leſs than thoſe of *Chazelles* and *Fulgence*; which is a conſiderable Difference. Mr. *Greaves* found the ſecond Pyramid, which is contiguous to the firſt, to be of the ſame Height, and the Sides of the ſame Length with it. The third is far leſs than the other two: and neither the ſecond nor third have any viſible Entrance into them. Theſe three lie near together: but there are ſeveral others ſcattered up and down in the *Libyan* Deſart: one, twenty Miles diſtant from the three above-mentioned, is as large as the largeſt of them. The whole Number of Pyramids in the *Libyan* Deſart is reckoned to be (55) eighteen.

There was alſo by the Relation of *Abulfeda*, an *Arabian* Hiſtorian, a Pyramid in *Thebais*, which was thought to be the largeſt in *Egypt*: and (56) *Kircher* ſaies, there were others there; but they were thoſe in *Libya* and near *Memphis*; and *Abulfeda* alſo was miſtaken: for there were no Pyramids in *Thebais*, as appears from Dr. *Pocock's* Travels all through the upper *Egypt*: and *Abulfeda* may ſpeak only of the Obeliſks of *Thebais*, where there are many ſtill remaining, which Dr. *Pocock* mentions and deſcribes very exactly.

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(54) See the firſt Volume of his Works, p. 94. and Life prefixed, p. 14. and the ſecond Volume, p. 393, 394. alſo Life prefixed, p. 21, 23, 24.

(55) Greaves, vol. i. p. 155.

(56) Oedip. Ægypt. tom. i. p. 39.

Father (57) *Wanſleb*, who ſaw the Pyramids near *Memphis* ſeveral times, ſaies, they are not built with Marble, as ſome relate, but with a white ſandy Stone very hard — that they ſtand upon a Rock covered over with white Sand — that the greateſt hath but 206 Steps — that the Stones of the biggeſt Pyramid are not equal; for ſome of the undermoſt are four Feet high; ſome three Feet and a half; and five Feet long. The Stones of the middle are three Feet and five Inches high: and the uppermoſt Stones are but two Feet high, and three and a half long.—The Sides of the Pyramids are not equal; for in the greateſt it is viſible, and ſo in the others, that the North Side is longer than that which ſtretches from Eaſt to Weſt.—In all the Pyramids there are very deep Wells cut ſquare, as he ſaw in more than ten, which he ſuppoſes to have been Sepulchres.—The great Pyramid is 520 Feet high, upon a Baſe of 682 Feet ſquare. The Platform at Top is ſixteen Feet and two thirds ſquare, and is compoſed of twelve large Stones: yet this from below appears to the Eye a ſharp Point. A ſtrong Man cannot throw a Stone from the Top ſo as to make it fall beyond the Steps or Baſis of the Pyramid.

The Height (58) of St. *Paul's* Church taken in the Year of our Lord 1312, when it was finiſhed, was, as *Dugdale* relates, 534 Feet, *viz.* the Height of the Tower from the Level of the Ground was 260 Feet; and the Height of the Spire above it was 274 Feet. But the Meaſure taken at the building, and ſet down in a Tablet, makes the whole Height no more than 520 Feet. Whence it is probable, that the Spire was raiſed from fourteen Feet below the Battlements, which roſe ſo many Feet above the Foundation of the Spire, and then the Accounts agree. By this Computation the Height of St. *Paul's* Church was 21 or 22 Feet more than that of the largeſt Pyramid, as taken by Mr. *Greaves:* but about 34 Feet leſs, according to *Chazelles* and *Wanſleb.* The Height of the new Church of St. *Paul* is from the Pavement to the Top of the Croſs 344 Feet and nine Inches, to which the Height from the Level of the Ground to the Pavement muſt be added: ſo that it is far lower than the old Church was. But to return:

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(57) Collection of Voyages and Travels by Ray, vol. ii. p. 449—451.

(58) Camden's Britannia by Biſhop *Gibſon.*

I have differed from *Herodotus,* whom *Diodorus Siculus* follows, in the Years of the Reigns of *Cheops,* and his Brother *Chephren.* The *Egyptian* Prieſts told *Herodotus,* that *Cheops* (59) reigned fifty Years; and that his Brother *Chephren,* who ſucceeded him, reigned fifty-ſix (60) Years, in all 106. But it is not at all probable, that two Brothers ſhould reign ſucceſſively 106 Years: nor is there any Inſtance of this in any of the Dynaſties of *Manetho.* Therefore, to ſolve this Difficulty, ſome of the *Egyptian* Prieſts related, as *Diodorus* tells us, that *Cheops* was not ſucceeded by his Brother, but by his Son, called *Chabryis.* This is contrary to the Account of *Herodotus,* who ſaies, that *Mycerinus* was the Son of *Cheops,* who ſucceeded in the Kingdom after his Uncle *Chephren.* Further, the Years aſcribed by *Herodotus* to the two Kings before-mentioned will not at all agree with the Years of this Dynaſty of *Manetho,* which are no more than 135 in twelve Reigns: nor admit of ſo many Years being given to the Reigns of two Kings, without ſhortening the Reigns of the reſt too much. Nor alſo will the Numbers of *Herodotus* on any Suppoſition agree with the Space of Time which *Pliny* aſſigns from ancient Hiſtorians for the building of all the three Pyramids, which is 78 Years and 4 Months. For if the firſt was finiſhed only in the laſt Year of the Reign of *Cheops,* having been 20 Years in building, there remain only 58 Years and 4 Months, for the Time of building the other two: and *Chephren* being ſuppoſed to reign 56 Years of this Term, two Years and no more remain for the Reign of *Mycerinus,* and his building the third Pyramid, which he did not live to finiſh: whereas *Herodotus* ſuppoſes *Mycerinus* to reign 9 Years, if not more. For after he had reigned ſome Time, and his beloved only Daughter was dead, he was told by the Oracle, that he ſhould live (61) ſix Years, and die in the ſeventh. So that the Hiſtorians, whom *Pliny* took his Relation from, muſt have reckoned the Reigns of *Cheops* and *Chephren* much leſs than *Herodotus* has done: and *Manetho* muſt have done the ſame.

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(59) Lib. ii. c. 127.

(60) Ibid. c. 128. It is certain, and *Herodotus* himſelf intimates, that his Accounts of the *Egyptian* Kings before *Pſammitichus,* were very imperfect: but from his Reign, he ſaies, he had a perfect Knowledge of the *Egyptian* Hiſtory, lib. ii. c. 154.

I ſhall only obſerve further with regard to the foregoing Diſcourſe on the Pyramids, that, as they were all built in the Provinces of the *Memphite* Nome, it is moſt probable, that they were built by the Kings who reigned at *Memphis*, the capital City of the middle and lower *Egypt*: and it does not ſeem probable, that any of them were built ſo early as the firſt Dynaſty of *Egyptian* Kings. Neither is it at all likely, that the *Shepherd* Kings would ſpend their Treaſures, or the Labour of their Men, in ſuch expenſive and enormous Structures of ſo little Uſe. And as theſe great Works were more eaſily erected after the Expulſion of the *Shepherd* Kings, when *Egypt* was free from Wars, with which it had been for many Years waſted, and had recovered Strength and Riches, and the Kingdoms of the upper and lower *Egypt* were united under the *Dioſpolitans*; it is moſt credible, that *Herodotus* has given us the Founders of the three moſt ancient Pyramids after thoſe of *Mœris*; and it appears, that the firſt of the three is above a Century later than the Deſtruction of *Troy*: and the third was built but a few Years before the Foundation of *Solomon's* Temple was laid.

The eleventh King of the 20th Dynaſty was called *Aſychis*, who built the (62) Eaſtern Porch of the Temple of *Vulcan*, which was the largeſt and moſt beautiful of them all; he alſo built a Pyramid of Brick, with an Inſcription upon it. He reigned about 14 Years, from the Year before *Chriſt* 1019, to the Year before *Chriſt* 1005.

Herodotus does not relate the Meaſures of this Pyramid, built by *Aſychis*, of Brick; but it is probably that which Dr. *Pocock* ſaw near *Daſhour*, not far South from *Memphis*. It is built with unburnt Bricks made of the Earth dug out of the *Nile*, and which was mixed with chopped Straw, in order to bind the Clay together, according to the moſt ancient Way of making Bricks in *Egypt* and *Phœnicia*, and many of the Eaſtern Countries: and which the *Egyptians* ſtill uſe in many of their Buildings, eſpecially in the upper *Egypt*. Dr. *Pocock* (63) meaſured it, and found it to be 157 Feet on the North Side, and 210 Feet on the Weſt Side, and 150 Feet high.

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(61) Lib. ii. c. 133.
(62) Lib. ii. c. 136.

Aſychis was the *Pharaoh* King of *Egypt*, whoſe beautiful Daughter *Solomon* married, 1 *Kings* iii. 1. and built for her an Houſe, or Apartment, which was a Porch raiſed with Pillars, 1 *Kings* vii. 8. and was probably after an *Egyptian* Model.

The laſt King of the 20th Dynaſty was called *Anyſis*, and was blind. He probably reigned no more than a Year, and was driven out by the *Tanites*, whoſe King *Smedes* ſucceeded him in the Year before *Chriſt* 1004. His Reign appears to be ſhort, by the Account of *Herodotus*, who mentions not any one Thing done in it: but he relates, that *Sabacon*, the *Æthiopian* (64), invaded *Egypt* with a great Army; upon which *Anyſis* fled into the Marſhes, and *Sabacon* reigned fifty Years in *Egypt*. But it is a groſs Miſtake in *Herodotus* to make *Sabacon* ſucceed *Anyſis*, when there were four Dynaſties between them, and 274 Years. And ſo many there muſt have been, and more, by *Herodotus*'s own Calculation. For he reckons more than *ſeven hundred* (65) *Years* between the Flight of *Anyſis* into the Marſhes, and the Flight of *Amyrtæus* into the ſame Marſhes, which lay in a little Iſland called *Elbo*. It appears from the Dynaſties of *Manetho*, that the Time from *Anyſis* to the Flight of *Amyrtæus* was about 610 Years; and from *Sabacon* to *Amyrtæus* was 328 or 330 Years; and *Amyrtæus* reigned ſix Years: and ſo it was about 274 Years from the Flight of *Anyſis* to *Sabacon*.

But *Diodorus Siculus* is guilty of a no leſs Miſtake than *Herodotus* is: for he reckons but one Reign, *viz.* (66) of *Bocchoris*, between *Mycerinus* and *Sabacon*, and makes *Bocchoris* ſucceed *Mycerinus*. And as **Herodotus** omits all the Reigns between *Anyſis* and *Sabacon*, ſo *Diodorus* omits all the Reigns between *Mycerinus* and *Bocchoris*, whom *Sabacon* ſucceeded. *Diodorus* was aware, that (67) many Reigns intervened between *Mycerinus* and *Sabacon*; but he thought they intervened between *Bocchoris* and *Sabacon*: whereas in reality they are the Reigns of the 21ſt, 22d, and 23d Dynaſties of *Manetho*, which intervene between *Anyſis* and *Bocchoris*; and *Sabacon* immediately ſucceeded *Bocchoris*.

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(63) Travels, p. 53.

(64) Lib. ii. c. 137.

(65) Ἔτεα ἐπὶ πλέω ἢ ἑπτακόσια, etc. lib. ii. c. 140. If *Herodotus* wrote ἑξακόσια, i. e. 600, the Time exactly agrees with the Dynaſties of *Manetho*: otherwiſe there is an Error of an hundred Years.

(66) Biblioth. lib. i. p. 59.

Thus we ſee the vaſt Importance of the Dynaſties of *Manetho* for aſcertaining the Time of Hiſtory, by which we are able to free the ancient and moſt valuable Hiſtories of *Herodotus*, and *Diodorus Siculus*, from Embarraſments in Chronology and Confuſion of Hiſtory, in which, without them, we muſt for ever have been entangled and involved.

The twenty-firſt Dynaſty of ſeven Tanite (68) *Kings.*

1 *Smedes*, who in the Copy of *Euſebius* is called *Smendes*, and *Semendis*, in his Chronicon, reigned 26 Years, A. M. 4422, ant. Ch. 1004.

(67 Having related, that *Bocchoris* ſucceeded *Mycerinus*, he adds: Πολλοῖς δ' ὕστερον χρόνοις ἐβασίλευσε τῆς Αἰγύπτου Σαβάκων, τὸ μὲν γένος Αἰθίοψ, etc. Ibid. that is, a long Time after *Bocchoris*, *Sabacon*, an *Æthiopian*, reigned over *Egypt*.

(68) This is the firſt Dynaſty of *Tanite* Kings, who came from *Tanis* in the *Delta*, and ſucceeded the *Dioſpolitans*, and reigned at *Memphis* over the middle and lower *Egypt*. The *Dioſpolitans* now reigned only in the upper *Egypt*, where they lived at *Thebes*; which the preceding Kings had enlarged to that Greatneſs and Magnificence, which made it equal, if not ſuperior, to *Memphis*. The Walls, as *Diodorus Siculus* relates (lib. i. p. 42.) were 140 Stadia, or ſeventeen Miles and an half in Compaſs; and the City was adorned with large and lofty Buildings, and magnificent Temples—even the Houſes of private Perſons were raiſed ſome four and ſome five Stories high. He adds, that this was not only the moſt flouriſhing and renowned City of *Egypt*, but of all others in the World. *Homer* ſaid it had an hundred Gates, and maintained twenty thouſand Chariots, with Men and Horſes belonging to them, Iliad ix. ỷ 381—4. It was probably in the Height of its Glory in the Days of *Homer*, who lived in the Beginning of

2 *Pſuſen* or *Suſen* reigned 46 Years, A. M. 4448, ant. Ch. 978. In the Copy of *Euſebius* he has no more than 41 Years.

This King is the Scripture *Suſac* (שישק) 1 K. xiv. 25. And it appears from the Scripture Hiſtory, that he reigned at the Time aſſigned in the Dynaſty. For it is ſaid, 1 K. xi. 40. that *Jeroboam* fled from *Solomon* into *Egypt*, unto *Suſac* King of *Egypt*. This was in the latter End of the Reign of *Solomon*. Therefore *Suſac* was King of *Egypt* before the Death of *Solomon*. *Solomon* died in the Year before *Chriſt* 977. *Suſac* therefore began to reign very probably in the Year before *Chriſt* 978.

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this Dynaſty. Notwithſtanding, *Memphis* was ſomewhat larger than *Thebes*; and was more conveniently ſituated both for Trade and Empire, as it commanded the Navigation of the *Nile*: and therefore in ancient Times the Kings of *Egypt* made it the Seat of their Empire, and left *Thebes* to be governed by Vice-roys. See Mel. Geog. lib. i. c. 9. Strab. lib. xvii. p. 1160 and 1170. Herodot. lib. ii. c. 15. Plin. Hiſt. Nat. lib. xxxvi. c. 14. Diod. Sic. lib. i. p. 60. *Tanis* is the City called *Zoan* in Scripture. Numb. xiii. 22. Pſ. lxxviii. 12, 43. Eſa. xix. 11, 13. Ezech. xxx. 14. in which Places the Septuagint render it by *Tanis*. It is derived from the *Hebrew* צען *Tſon*, or *Tſan*, i. e. in *Greek Tan*, and with the Termination *Tanis*. For the *Greeks* not having a Letter anſwering to the *Hebrew* (צ) *Tzad*, or *Tſad*, render it by a ſimple *T*. and alſo by an *S*. Hence *Syria* was called from צור *Tſur*, or *Sur*, the Name of *Tyre*, the capital City of *Phœnicia*, which was comprehended in *Syria*, and from whence it had its Name: and *Tyre* in *Hebrew* צור *Tſur*, or *Sur*, was anciently called *Sar*, and *Sarra*, with a *Latin* Termination. Hence Juvenal. Sat. x. 38. writes,

pictæ *ſarrana* ferentem
Ex humeris aulæa togæ, *i.e. Tyria.*

A. Gellius, lib. xiv. c. 6. ſaies *Tyros* was called *Sarra*. *Feſtus* obſerves the ſame. Hence *Ennius* ſaies, Pœnos Sarra oriundos. Fragm. and *Servius* ad Virgil. Georg. ii. ℣ 506. obſerves, quæ nunc Tyros dicitur, olim Sarra vocabatur.

Tanis was one of the moſt ancient Cities of the lower *Egypt*: it was probably built by *Oſiris*, or *Menes*. *Moſes* ſaies (Num. c. xiii. 22.) that *Hebron* was built ſeven Years before *Zoan*, or *Tanis* in *Egypt*. Now *Joſephus* tells us, that the Inhabitants of *Hebron* reckoned that Town to have been built 2300 Years when he wrote, De Bel. Jud. lib. v. p. 895. He wrote in the thirteenth Year of *Domitian*, A. D. 94. So by this Reckoning *Hebron* was built in the Year before *Chriſt* 2206. and *Tanis*, or *Zoan*, in the Year before *Chriſt* 2199. in the thirty-ſeventh Year of *Menes*, according to *Manetho*.

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In the *Greek* Verſion of the Septuagint he is called *Suſacim:* but *Joſephus* read it *Suſac.* The final N (ן) and Caph K (ך) in the *Chaldee*, or modern *Hebrew* Letters; and N and K in the *Samaritan*, or ancient *Hebrew* Letters, are ſo much alike, that it was eaſy for a Copier to write *Suſac* or *Suſec*, for *Suſen:* and whether the right Name is *Suſac*, *Suſec*, or *Suſen*, is no great Matter. *Suſac* or *Suſen* was a very powerful Prince. In the ſixth Year of his Reign, and in the fifth Year of the Reign of *Rehoboam* King of *Judah*, and the Year before *Chriſt* 973, he invaded *Judæa* with a prodigious Army, which conſiſted of twelve hundred Chariots, and ſixty thouſand *Egyptian* Horſemen, and People (who were Footmen) without Number, 2 Chron. xii. 2, 3. *Joſephus* (69) ſaies, the Footmen were four hundred thouſand. Theſe were *Lubims* or *Libyans*, *Troglodytes* (70), called *Sukkiims*, and *Æthiopians*. *Suſen*, or *Suſac*, was probably incited to this Expedition againſt *Rehoboam* by *Jeroboam*, who had fled to him from *Solomon*, and had lived in great Eſteem with him, till the Death of *Solomon*, 1 K. xi. 4. and married his Daughter, as the (71) *Paſchal* Chronicle and *Syncellus* relate. *Suſac*, or *Suſen*, having taken the fenced Cities of *Judæa*, which *Rehoboam* had built and fortified, 2 Chron. xi. 5—12. he marched with his Army to *Jeruſalem* and took it: and having plundered the Temple of its Treaſures, and of the Shields of Gold which *Solomon* had made; and alſo carried away all the Treaſures of the King's Palace, and made *Rehoboam* become his Tributary, he left *Jeruſalem* and returned into *Egypt*, 2 Chr. xii. 4, 8, 9. 1 K. xiv. 25, 26. *Joſephus* (72) thought, that *Herodotus* by Miſtake aſcribed the Exploits of *Suſac* to *Seſoſtris:* but this is a groſs Error in *Joſephus:* for *Seſoſtris* is not related by *Herodotus* to have gone with an Army to *Jeruſalem*; much leſs to have plundered the *Jewiſh Temple* and the King's *Palace*, which were not then in Being,

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(69) Antiq. Jud. lib. viii. c. 10. p. 449.

(70) The *Æthiopians* and *Troglodytes* were firſt conquered by *Seſoſtris*, Herodot. lib. ii. c. 110. Strab. Geog. lib. xvi. p. 1114. and lib. xvii. p. 1138.

(71) P. 92. Syncel. Chronogr. p. 184.

(72) Antiq. Jud. lib. viii. c. 10.

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nor ſome Centuries after the Expedition of *Seſoſtris.* Beſides, the Expedition of *Seſoſtris* reached almoſt all over *Aſia:* but the Expedition of *Suſac* was only againſt *Jeruſalem.* And as there was no Similitude in the Actions of *Seſoſtris* and *Suſac*; and no leſs than a Difference of 350 Years and more in the Times of their Reigns, it muſt appear ſtrange, that ſuch great Men as Sir *John Marſham*, and Sir *Iſaac Newton*, ſhould imagine *Seſoſtris* and *Suſac* to be the ſame King of *Egypt*, without the leaſt Evidence from Hiſtory, and contrary to the Relations concerning *Seſoſtris* in *Herodotus*, and all ancient Writers, as well as to the moſt authentic *Egyptian* Records preſerved in the Dynaſties of *Manetho.*

Twenty-firſt Dynaſty of ſeven Tanite Kings.

3 *Nephelcheres*, or *Nephercheres*, as *Euſebius* calls him, reigned 4 Years, A. M. 4494, ant. Ch. 932.

4 *Amenophthis* reigned 9 Years, A. M. 4498, ant. Ch. 928.

5 *Oſochor* reigned 6 Years, A. M. 4507, ant. Ch. 919.

6 *Pſinaches* or *Pinaches* reigned 9 Years, A. M. 4513, ant. Ch. 913.

7 *Pſuſennes* or *Suſennes* reigned 30 Years, A. M. 4522, ant. Ch. 904. This King has no more than 14 Years in *Syncellus's* Copy of *Africanus*. But this muſt be an Error of the Tranſcriber; for the Sum total is 130 Years; and requires this Reign to be 30 Years to complete that Sum.

The Sum total of this Dynaſty is 130 Years, both in *Africanus* and *Euſebius*, from A. M. 4422, to A. M. 4552. and from the Year ant. Ch. 1004, to the Year ant. Ch. 874.

Concerning the Age of Homer *and* Heſiod.

As the two moſt ancient *Greek* Poets, *Homer* and *Heſiod*, flouriſhed under the foregoing Dynaſty, I ſhall here ſet before the learned Reader the Account of their Times, which is given us by the moſt ancient Writers.

Herodotus (73) ſaies, that *Heſiod* and *Homer* (whom he makes Contemporaries) lived no more than 400 Years before his Time, or about the Year before *Chriſt* 445. So by his Account they flouriſhed about the Year before *Chriſt* 845. But *Homer* muſt be older, if *Lycurgus* made (74) a Collection of his Poems after his Death; this muſt have been about the Year before *Chriſt* 884. But the (75) ancient Author of the Life of *Homer*, aſcribed to *Herodotus*, ſaies, that *Homer* was born 622 Years before the Expedition of *Xerxes* into *Greece*; and if ſo, he was born in the Year before *Chriſt* 1102. and he flouriſhed by the ſame Author's Account 168 Years after the War at *Troy*, and ſo in the Year before *Chriſt* 1015. This ſhews that the Author of *Homer's* Life could not be *Herodotus*. The *Parian* Marbles place *Heſiod* in the Archonſhip of *Megacles* 672 Years (which is probably the true Reading) before the lateſt Term of them, which was in the Year before *Chriſt* 264. and ſo he flouriſhed in the Year before *Chriſt* 936. And *Homer* is placed twenty-nine Years later, in the Year before *Chriſt* 907. about which Time he probably lived. *Ariſtophanes* (76) makes *Heſiod* older than *Homer* by the Order of the Poets, which he mentions. *Philochorus* (77), who flouriſhed about the Year before *Chriſt* 220, placed *Homer* 180 Years after the Deſtruction of *Troy*, i.e. in the Year before *Chriſt* 1003. And *Tatian* (78) puts him in the ſame Time. *Ariſtarchus* (79) thought *Homer* lived 140 Years after the Taking of *Troy*, or in the Year before *Chriſt* 1044. *Apollodorus* made *Homer* (80) flouriſh 100 Years after the *Ionic* Migration, and 240 Years after the War at *Troy*, that is, in the Year before *Chriſt* 943. *Euthymenes* (81), in his Chronicon, made *Homer* contemporary with

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(73) Lib. ii. c. 53.

(74) See Fabric. Biblioth. Gr. tom. i. p. 270, 271. *Heraclides* ſaies, that *Lycurgus* had them from the Anceſtors of *Creophylus*, and firſt brought them into *Peloponneſe*. Ad fin. Ælian. Var. hiſt. edit. Rom. 1545.

(75) Vit. Homer. ad fin. Hiſt. Herodot. p. 573.

(76) Ran. ℣ 1065.

(77) Apud Cl. Alex. Strom. lib. i. p. 326.

(78) Orat. cont. Gr. p. 166.

(79) Apud Clem. Alex. Strom. i. p. 327.

(80) Ibid.

(81) Ibid.

Heſiod, and to be born at *Chios* 200 Years after the taking of *Troy*, or in the Year before *Chriſt* 983: but he miſtakes in ſaying it was in the Archonſhip of *Acaſtus*, who died in the Year before *Chriſt* 1014. *Archemachus* (82) agreed with *Euthymenes*.

Eratoſthenes (83) placed the Age of *Homer* an hundred Years after the Deſtruction of *Troy*, that is, in the Year before *Chriſt* 1083. *Soſibius* the (84) *Laconian* made *Homer* flouriſh ninety Years before the Olympiads, or in the Year before *Chriſt* 866. *Crates* (85) carried his Age as much too high, to the Time of the Return of the *Heraclidæ*, or eighty Years after the taking of *Troy*, and ſo in the Year before *Chriſt* 1103.

A. Gellius (86) ſaies, that *Caſſius Hemina* in his Annals placed *Homer* and *Heſiod* more than 160 Years after the Deſtruction of *Troy*, that is, 1023 Years or more before the *Chriſtian* Æra. And *Cornelius Nepos* in his Chronicon placed *Homer* 160 Years before the Building of *Rome*, i. e. in the Year before *Chriſt* 913. And *Solinus* followed this Account. *Velleius Paterculus* (87) ſaies *Homer* flouriſhed 950 Years before his Time. He wrote his Hiſtory in the ſeventeenth Year of *Tiberius*, and the Year of *Chriſt* 30. So by his Reckoning, *Homer* flouriſhed 920 Years before the *Chriſtian* Æra. He alſo makes *Heſiod* contemporary with *Caranus*, in the Year before *Chriſt* 814. *Suidas*, under the Name of *Heſiod*, ſaies, that *Porphyry* and many others made *Homer* an hundred Years older than *Heſiod*; and *Heſiod* to flouriſh only thirty-two Years before the Olympiads. By this Account *Homer* flouriſhed 132 Years before the Olympiads, or in the Year before *Chriſt* 908. This agrees with the *Parian* Marbles in the Time of *Homer*, and may be neareſt the Truth. It agrees alſo nearly with the Relations of *Cornelius Nepos*, and *Velleius Paterculus*.

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(82) Ibid.

(83) Apud Clem. Alex. ubi ſup. and ſo in Tatian. cont. Græc. and Euſeb. Chron.

(84) Ibid.

(85) Ibid. and in Tat. cont. Græc.

(86) Noct. Attic. lib. xvii. c. 21. *Caſſius Hemina* flouriſhed in the Year ant. Ch. 145.

(87) Hiſt. Rom. lib. i. p. 20.

Euſebius (88) places *Homer* in the firſt Year of *Agrippa Sylvius*, in the Year before *Chriſt* 914: and he ſaies, that *Apollodorus* the Grammarian, and *Euphorbus* the Hiſtorian, and *Cornelius Nepos*, placed him 124 Years before the Building of *Rome*, and 100 Years before the firſt Olympiad, or the Year before *Chriſt* 876. But it appears from *A. Gellius*, that *Cornelius Nepos* placed him higher: and *Scaliger* (89) judges rightly, that *Euphorbus* is a corrupt Writing for *Ephorus*, who wrote a Treatiſe about *Homer*. *Cyril* (90) makes *Homer* and *Heſiod* flouriſh together, 164 Years after the taking of *Troy*, that is, in the Year before *Chriſt* 1019.

A. Gellius (91) ſaies, that *Philochorus* and *Xenophanes* made *Homer* older than *Heſiod*: but others, and amongſt them *L. Accius* the Poet, and *Ephorus* the Hiſtorian, made *Heſiod* older than *Homer*. *Euſtathius*, in his Commentary on the fourth Book of the *Ulyſſes* of *Homer* (p. 187.) thinks *Heſiod* to be younger than *Homer*. *Varro* (92) ſaid it was uncertain which was the more ancient Poet; but that there was no doubt but that they lived ſome Years together. This he inferred from an Epigram (93) wrote upon a Tripod; which was related to be dedicated to the Muſes on Mount *Helicon* by *Heſiod* himſelf, upon his having obtained a Victory in Poeſy over *Homer* at *Chalcis*. From the Sum of the foregoing Teſtimonies concerning the Age of *Homer* and *Heſiod*, we may infer that they were Contemporaries (though *Homer* might be the elder Poet) and flouriſhed together in the Years before *Chriſt* 910—920, or a few Years before. *Hipparchus* (94), the eldeſt

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(88) Chron. Num. 1101.

(89) Animadverſ. in Euſeb. Chron. p. 58. 2d Col.

(90) Cont. Julian. p. 11.

(91) Noct. Attic. lib. iii. c. 11.

(92) Apud A. Gell. ibid.

(93) Ἡσίοδος Μούσαις Ἑλικώνισι τόνδ' ἀνέθηκε,
Ὕμνῳ νικήσας ἐν Χάλκιδι θεῖον Ὅμηρον.

(94) Ἵππαρχος, ὃς τῶν Πεισιστράτου παίδων ἦν πρεσβύτατος καὶ σοφώτατος—τὰ Ὁμήρου πρῶτος ἐκόμισεν εἰς τὴν γῆν ταυτηνί, καὶ ἠνάγκασε τοὺς ῥαψῳδοὺς παναθηναίοις ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διϊέναι· Plat. Lyſiſ. But *Lycurgus* had

Son of *Piſiſtratus*, was the firſt who brought *Homer's* Poems to *Athens*, and ordered them to be ſung alternately at the *Pentaeteric* Feſtival of the *Panathenæa*: but they were ſung before at all the public *Grecian* Games. The Manner of ſinging them was alternately by ſeveral Perſons, one beginning where another left off.

Twenty-ſecond Dynaſty of three Bubaſtite *Kings.*

1 *Seſonchis*, or *Seſenchoſis*, as *Euſebius* calls him, reigned 21 Years, A. M. 4552, ant. Ch. 874.
2 *Oſoroth*, or *Oſorthon*, as *Euſebius* calls him, reigned 15 Years, A.M. 4573, ant. Ch. 853.
3 *Tacellothis* reigned 13 Years, A. M. 4588, ant. Ch. 838.

Sum total is 49 Years, from A. M. 4552, to A. M. 4601; and from the Year ant. Ch. 874, to the Year ant. Ch. 825.

The old *Egyptian* Chronicle calls theſe Kings *Tanites*, and makes their Reigns three only, and forty-eight Years. I have choſe to follow the Copy of *Euſebius*, which has three Reigns and forty-nine Years.

In *Syncellus's* Copy of *Africanus*, there are the ſame Number of Years in the Reigns of the three Kings of this Dynaſty, whoſe Names are ſet down: but there are alſo ſix more Reigns without any Names; and the Years of the Reigns are lumped together, *viz.* the third, fourth, fifth, have twenty-five Years; the ſeventh, eighth, ninth, have forty-two Years. Theſe Reigns are ſuperfluous and inconſiſtent with the Chronology of the preceding and following Dynaſties; and *Manetho* either knew nothing of them, or did not reckon them in his Dynaſties. *Pontacus* found no more than three Reigns in all his MSS.

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brought them to *Lacedæmon* long before; and they were ſung at the public Games. *Piſiſtratus*, the Father of *Hipparchus*, is generally thought to have firſt brought *Homer's* Poems unto *Athens*: But *Hipparchus* was the firſt who by a Law ordered them to be chanted at the great *Panathenaic* Feſtival, inſtituted in Honour of *Minerva*. See Meurſ. Piſiſtrat. c. ix. Menag. Not. ad Diog. Laert. p. 21. edit. Lond. and Fabric. Bibl. Gr. tom. i. p. 270.

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of the Chronicon of *Euſebius:* and the old *Egyptian* Chronicle, as obſerved above, had no more: though it miſtook *Tanites* for *Bubaſtites*, by which latter Name this Dynaſty is called by *Manetho*, both in the Copy of *Africanus* and *Euſebius*. The City *Bubaſtus*, or *Bubaſtis*, had a Nome belonging to it. It is ſituated on the Eaſt of the *Delta*, below *Heliopolis*. *Diana*, the Daughter of *Oſiris* and *Iſis*, was worſhiped there, who was called in the *Egyptian* Language (95) *Bubaſtis*, and the City was ſo called from her. This City is mentioned with *Heliopolis* by the Prophet *Ezechiel*, ch. xxx. 17. where the *Hebrew* Word *Pibeſet*, or rather *Pibaſat*, is rendered *Bubaſtus* by the Septuagint *Greek* Verſion, and the *Latin* Vulgate; and by *Jerome* in his Commentary on the Text. This City was ſaid to be built by *Iſis*, as is declared by an ancient Inſcription in *Egyptian* Characters, engraved on a Pillar at *Nyſa*, which *Diodorus Siculus* (96) mentions. And it is probable, that it was built about the ſame Time with *Peluſium*, called in Scripture *Sin*, and in the old *Egyptian* Records *Abaris*, or *Avaris:* which *Plutarch* (97) relates to have been built by *Iſis*, after the Death of *Oſiris*, or *Menes*.

Theſe two Cities muſt therefore have been built between the Years before *Chriſt* 2173 and 2164; becauſe *Iſis* lived only nine Years after *Oſiris* or *Menes*.

Twenty-third Dynaſty of four Tanite *Kings.*

1 *Petubates*, or *Petubaſtes* as *Euſebius* has it, reigned 40 Years, A. M. 4601, ant. Ch. 825.

2 *Oſorcho*, whom *Euſebius* calls *Oſorthon*, reigned 8 Years, A. M. 4641, ant. Ch. 785.

3 *Pſammus* reigned 10 Years, A. M. 4649, ant. Ch. 777.

4 *Zet* reigned 31 Years, A. M. 4659, ant. Ch. 767.

The Sum of this Dynaſty is 89 Years, from A. M. 4601 to A. M. 4690; and from the Year ant. Ch. 825 to the Year ant. Ch. 736.

(95) Herodot. lib. ii. c. 59, 137, 156. Strab. Geog. lib. xvii. p. 1158.
(96) Biblioth. lib. i. p. 24.
(97) De Iſid. et Oſir. p. 357.

The *Tanite* Line, which reigned in the twenty-firſt Dynaſty, was now reſtored. *Euſebius* has but three Kings and forty-four Years. But in the next Dynaſty, *Euſebius* has forty-four Years in one Reign, of which it conſiſts; and *Africanus* has but ſix Years. So that in the two Dynaſties *Africanus* has ſeven Years more than *Euſebius.*

Twenty fourth Dynaſty of one Saite *King.*

Bocchoris (98) the *Saite* reigned 6 Years, A. M. 4690, ant. Ch. 736.

(98) *Sais* is the moſt weſtern Nome but one of the *Delta.* It was formerly eſteemed the Metropolis of the lower *Egypt.* *Minerva* was worſhiped in a Temple there, Herodot. lib. ii. c. 28, 59, 163, 170. ἡ Σαῒς μητρόπολις τῆς κάτω χώρας ἐν ᾗ τιμῶσι τὴν Ἀθηνᾶν, Strab. Geog. lib. xvii. p. 1153. And *Solon* ſaies the ſame in *Plato's Timæus,* p. 1043. The *Saites* worſhiped Sheep, as *Strabo* relates, τιμῶσι Σαΐται πρόβατον, Geog. lib. xvii. p. 1167. And *Sais* was thought to be named from the Sheep, which was called *Sais* in the *Egyptian* Language. *Charax* ſaid, that *Sais* was the *Egyptian* Name of *Minerva:* Σαῒς δὲ κατ' Αἰγυπτίοις ἡ Ἀθηνᾶ λέγεται, Tzetz. Schol. in Lycoph. p. 23. But *Solon,* in *Plato's Timæus,* p. 1043. ſaies, the *Egyptians* called *Minerva,* the tutelar Goddeſs of *Sais, Neith:* Αἰγυπτιστὶ μὲν τοὔνομα Νηΐθ· Ἑλληνιστὶ δὲ ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ. So that *Saïs* was more probably ſo called from the Sheep worſhiped there. See Kircher. Oedip. Ægypt. tom. i. c. 3. p. 20. who ſaies, that in the *Coptic* Language *Eſoi* ſignifies a Sheep. *Herodotus* tells us, that all the *Saite* Kings of *Egypt* were buried in the Temple of *Minerva* in that City, lib. ii. c. 169. From *Sais Cecrops* carried the firſt *Egyptian* Colony that went into *Greece,* and ſettled in *Attica,* and built *Athens,* which he conſecrated to *Minerva* the tutelar Goddeſs of *Sais,* Diod. Sic. lib. i. p. 24. and *Theopompus* and others related, that the *Athenians* were a Colony of the *Egyptians,* See African. apud Euſeb. Præp. Evang. lib. x. p. 491. But theſe were not the original Inhabitants of *Attica;* but ſettled there many Years after it had been depopulated by a Flood; and the firſt Inhabitants were deſtroyed or fled: for the *Egyptian* Prieſts owned to *Solon,* that *Attica* had been peopled many Ages before *Cecrops* went thither, as it really had. But the *Athenians* very abſurdly pretended, that the *Saites* were a Colony from *Attica.* See Diod. Sic. lib. v. p. 328. and *Proclus,* in Timæo Plat. p. 30. *Bocchoris* was eſteemed to be a very juſt Prince, and of great Penetration; and lived a very temperate Life. The *Egyptian* Laws, concerning Commerce and Contracts are ſaid to have been made by him. See Diod. Sic. lib. i. p. 71, 85. Athen. Deipnoſ. lib. x. p. 418. The *Egyptians* reported, that in the Reign of *Bocchoris* a Lamb was brought forth with eight Feet, two Tails, two Heads, and four Horns,

He was related to be the Son of *Neochabis*, as *Athenæus* calls him, Deipnoſ. lib. x. p. 418. or *Nectabis*, as *Pliny* calls him, Hiſt. Nat. lib. xxxvi. c. 13. This Dynaſty ended A. M. 4696, ant. Ch. 730.

Twenty-fifth Dynaſty of three Æthiopian *Kings.*

1 *Sabacon* (99) reigned 8 Years, A. M. 4696, ant. Ch. 730.
2 *Sevechus* Son of *Sabacon* (1) reigned 14 Years, A. M. 4704, ant. Ch. 722.

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which ſpake with an human Voice, Ælian. Hiſt. Animal. lib. xii. c. 3. And both *Africanus* and *Euſebius* relate its ſpeaking with an human Voice, Syncel. p. 74, 75.

(99) This is the King called *So* in Scripture, 2 Kings xvii. 4. with whom *Hoſhea* King of *Iſrael* entered into a League againſt the King of *Aſſyria*, which cauſed the Captivity of the Ten Tribes. He is called in the *Hebrew* סוא, which the *Alexandrine* Copy of the *Greek* Verſion renders Σωὰ, *Soa*. The *Aldine* and Vatican Copies renders it Σηγὼρ. The *Hebrew* may be read *Sava*, i. e. *Saba*. The Time of his Reign agrees with that of *Hoſhea*. *Herodotus* relates, that *Sabacon* was King of *Æthiopia*, and by the Advice of the Oracle invaded *Egypt* with a great Army, and conquered it. *Africanus* ſaies, that he took *Bocchoris* Captive, and burnt him alive. *Herodotus* and *Diodorus Siculus* repreſent him to be a moſt merciful and pious Prince. *Herodotus* ſaies, that inſtead of puniſhing Delinquents with Death, he made every Offender, according to the Greatneſs of his Crime, work in raiſing the Ground of the City where he dwelt. Hereby the Ground of the Cities was raiſed much higher than it was before. This was a great public Benefit to the Cities of the middle and lower *Egypt*. which were ſubject to be overflowed by the *Nile*. After this King had reigned eight Years, he dreamed that a Perſonage appeared to him [the *Theban Jupiter*, ſaies *Diodorus Siculus*] and adviſed him to ſummon all the Prieſts of *Egypt* together, and to cut them aſunder; and *Diodorus* adds, to paſs between the Parts of their ſevered Bodies with his Guards. The Barbarity and Impiety ſuggeſted by this Dream ſo frightened him, that he abdicated the Government, and reſigned it to his Son, and retired into *Æthiopia*, that he might not be tempted to commit ſo horrid and impious a Crime, and thereby bring ſome divine Judgment upon him. Herodot. lib. ii. c. 137, 138, 139. Diod. Sic. lib. i. p. 59. *Diodorus Siculus* ſuppoſes *Sabacon* to have reigned but a few Years: but *Herodotus* makes him reign fifty Years, which is a groſs Error. And indeed the Years of the Kings Reigns before *Pſammitichus* were very imperfectly known to *Herodotus*, as he confeſſeth.

(1) *Herodotus* calls this King *Sethon*, and makes him a Prieſt of *Vulcan*, in

3 *Tarcus*, or *Taracus* (2), reigned 18 Years, A. M. 4718, ant. Ch. 708.

This Dynaſty contained 40 Years, from A. M. 4696, to A. M 4736; and from An. ant. Ch. 730, to An. ant. Ch. 690. *Diodorus Siculus* was told, that four *Æthiopian* Kings had reigned in *Egypt*, but not ſucceſſively; and that the Times of their Reigns were ſomething leſs than 36 Years, lib. i. p. 41. This ſhews, by his Account, that

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which he ſeems to have been miſtaken. He relates, that he was invaded by *Senacherib* King of *Aſſyria*, probably becauſe he had aſſiſted *Hezekiah* King of *Judah*; the *Egyptian* Soldiery, whom he had uſed ill, would not go with him to Battle: but he had an extraordinary Deliverance from the *Aſſyrians*, by an Army of Field Mice who ran into the Camp of the *Aſſyrians*, who lay before *Peluſium*, in the Night; and gnawed in pieces their Quivers and Bow-ſtrings, and the Straps of their Shields, ſo that being diſarmed they fled, and many of them were ſlain, lib. ii. c. 141. But this was a mere *Egyptian* Fable; and the Truth was that which is related in the following Note.

(2) *Tarcus*, or *Tarachus*, is probably the *Tirbakah* mentioned in Scripture, 2 Kings xix. 9. Eſai. xxxvii. 9. He is called in the Septuagint Verſion *Tharaca*, and *Jerome* calls him *Taraca*, which is the true Reading of the *Hebrew*. He was King of *Æthiopia* and *Arabia* above *Syene*, which was the Boundary between *Egypt* and *Æthiopia*; and his Kingdom reached to the weſt Side of the *Arabian* Gulf. He might be a younger Son of *Sabacon*, and ſo ſucceeded his Brother *Sevechus* in the Kingdom of *Egypt*. When *Senacherib* laid ſiege to *Peluſium*, in the Year before *Chriſt* 712, he marched, as *Joſephus* relates, with a great Army to aſſiſt the *Egyptians* againſt *Senacherib*, purpoſing, after fighting with *Senacherib*, if he beat him, to have marched directly through the Wilderneſs of *Arabia* into *Chaldæa* and the *Aſſyrian* Territories: but upon the Approach of his Army to *Peluſium*, *Senacherib* raiſed the Siege, and in a Fright left the Country, and marched to join his Army in *Judæa*, which he ſoon after ſaw to be almoſt all deſtroyed in one Night by a Peſtilence ſent from God, Joſeph. Antiq. Jud. lib. x. c. 1. See *Jerome's* Com. in Eſai. c. xxxvii. tom. iii. p. 289. This is a more probable Account of the Deliverance of the *Egyptians* from the *Aſſyrians* than the Story of the Field-Mice, which the *Egyptians* told *Herodotus*. *Beroſus* alſo related in his Hiſtory, that *Senacherib* invaded *Egypt*. Joſeph. and Jerom. ibid. This King is mentioned by *Strabo*, who calls him *Tearcho* the *Æthiopian* King; and ſaies, he was related to have marched as far as to the Pillars of *Hercules*, Geog. lib. xv. p. 1007. If *Tarca*, or *Taraca*, King of *Æthiopia*, was not the Brother of *Sevechus*, or him who was King of *Egypt*, he was an *Æthiopian* King of the ſame Name.

the *Egyptians* thought *Sabacon* reigned but a few Years. And it was probably from the Relation of *Diodorus*, that *Euſebius* added a fourth *Æthiopian* King, which he abſurdly put in the Beginning of the following Dynaſty.

Concerning the Æthiopian *Kings of the twenty-fifth Dynaſty, and the* Æthiopian *Antiquities.*

Theſe Kings ſeem to be thoſe who reigned about *Meroe*, and the Borders of the upper *Egypt*; and where the Inhabitants were not black, but diſtinct from the black *Æthiopians*. *Diodorus Siculus* (3) ſaies, they were not black; and were by all agreed to be the original Inhabitants of their Country. They related, that they were the firſt Worſhipers of the Gods; and that Sacrifices and other religious Ceremonies were firſt inſtituted amongſt them: and that *Homer* has intimated as much, by repreſenting *Jupiter* and the reſt of the Gods going to feaſt on the annual Sacrifices offered to them in *Æthiopia*. Nay, the *Æthiopians* ſaid, as *Diodorus Siculus* adds, that the firſt Inhabitants of *Egypt* were a Colony from *Æthiopia*, carried thither by *Oſiris*; becauſe *Egypt*, ſo called, was at firſt all overflown with the Sea; till the *Nile* carried Soil from *Æthiopia*, by which the Earth was by Degrees raiſed above the Sea, and made dry and habitable. This Account would be plauſible, if it was true that in the moſt ancient Times the lower *Egypt* was all a Sea, and that the *Mediterranean* and *Red Sea* joined: but as this is improbable, ſo the firſt Inhabitants of *Egypt* moſt probably came from *Phœnicia*, and ſettled in the *Arabian* and *Libyan* Nomes (out of the Reach of the overflowings of the *Nile*,) and ſome of them from *Arabia*, migrated into the upper *Egypt*, and thence in Time paſſed into the middle and lower *Egypt*, as ſoon as it was dry and habitable. But the *Æthiopians* further alledged, that many of the *Egyptian* Laws were the ſame with thoſe of the *Æthiopians*: and that the Cuſtom of deifying their Kings, their funeral Pomp and Ceremonies, the ſymbolical Forms of their Images, and their Letters were all derived from the *Æthiopians*. For (they ſaid) whereas the

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(3) Lib. iii. init. p. 144, etc.

Egyptians had peculiar Letters amongſt themſelves which were vulgar, and uſed and underſtood by all; and alſo ſacred Letters, ſo called, which were underſtood by the Prieſts only, and delivered to them from their Fathers, as a Secret not to be taught to the People; the *Æthiopians* uſed theſe ſacred Letters in common.

The Polity of the Prieſthood, their Habits and Purifications, were alike in both Nations.

The *Æthiopians* had alſo, as well as the *Egyptians*, *Hieroglyphic* Letters or Figures, made in the Forms of various Beaſts, and Parts of the human Body; and alſo like Smiths and Carpenters Tools and Implements. The Senſe of theſe Letters did not conſiſt in a Compoſition of Syllables and a grammatical Conſtruction of them: but the Figures themſelves had a Signification expreſſed by their ſeveral Attitudes, which was attained by long Study, and preſerved by the Exerciſe of the Memory. *Diodorus* further obſerves, that the Kings of *Æthiopia* were choſen out of the Prieſts, as the ancient *Egyptian* Kings were.

All the foregoing Relations of the *Æthiopians* are only concerning thoſe who inhabited the Iſland *Meroë*, and other Parts bordering on the upper *Egypt*; and whom *Diodorus* diſtinguiſheth from the black *Æthiopians*, who inhabited the Country above *Meroë*. Theſe latter, *Diodorus* obſerves, believed ſome of the Gods, as the *Sun* and *Moon*, and the World itſelf, to be of an eternal and incorruptible Nature: and that others were of a mortal Nature, and were deified for their Virtues and Beneficence to Mankind. Theſe were *Iſis*, *Pan*, *Hercules*, and *Jupiter*, whom they worſhiped: and this ſhews, that theſe *Æthiopians* received their Gods from *Egypt*; and it is probable, that the white *Æthiopians* about *Meroë* were a Colony from the upper *Egypt* originally: or elſe that upon the firſt general Diſperſion of Mankind, a Colony of the Family of *Cuſh* paſſed over the ſouthern Mouth of the *Arabian* Sea, which is oppoſite to the *Troglodytes*, and is no more than ſixteen Furlongs over, as *Diodorus* (4) relates; and is now called the Strait of *Babelmandel*, and firſt ſettled in *Æthiopia*, and ſpread towards the upper *Egypt*.

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(4) Lib. iii. p. 172.

As the *African Æthiopians* ſeem to be the Deſcendants of *Ludim* (5), the eldeſt Son of *Mizraim*; if the *Mizraites* firſt went through *Arabia*, and paſſed the *Arabian* Gulf near *Æthiopia* into *Africa*, the *Ludim* might ſettle at firſt in the Country called *Æthiopia* about *Meroë* near the upper *Egypt*, and thence ſpread to the weſtern Parts of *Africa*: and others of the *Mizraites* might ſettle near them in the upper *Egypt*, which was probably inhabited before the middle and lower *Egypt*. So that the *Æthiopians* might be, and probably were, original Inhabitants of their Country, as well as the *Egyptians* were of theirs. The *Egyptians* being a more polite and learned People might, and probably did, communicate many of their religious and civil Inſtitutions and Ceremonies to the *Æthiopians*. And if the *Æthiopians* had in common Uſe the ſacred Letters of the *Egyptians*, they were probably the firſt Letters invented by *Taaut* or *Thoth*, the Son of *Mizraim*, and communicated to all his Family; and which the *Egyptians*, after the Riſe of their Myſteries and ſecret hieroglyphical Theology and Phyſics, uſed only in their myſterious Theology and natural Philoſophy which was mixed with it; and had other Letters for the Uſe of the People and civil Affairs. But this Account of the *Æthiopian* Letters being the ſacred *Egyptian* Letters is not, I think, at all probable.

That the Empire of theſe *Æthiopian* Kings lay above *Siene*, and reached to the weſt Side of the *Arabian* Gulf, or *Red Sea*, and comprehended that Part of *Arabia* which adjoined to it, appears from *Joſephus*, who relates, as I obſerved above, that *Taracha* purpoſed, after fighting with *Senacherib*, if he overcame him, to have marched directly through the Wilderneſs of *Arabia* into *Chaldæa*, and the *Aſſyrian* Territories. So that *Taracha* was not King of *Arabia* called *Cuſh* in Scripture, or of *Arabia Felix*, as Interpreters underſtand it: but of that *Æthiopia* which extended to the ſouthern Part of the *Arabian* Sea, and lay above the upper *Egypt* and adjoined to it. *Herodotus*

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(5) See *Bochart*. Geog. Sac. p. 271, etc.

dotus (6) mentions *Æthiopians* and *Arabians* who dwelt above *Egypt.* So that *Cuſh* may be rightly rendered either *Æthiopia* or *Arabia:* and the northern and exterior *Æthiopia,* bordering upon *Egypt,* anciently comprehended *Arabia* on the weſt Side of the *Arabian* Sea. This Obſervation will clear the Tranſlation of the *Greek* Interpreters rendering *Cuſh* by *Æthiopia,* when it ſignifies *Arabia,* either on the eaſt or weſt Side of the *Arabian* Sea. *Homer* and *Herodotus* (7) agree that there were two Nations of *Æthiopians.* One was the weſtern and *African,* above *Egypt;* the other was the eaſtern and *Aſiatic,* who dwelt beyond the *Perſian* Gulf towards *India.*

And it is probable, that a Colony of the Poſterity of *Cuſh,* whoſe original Settlement was in *Arabia,* on the *Aſiatic* Side, might paſs over the Strait at the Bottom of the *Arabian* Gulf, out of *Arabia Felix* into the *African Æthiopia,* as early as *Mizraim's* Deſcendants went into the upper *Egypt:* and this may be the Reaſon that both *Æthiopia* and *Arabia* are called *Cuſh* in Scripture.

Twenty-ſixth Dynaſty of nine Saite *Kings.*

1 *Stephinatis* reigned 7 Years, A. M. 4736, ant. Ch. 690. In the Copy of *Euſebius, Ammeris* an *Æthiopian* is added before *Stephinatis,* and has 12 Years given him; but this is an abſurd Addition, becauſe this Dynaſty was of *Saïte* Kings only, who were now reſtored.

2 *Nechepſo* reigned 6 Years, A. M. 4743, ant. Ch. 683. He is called *Nerepſo* in *Syncellus's* Copy of *Africanus.* He was an *Egyptian* Hierophant (8), befo here was elected King, on account of his eminent Wiſdom and Knowledge. The *Egyptians* uſed to chooſe

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(6) Lib. vii. c. 69. p. 408. See Strab. lib. i. p. 68. alſo p. 57. and Cellar. Geog. Antiq. lib. iv. c. 8. p. 951, 952.

(7) Herodot. ſup. *Homer* writes,

Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας
Αἰθίοπας, τοὶ διχθὰ δεδαίαται ἔσχατοι ἀνδρῶν·
Οἱ μὲν δυσομένου ὑπερίονος, οἱ δ' ἀνιόντος. Odyſſ. A. ꝟ 22, etc.

(8) See Jul. Firmic. Matheſ. lib. iv. p. 107. and lib. viii. p. 216.

their Kings from amongſt the eminent (9) Prieſts and Warriors: and if a Warrior was made a King, he was firſt to be inſtructed by the Prieſts in their ſecret and myſtical Philoſophy and Theology.

3 *Nechao* reigned 8 Years, A. M. 4749, ant. Ch. 677. This firſt *Nechao* is omitted in the firſt Edition of *Euſebius's* Chronicon, Venet. 1483. but the 8 Years of his Reign are added in their proper Place without a Name. *Pontacus* ſupplied the Name from 9 MSS. Not. in Euſeb. Chron. p. 363.

4 *Pſammitichus* reigned 54 Years, A. M. 4757, ant. Ch. 669.

This King revolted from the *Aſſyrians* after the Death of *Aſarhaddon*, who made the *Egyptians* tributary when *Nechao* his Father was King (10). He made an Expedition into *Paleſtine-Syria*, and conquered the Country as far as *Aſhdod*, or *Aſotus*, which he took after a Siege of twenty-nine Years. This opened the Way to the Conqueſt of *Phœnicia* and *Cœle-Syria* in the following Reign. The Expedition of *Pſammitichus* is mentioned by (11) *Diodorus Siculus.*

Herodotus omits all the Reigns between *Sethon*, or *Sevechus*, and *Pſammitichus*; and *Diodorus Siculus* omits all between *Sabacon* and *Pſammitichus*. *Herodotus* had a very imperfect Account of the *Egyptian* Kings before *Pſammitichus*; but from his Reign he had a perfect Knowledge of the *Egyptian* Hiſtory: and it is owing to his exact Numbers of the following Reigns of this Dynaſty, that we are able to determine the true Sum of it. Two of the Reigns, *viz.* the 5th and 7th, in *Syncellus's* Copy of *Africanus* are evidently wrong, as we ſhall ſee: as alſo the 4th, 5th, 6th, and 8th, in the Copy of *Euſebius*. *Herodotus* (12) ſaies, *Pſammitichus* was the Son of *Necao*. *Euſebius* has given no more than forty-five Years to his Reign in *Syncellus*, and forty-four Years in his Chronicon: but *Herodotus* (13) agrees with the Copy of *Africanus*, and relates that *Pſammitichus* reigned fifty-four Years: in which we muſt include the Time of the eleven Aſſociate Kings who reigned with him, and which *Diodorus Siculus* makes to be fifteen Years, lib. i. p. 76. Weſſ.

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(9) Plut. de Iſid. et Oſir. p. 354.
(10) Herodot. lib. ii. c. 157.
(11) Lib. i. p. 61. See 2 Kings ch. xxiv. 7.
(12) Lib. ii. c. 152.
(13) Ibid. c. 157.

Twenty-ſixth Dynaſty of nine Saite *Kings.*

5 *Nechao* the ſecond, Son of *Pſammitichus*, reigned 16 Years, A. M. 4811, ant. Ch. 615.

This King has but ſix Years in the Copies of *Africanus* and *Euſebius* in *Syncellus*, and the ſame in the Chronicon of *Euſebius*. But *Herodotus* (14) ſaies he reigned ſixteen Years. And that this is the true Number of *Manetho*, is further confirmed from the Scripture Account of this King, called *Pharaoh Necho*, 2 K. xxiii. 29. 2 Chron. xxxv. 20. Jerem. xlvi. 2. In all which Places the *Greek* and vulgate Verſions have *Nechao*, which is the true Reading. The *Hebrew* Word (נכו) may be read *Necho*, or *Neco* as *Herodotus* writes it: or more truly *Nechao*, the middle Letter Aleph (א), which is omitted, being reſtored.

Nechao was a very enterprizing Prince. In the Beginning of his Reign he attempted to make a Canal from the *Nile* to the *Red Sea*. It was begun at the *Peluſiac* Branch, or Mouth of the *Nile*, a little above the City *Bubaſtis* at *Phaccuſa*; and was carried thence a little bending, towards *Arabia* into the *Red Sea*, near *Pithom* a City of *Arabia*, which *Herodotus* calls *Patumus*, or *Arſinoë* as *Diodorus Siculus* relates. *Nechao* ſpent ſix or ſeven Years in this great Undertaking, and loſt the Lives of one hundred and twenty thouſand Men in the Work; and was not able to finiſh more than half of it. Thus it remained till the Reign of *Darius* Son of *Hyſtaſpis*, who went on with the Work, but left it unfiniſhed. *Ptolemy Philadelphus* completed this great and moſt uſeful Work: and built a Lock in a convenient Part of it to keep up the Water, and to let Veſſels through it as there was Occaſion. The Length of this Canal was four Days Sail, and ſo broad that two Veſſels, each of three Heights or Rows of Oars on a Side, might ſail (14) a-breaſt in it. *Herodotus* ſaies, that *Nechao* was the firſt Undertaker of this Canal: but (16) *Strabo* ſaies, it was begun by *Seſoſtris* before the *Trojan* War: and adds, that others related that it was firſt begun by the Son of *Pſammitichus* (i. e. *Nechao*.) The Breadth was an hundred Cubits; and the Depth ſufficient to carry a Veſſel of the greateſt Burthen. *Pliny* (17) ſaies it was forty Feet in Depth.

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(14) Ibid. c. 159.
(15) Ibid. lib. ii. c. 158. Diodor. Sic. lib. i. p. 29, 30.

After *Nechao* (18) was forced to deſiſt from making the Canal, he bent his Thoughts to naval and military Affairs. He built two Fleets of Ships, one in the northern, or *Mediterranean*, and the other in the *Arabian*, or *Red Sea*. He ſent a Convoy of the Fleet which was in the *Red Sea*, with *Phœnician* Sailors, to explore the Coaſt of *Africa*: and commanded them to ſail round to the Pillars of *Hercules*, and to paſs thence into the northern Sea, or *Mediterranean*, and return that Way back into *Egypt*. They ſpent two Years in coaſting *Africa*, and in the third Year they arrived at the Pillars of *Hercules*, and paſſed them and ſailed back to *Egypt*. This was the firſt Diſcovery that *Africa* was ſurrounded with Sea to the South and Weſt. This King, in the (19) eighth Year of his Reign, and the Year before *Chriſt* 608, ſlew *Joſiah* the King of *Judah* in Battle at *Megiddo*, when he oppoſed his March againſt the King of *Aſſyria*, whilſt he was going to fight againſt *Carchemiſh* by *Euphrates*. At his Return he took *Jeruſalem*, and put *Judæa* under Tribute; and depoſed *Jehoakaz*, and carried him Captive into *Egypt*; and made *Jehoiakim* his Brother King in his ſtead, 2 K. xxiii. 29, 33, 34. The Prophet *Jeremiah* mentions him in the fourth Year of *Jehoiakim*, ch. xlvi. 2. when his Army was routed by *Nabuchadnezzar* at *Carchemiſh*; by which Defeat he not only loſt *Carchemiſh*, which he had taken three Years before, but alſo was driven out of his Conqueſts in *Syria*, and confined to (20) his Territories in *Egypt*. *Herodotus* (21) makes mention of the Victory of *Nechao* over the *Syrians*, as he calls the *Jews*, and at *Megiddo*, which he calls *Magdolum*.

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(16) Geog. lib. xvii. p. 1156—1158. *Pliny*, lib. vi. c. 29. and Ariſtot. Meteorol. lib. i. c. 14. agree with *Strabo*.

(17) In the common Editions of *Pliny* it is thirty Feet, but *Harduin* found it forty Feet in his Manuſcripts.

(18) Herodot. lib. ii. c. 159. lib. iv. c. 42.

(19) *Scaliger* by a great Miſtake places the Death of *Joſiah* in the ſeventeenth Year of *Nechao*, or laſt of his Reign, not conſidering that *Nechao* was living in the fourth Year of *Jehoiakim*, Canon. Iſagog. lib. iii. p. 292.

Twenty-ſixth Dynaſty of nine Saite *Kings.*

6 *Pſammitichus* the ſecond, Son of *Nechao*, reigned 6 Years, A. M. 4827, ant. Ch. 599. He is called *another Pſammuthis* by *Africanus* and *Euſebius:* but it ſhould be *another Pſammitichus*, there being no *Pſammuthis* before.

Herodotus (22) calls this King *Pſammis*, and gives 6 Years to his Reign, as *Africanus* does. But *Euſebius* has given him 17 Years in *Syncellus*, and 12 Years in his Chronicon; which he did on purpoſe to bring up the preceding King *Nechao* to the Time he is mentioned in Scripture. I have before taken notice of the Liberties which *Euſebius* takes, in contracting or lengthening the Reigns of the Kings of *Manetho's* Dynaſties, merely to make their Times ſuit his Chronology, which is unpardonable.

7 *Vaphris* his Son reigned 25 Years, A. M. 4833, ant. Ch. 593.

This is the *Pharaoh Hophra* of Scripture, Jerem. xliv. 30. where the *Latin* Vulgate renders the Word *Ephree*; the *Greek* Interpreters *Vaphre*. *Syncellus* from *Africanus* gives this King no more than 19 Years; but *Euſebius* from *Africanus* has preſerved the true Number of *Manetho*, which is 25 Years; though he unaccountably altered it in his Chronicon, and made it 30 Years. *Diodorus Siculus* (23) gives him 22 Years. But 25 is the true Number, and is confirmed by *Herodotus* (24), who calls this King *Apries*, and ſaies he reigned 25 Years. This Number is alſo further confirmed by the Time of this King, and alſo of the foregoing King *Nechao*, in the Scripture Account of them. In the Reign of this King the *Jews* fled into *Egypt*,

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(20) Joſ. Antiq. Jud. lib. x. c. 6.
(21) Lib. ii. c. 159.
(22) Ibid. c. 161.
(23) Lib. i. p. 62.
(24) Lib. ii. c. 161.

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after the Deſtruction of the Temple, and the Murder of *Gedaliah*, 2 K. xxv. 26. Jerem. xliii. 7. this was in the Year before *Chriſt* 586, and in the 8th Year of *Vaphris*, or *Vaphres*.

Vaphres, or *Apries*, invaded *Phœnicia* (25) both by Sea and Land, and took *Sidon* and other Cities belonging to it. *Herodotus* (26) ſaies, he made War upon *Sidon*, and fought the *Tyrians* alſo by Sea. And *Diodorus* ſaies, he gained a great Victory at Sea over the *Phœnicians* and *Cyprians*, and returned to *Egypt* with immenſe Spoil.

8. King *Amoſis*, or *Amaſis*, reigned 44 Years, A. M. 4858, ant. Ch. 568.

Euſebius calls this King *Amaſis* in his Chronicon, and gives him no more than 42 Years both there and in *Syncellus*. But *Herodotus*, who alſo calls this King *Amaſis*, confirms the Number of *Africanus*, and ſaies that he reigned 44 Years. *Diodorus Siculus* by miſtake gives him 55 Years. *Amaſis* was an excellent (27) Prince, and renowned for his Juſtice, Equity, and great Wiſdom. He made many good Laws relating to the Nomarchs; and kept the whole Kingdom in great Regularity and Order. He was a great Friend to *Polycrates*, who reigned at *Samos*; and endeavoured to make him deſiſt from his tyrannical Uſage of the Citizens, and Strangers who came into his Country: and when he could not prevail, he renounced all Friendſhip with him, and foretold his Ruin.

Plutarch (28) relates, that *Solon* went into *Egypt* in the Beginning of his ten Years Travels, or voluntary Seceſſion from *Athens*, after he had delivered his Laws to the People of that City. And *Herodotus* (29) informs us, that *Solon*, after he had given his Laws to the *Athenians*, engaged them by Oath to obſerve them for ten Years. Upon this he ſet out on his Travels, and went firſt into *Egypt* and converſed with *Amaſis*; and afterwards to *Sardis* and converſed with *Crœſus*. Hence it is evident, that all our Chronologers are miſtaken in the

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(25) Diod. Sic. lib. i. p. 62.
(26) Lib. ii. c. 161.
(27) Diod. Sic. lib. i. p. 85. ſee alſo p. 62.
(28) Vit. Solon. p. 92, 94.
(29) Lib. i. c. 30.

Time when *Solon* was *Archon*, and wrote his famous Laws. *Diogenes Laertius* (30) has led them into the Error, who relates from *Soſicrates*, that *Solon* was Archon, and wrote his Laws in the third Year of the 46th Olympiad, which was the Year before *Chriſt* 594. And *Euſebius* nearly follows this Account, and placeth him in the ſecond Year of this Olympiad. But as *Plutarch* intimates, that he had examined the Chronological Canons from which Writers had formed different Accounts of the Time of *Solon*; and that it appeared to him from the beſt Evidence, that *Solon*, after he had given his Laws to the *Athenians*, ſet out on his ten Years Travels, and went into *Egypt* and other Places, and returned in the Year when *Piſiſtratus* ſet up his Tyranny, which was in the Year before *Chriſt* 561, according to the *Parian* Marbles; it hence appears, that if he had been abroad full ten Years, he muſt have wrote his Laws in the Year before *Chriſt* 571. But it appears from *Plutarch*, that he was ſent for home, before he had finiſhed his intended ten Years Travels, to appeaſe a dangerous Sedition which had enflamed *Athens*; and was formed by three different Parties, of which *Piſiſtratus*, the Head of one of them, prevailed againſt the other two, and ſet up a Tyranny.

This Account agrees exactly with *Herodotus*, who ſaies that *Solon* converſed with *Amaſis*, which could not be ſooner than the Year before *Chriſt* 568. And this being the ſame Year or the following after he had delivered his Laws to the *Athenians*, he muſt have wrote thoſe Laws at ſooneſt in the Year before *Chriſt* 569, and ſo returned to *Athens*, after he had been abſent about eight Years.

It appears alſo from (31) *Plato*, that *Solon* was in *Egypt* in the Reign of *Amaſis*; and returned home upon account of the Sedition and Troubles which happened at *Athens*, upon the Tyranny ſet up by *Piſiſtratus*. *A. Gellius* (32) carries the Time of *Solon's* Laws fourteen Years higher than I have done. He ſaies, that they were wrote in the thirty-third Year of the Reign of the elder *Tarquin* at *Rome*, that is, in the Year before *Chriſt* 583; for *Tarquin* was made King the ſecond Year of the forty-firſt Olympiad, in the Year before *Chriſt* 615, as *Dionyſius Halicarnaſſenſis* (33) informs us. But as *Solon* converſed with *Amaſis* in *Egypt* in the Year before *Chriſt* 568, and with *Crœſus* at *Sardis* in the Year before *Chriſt* 561: and this was in the Interval of his ten Years Travels begun immediately after he was Archon, and wrote his Laws, as *Herodotus* and *Plutarch* agree; we muſt conclude, that *Solon* was Archon and wrote his Laws not till the Year before *Chriſt* 569 at ſooneſt. *Heraclides* (34) of *Pontus*, a Diſciple of *Plato*, and afterwards of *Ariſtotle*, ſaid, *Solon* lived many Years after *Piſiſtratus* had ſet up his Tyranny. If he lived to the Time of *Theſpis* acting his firſt Tragedy at *Athens*, as *Plutarch* relates, and alſo *Diogenes Laertius*, he muſt have lived to the Year before *Chriſt* 536, where the *Parian* Marbles place *Theſpis* acting his firſt Tragedy, called *Alceſtis*. And this is an Argument, that *Solon* did not write his Laws ſo ſoon by many Years as Chronologers have ſuppoſed. For if he was Archon in the Year before *Chriſt* 594, and lived to the Year 536, as he muſt have done, or later; and died in the eightieth Year of his Age; he muſt have been Archon when he was no more than twenty or twenty-one Years of Age; which cannot be ſuppoſed.

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(30) In Solon. vit. p. 15.
(31) Timæ. p. 1042, 1043. Ficin.
(32) Noct. Attic. lib. xvii. c. 21.

Upon the whole, in the Uncertainty of the Time of *Solon* and his Laws, the Teſtimony of *Plutarch*, who had conſulted ſeveral of the moſt approved Hiſtorians, and examined their ancient Chronology; and of *Herodotus*, the moſt faithful as well as ancient Hiſtorian, is principally to be relied on. If *Solon* converſed with *Crœſus* before his Return from his ten Years Travels, *Crœſus* muſt have begun to reign about the Year before *Chriſt* 562. But if he began to reign in the Year before *Chriſt* 556, as the *Parian* Marbles ſay, his Converſe with *Solon* muſt have been in *Solon's* ſecond Travels, after he left *Athens* upon *Piſiſtratus* ſetting up his Tyranny. And this is highly probable: becauſe *Crœſus* was in the Height of his Glory when *Solon* came to him, and had conquered all the leſſer *Aſia*, as far as the River *Halys*:

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(33) Hiſt. Rom. lib. iii. p. 184.
(34) Apud Plut. Solon. p. 96.

and therefore muſt have reigned ſome Years. So that if *Crœſus* began to reign in the Year before *Chriſt* 562, it was probably five or ſix Years after when *Solon* came to *Sardis:* and ſo in *Solon's* ſecond Travels. Sir *Iſaac* (35) *Newton* places the Legiſlature of *Solon* in the Year before *Chriſt* 562. But I think he places it too low by about ſeven Years. *Herodotus* (36) relates, that *Amaſis* built ſome large Coloſſal Statues and huge Sphinxes: but ſaies nothing of Obeliſks. But the moſt wonderful Work done by *Amaſis,* was his removing an entire Chapel, all cut out of one ſolid Rock, from the City *Elephantis* to the Temple of *Minerva* at *Saïs,* which was twenty Days Sail from *Saïs.* In this Work two thouſand choſen Maſter Workmen were employed for three Years. The Dimenſions of this Chapel without were in Length twenty-one Cubits; and it was fourteen Cubits wide, and eight Cubits high. Within it was eighteen Cubits and twenty Digits long, twelve Cubits wide, and five Cubits high. It was erected in the famous Veſtible which he had built to the Temple of *Minerva.*

The twenty-ſixth Dynaſty of nine Saïte *Kings.*

9. *Pſammacherites,* or *Pſammenitus,* Son of *Amaſis,* as *Herodotus* calls him, reigned ſix Months, A. M. 4902, ant. Ch. 524. *Herodotus* (37) agrees with *Manetho,* that he reigned ſix Months. *Euſebius* has omitted this Reign. The Sum of this Dynaſty is 166 Years and ſix Months, from A. M. 4736 to A. M. 4902, and from An. ant. Ch. 690 to An. ant. Ch. 524.

The twenty-ſeventh Dynaſty of eight Perſian *Kings.*

1. *Cambyſes* reigned 3 Years, A. M. 4901, ant. Ch. 525.

In the fifth Year of his Reign over *Perſia* he conquered *Egypt,* as the Copies of *Africanus* and *Euſebius* agree. In *Syncellus's* Copy of

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(35) Chronol. p. 124.
(36) Lib. ii. c. 175.
(37) Lib. iii. c. 14.

Africanus, Cambyſes is ſaid to reign ſix Years after the Conqueſt of *Egypt* in the fifth Year of his Reign: whereas he reigned in all but eight Years, according to the aſtronomical Canon, which throws into his Reign the ſeven Months of *Oropaſtes*, or *Smerdis* the Magian. The Miſtake might eaſily come from the Tranſcribers writing ϛ (*i. e.* 6) for Γ (*i. e.* 3.) If the Year before *Chriſt* 524 was the fifth of *Cambyſes*, then he began to reign in *Perſia* in the Year before *Chriſt* 528. But as it is more probable, that *Cambyſes* invaded *Egypt* in the Year before *Chriſt* 525, in the ſecond Year of his Reign, or Beginning of his third, juſt after the Death of *Amaſis*, there muſt be an Error of one Year in the Epoch of the Reign of *Amaſis*: and then the Number of *Africanus*, who makes *Cambyſes* reign ſix Years after his Conqueſt of *Egypt*, will be right; and *Cambyſes* will reign to the Year before *Chriſt* 519, and begin to reign in the Year before *Chriſt* 527, eight Years being aſſigned to his Reign: and this I take to be the Truth. *Diodorus Siculus* tells (38) us, that *Amaſis* died at the Time when *Cambyſes* made his Expedition into *Egypt*, *in the third Year* (ending) *of the ſixty-third Olympiad*, which was the Year before *Chriſt* 525. And that this was in the ſecond Year (ending) of *Cambyſes*, appears from the concurrent Teſtimonies of the moſt ancient *Greek* Hiſtorians. *Herodotus* (39) makes *Cambyſes* ſtay ſeveral Years in *Egypt*; and it appears from what he ſaies in the Beginning of his ſecond Book, that ſoon after he came to the Throne of *Perſia* he prepared for his Expedition againſt *Egypt*. *Cteſias* (40) related, that *Cambyſes* invaded *Egypt* in the Beginning of his Reign, and ſoon after the Death of *Petiſacas*, who was put to Death in the laſt Year of *Cyrus*; and he adds, that *Cambyſes* died about *ſix Years* after; ſo he muſt have conquered *Egypt* in the End of the ſecond Year of his Reign. *Dinon* (41) in his *Perſic* Hiſtory, and *Lynceas Naucratites* in his third Book of the *Egyptian* Hiſtory, ſuppoſe, that *Cambyſes* made War againſt *Egypt* ſoon after the Death of *Cyrus*,

(38) Lib. i. p. 62.
(39) Lib. iii.
(40) Excerpt. ad fin. Herodot. p. 639, 640, 641.
(41) Apud Athenæi Deipnoſ. lib. xiii. p. 560.

to revenge the Injury done to his Mother *Neitetis*, whom *Amaſis* put upon *Cyrus* for his own Daughter; but ſhe was the Daughter of *Apries*, whom *Amaſis* had dethroned and ſlain. *Herodotus* (42) and *Cteſias* ſaid, that *Neitetis* was ſent by *Amaſis* to *Cambyſes* inſtead of his own Daughter; and that ſhe diſcovered the Fraud of *Amaſis* to *Cambyſes*, and perſuaded him to make War againſt *Amaſis*, and to revenge the Death of her Father. But this Account is not probable, becauſe *Neitetis* muſt have been too old to be a Concubine to *Cambyſes*, her Father *Apries* having been dead above forty Years, when ſhe is related to have been ſent to *Cambyſes*: and therefore ſhe muſt have been ſent to *Cyrus*, and was the Mother of *Cambyſes*. *Amaſis* died whilſt *Cambyſes* was on his Expedition againſt him; and his Son *Pſammacherites*, whom *Herodotus* calls *Pſammenitus*, reigned when he arrived with his Army on the Borders of *Egypt*. *Cambyſes* having beat the *Egyptian* Army, and taken *Memphis* after a ſhort Siege, he gave (43) *Pſammenitus*, who was ſeized there, his Life, on account of a generous Compaſſion he had ſhewed to a poor old Friend; and ſuffered him to live at his Court. But ſoon after detecting him in a Conſpiracy to induce the *Egyptians* to a Revolt, he made him drink a Potion of Bull's Blood, which killed him. After this, *Cambyſes* ſlew the *Egyptian* Bull *Apis*, which had juſt then appeared; and put to Death many of the *Egyptians* of *Memphis*, who were celebrating his Appearance with great Solemnity: and ordered the Prieſts to be ſcourged. At this Time, it is probable, that ſome of the Prieſts fled into *India*, where they inſtituted the Worſhip of the *Apis*, not known amongſt the *Indians* before. *Kæmpfer* (44), in his *Japanic* Hiſtory, very rationally ſuppoſes, that the Worſhip of the ſacred Bull (which he erroneouſly calls a *Cow*, as others do an *Ox*) amongſt the *Siameſe*, *Benjans*, and other *Indian* Nations, was derived from *Egypt*, and was inſtituted by their great *Sacat Budha*, who died about the Year before *Chriſt* 536, according to their *Soncarad*, or eccleſiaſtical Epocha. This falls within a few Years of the Time when

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(42) Lib. iii. init. Cteſ. apud Athenæum, ſup.

(43) Lib. iii. c. 10—15, etc. Cteſias by a great Miſtake called this King *Amyrtæus*, apud Phot. Cod. lxxii. p. 111.

(44) Vol. i. p. 38.

Cambyſes conquered *Egypt*. So that it is probable, as *Kæmpfer* ſaies, that ſome *Egyptian* Prieſt of *Memphis*, to whom the *Indians* gave the Name of *Budha Siaka*, or the *great Saint*, fled at that Time with others into *India*, and taught, with other *Egyptian* Superſtitions, the Worſhip of the *Apis*. The *Egyptian* Prieſts alſo taught them to build Pyramids for Sepulchres; and the Pyramid mentioned by *Clemens* of *Alexandria* (45), under which the Bones of one of their Gods were buried, might be the Sepulchre of their great Saint *Budha Siaka*.

The twenty-ſeventh Dynaſty of eight Perſian *Kings.*

2. *Darius*, Son of *Hyſtaſpis*, reigned 36 Years, A. M. 4907, ant. Ch. 519.
3. *Xerxes* the Great, Son of *Darius*, reigned 21 Years, A. M. 4943. ant. Ch. 483. *Euſebius* gives *Xerxes* no more than twenty Years in his Chronicon: but in *Syncellus* he has twenty-one Years in the Copy of *Euſebius* as well as of *Africanus*: and the aſtronomical Canon of *Ptolemy* gives him the ſame Number of twenty-one Years, adding the Months of the Reign of *Artabanus* to compleat them.
4. *Artabanus* reigned ſeven Months, A. M. 4964, ant. Ch. 462.
5. *Artaxerxes* reigned 41.Years, A. M. 4964, ant. Ch. 462. *Euſebius* gives him no more than forty Years both here and in his Chronicon. But the *Ptolemaic* Canon gives him forty-one Years, reckoning to his Reign the Months of *Xerxes* the Second, and *Sogdianus*.

It is obſervable, that the Years of the whole Reign of *Artaxerxes* are ſet down in the Dynaſty. But *Thucydides*, *Cteſias*, and *Diodorus Siculus* (46) relate, that in the Beginning of the Reign of *Artaxerxes*, the *Egyptians* revolted, and ſet up *Inarus*, a *Libyan*; who defeated the *Perſian* Army of four hundred thouſand Men; and ſlew *Achæmenes*, or *Achæmenides*, their Leader, who was a Son of *Darius*, and whom his Brother *Xerxes* had made Governor of *Egypt*, after he had entirely reduced it to his Obedience in the ſecond Year of his (47) Reign. But afterwards *Megabyzus* fought him with an Army of two hundred thouſand Men, and defeated the Army of *Inarus* with a great Slaughter. *Inarus* himſelf fled to *Byblus*; and was afterwards delivered up to the *Perſians*, and crucified. *Amyrtæus*, who had raiſed another Rebellion at the ſame Time with *Inarus*, was defeated, and fled into an Iſland ſituated in the Marſhes, where he was ſecured by the Moraſſes from the *Perſians*: and here he reigned over the Iſlanders till the Death of *Darius*. The *Perſians* gave his Son *Pauſiris* the Government of the Province (48) of *Saïs*; as they alſo let *Thannyra*, the Son of *Inarus* (49) ſucceed him in the Kingdom of *Libya*. This was agreeable to the Cuſtom of the *Perſians*, who gave the Governments of thoſe Kings who rebelled, to their Sons. *Inarus* having never been in Poſſeſſion of the Kingdom of *Egypt*, is the Reaſon that he was not ſet down in the Dynaſty.

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(45) Strom. lib. iii. p. 539. Edit. Potter.

(46) Thucyd. Hiſt. lib. i. p. 67. Cteſ. Cod. Phot. lxxii. p. 119, etc. Diod. Sic. lib. xi. p. 458. Weſſel.

6. *Xerxes* the Second reigned 2 Months, A. M. 5005, ant. Ch. 421.
7. *Sogdianus* reigned 7 Months, A. M. 5005, ant. Ch. 421.
8. *Darius*, Son of *Xerxes*, reigned 19 Years, A. M. 5006, ant. Ch. 420. The Sum of this Dynaſty is 124 Years and 4 Months, (and this is the Sum of the old Chronicle) from A. M. 4901 to A. M. 5025, and from An. ant. Ch. 525 to An. ant. Ch. 401. See above in the Obſervations on the Reign of *Cambyſes*: and this Dynaſty contains a Year and four Months more than the *Ptolemaic* Canon, on account of the odd Months. But thus it ſtood in the *Egyptian* Annals.

The twenty-eighth Dynaſty of one Saïte *King.*

Amyrtæus, the *Saïte*, reigned 6 Years, A. M 5025, ant. Ch. 401.

After the Death of *Darius* the *Egyptians* revolted from the *Per-*

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(47) Herodot. lib. vii. c. 7.
(48) Herodot. lib. iii. c. 15.
(49) Ibid.

ſians, and brought old *Amyrtæus* out of the Marſhes of the Iſland *Elbo*, where he had lived above fifty Years, and he recovered the Kingdom, which the *Perſians* under *Cambyſes* had taken from the *Saïtes*. *Euſebius* in his Chronicon places this Revolt in the eleventh Year of *Darius*: if ſo, *Amyrtæus* muſt have reigned fifteen Years; which is a groſs Error, in which *Uſher* has followed him.

The twenty-ninth Dynaſty of four Mendeſian *Kings.*

1. *Nepherites* reigned 6 Years, A. M. 5031, ant. Ch. 395. *Diodorus Siculus*, lib. xiv. p. 297, ſaies, this King, whom he calls *Nepherеus*, was King of *Egypt* in the firſt Year of the 96th Olympiad, that is, in the Year before *Chriſt* 396, or 395. This agrees to *Manetho*. *Diodorus* alſo mentions one *Pſammitichus*, deſcended from the old *Pſammitichus*, as reigning in *Egypt* between *Amyrtæus* and *Nepherites*, in the firſt Year of the 95th Olympiad, *i. e.* in the Year before *Chriſt* 400, lib. xiv. p. 264. He might be the Son of *Amyrtæus*, and reign with his aged Father: or *Diodorus* miſtook him for *Amyrtæus* himſelf.
2. *Achoris* reigned 13 Years, A. M. 5037, ant. Ch. 389: *Euſebius* in his Chronicon gives this King but twelve Years: though his Copy of *Africanus* has thirteen Years. *Diodorus Siculus* ſaies, *Achoris* was King of *Egypt* in the third Year of the 98th Olympiad, *i. e.* in the Year before *Chriſt* 386, lib. xv. p. 328. But he might have reigned then three or four Years.
3. *Pſammuthis* reigned one Year, A. M. 5050, ant. Ch. 376.
4. *Nephorotes* reigned 4 Months, A. M. 5051, ant. Ch. 375. *Euſebius* adds a fifth King, whom he calls *Muthis*, and gives one Year to his Reign; but he has rightly omitted him in his Chronicon. This Dynaſty contains 20 Years and 4 Months, from A. M. 5031 to A. M. 5051, and from An. ant. Ch. 395, to An. ant. Ch. 375, and four Months.

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Thirtieth Dynaſty of three Sebennyte *Kings.*

1 *Nectanebes* (50) reigned 18 Years, A. M. 5051, ant. Ch. 375.
2 *Teos* (51) reigned 2 Years, A. M. 5069, ant. Ch. 357.
3 *Nectanebes* the ſecond reigned 18 Years, A. M. 5071, ant. Ch. 355.

The Sum of this Dynaſty is 38 Years, from A. M. 5051, to A. M. 5089, and from An. ant. Ch. 375, to An. ant. Ch. 337.

The Hiſtory of this laſt Dynaſty of *Manetho* is very confuſed in *Diodorus Siculus:* but according to *Manetho*, it ended either in the Year before *Chriſt* 338 or 337; for he added at the End of this Dynaſty, that *Ochus* King of *Perſia*, in the twentieth Year of his Reign, reduced *Egypt* again under the Dominion of *Perſia:* he forced *Nectanebes* to fly into *Æthiopia* (52); and hereby an End was put to the Kingdom of *Egypt*, after it had ſtood from the Reign of *Menes* to the End of the Reign of *Nectanebes* the ſecond, the Term of 1897 Years, the *Æthiopic* and *Perſian* Dynaſties included. *Ochus* having ſubdued *Egypt*, demoliſhed the Walls of the ſtrongeſt Cities: he alſo plundered the Temples of their Treaſures, and carried away their ancient Records, which afterwards the *Egyptian* Prieſts (53) purchaſed of *Bagoas*,

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(50) He is called *Nectabis* by *Pliny*, Hiſt. Nat. lib. xxxvi. c. 9. and alſo by *Diogenes Laertius*, lib. viii. p. 235. *Diodorus Siculus* ſaies, *Nectanebus* was King of *Egypt* in the third Year of the 101ſt Olympiad, *i. e.* in the Year before *Chriſt* 374: nearly to *Manetho's* Chronology, for he might reckon his Reign to commence a Year or two before, lib. xv. p. 358. In his Reign *Eudoxus* came into *Egypt* to ſtudy the *Egyptian* Learning; and was recommended to *Nectanebes* by *Ageſilaus* King of *Lacedæmon*, Diog. Laert. lib. viii. p. 235.

(51) *Teos* was Couſin Germain to *Nectanebes*, Plut. vit. Ageſil. p. 617. He is called *Tachos* by *Diodorus Siculus*, lib. xv. p. 397. and alſo by *Plutarch* ſup. But he is called *Taos* by *Ariſtotle*, Oeconom. lib. ii. p. 507, ex margin. lect. *Diodorus* ſaies, he rebelled againſt *Artaxerxes (Mnemon)* in the laſt Year of his Reign, which he places in the third Year of the 104th Olymp. or the Year before *Chriſt* 362. But this is a Miſtake: for *Artaxerxes* died either in the Year before *Chriſt* 359, according to the *Ptolemaic* Canon, or in the Year before *Chriſt* 357, according to the *Parian* Marbles, and *Manetho*.

(52) Diod. Sic. lib. xvi. p. 448.

(53) Ibid. p. 449.

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the chief Miniſter of *Ochus*, with a great Sum of Money. By the preceding Computation, the twentieth Year of *Ochus* fell in the Year before *Chriſt* 337; and *Ochus* muſt begin to reign not before the Year before *Chriſt* 357, which is two Years later than the *Ptolemaic* Canon placeth his Reign. But the *Parian* Marbles place the Reign of *Ochus* in this Year: and here it was probably fixed in the *Egyptian* Annals.

Syncellus (54) tells us, that *Manetho*, in Imitation of the old *Egyptian* Chronicle, made his thirty Dynaſties to conſiſt of 113 Generations or Reigns. But by a ſtrange Miſtake he has made theſe 113 Reigns to begin with *Menes*, and to make up his Number has added ſeveral Reigns, merely for the purpoſe, that are no where to be found in any of *Manetho's* Dynaſties. And it is plain from his own (55) Account of the Matter, that the 113 Reigns of the thirty Dynaſties comprehended the Gods, Demigods, Heroes, and mortal Kings. I have ſhewn above how the Chronicle contained exactly this Number: and the thirty Dynaſties of *Manetho* comprehend but two Reigns more, if five of the Reigns, which are leſs than a Year, are left out, as they are in the old Chronicle. For the whole Number of mortal Kings will then be eighty-ſix, to which fourteen Reigns of Gods and Demigods, and fifteen Reigns of Heroes of the *Cynic* Circle being added, they will make in all 115 Reigns.

From the Obſervation of *Syncellus*, that in the thirty Dynaſties of *Manetho* there were Kings of no more than five diſtinct *Egyptian* Provinces and Families, beſides the Gods, Demigods, and Heroes, it is evident that all the reſt of them, *viz.* the ſeveral Families of *Memphites*, the *Elephantines*, the *Heracleots*, the *Dioſpolitans* of lower *Egypt*, and the *Xoites*, were no Part of *Manetho's* thirty ſucceſſive Dynaſties; but were added only as being collateral and contemporary to the two firſt Dynaſties which ſucceeded the *Heroes*, and began with *Menes*; who by all Hiſtorians was acknowledged to be the firſt mere mortal King of *Egypt*.

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(54) Chronograph. p. 52.

(55) Περὶ θνῶν Αἰγυπτιακῶν πέντε ἐν τριάκοντα δυναστείαις ἱστορεῖ τῶν λεγομένων παρ' αὐτοῖς θεῶν ϗ ἡμιθέων ϗ νεκύων ϗ θνητῶν. Chronograph. p. 40. ſee p. 51, 52.

It does not appear, that either *Euſebius*, or *Georgius Syncellus*, ever ſaw the Dynaſties of *Manetho* themſelves; but only the Tranſcripts of them in *Africanus*. And *Euſebius* frequently alters the Years of the Reigns, ſometimes by Additions and ſometimes by Diminutions: but never alledges the Authority of *Manetho* for his Numbers; and it is plain that he made the Alterations of the Years of the Reigns merely to ſuit his own Chronology, which is manifeſtly wrong. *Euſebius* alſo did not conſider, that all the ſucceſſive Dynaſties of *Manetho* were of Kings who reigned at *Memphis*, the only Metropolis of the middle and lower *Egypt*, as *Thebes* was of the upper. So inſtead of beginning the *Egyptian* Dynaſties with the firſt Dynaſty of *Thinites* who reigned at *Memphis*, and which was the true ſixteenth Dynaſty of *Manetho*, and contained 253 Years, as *Africanus* had it, and which he himſelf reckoned to contain 252 Years: inſtead of this he has given us a fictitious ſixteenth Dynaſty of *Thebans*, who reigned 190 Years; and which were in Reality the Reigns of the firſt five Kings of *Thebes*, which in the Catalogue of *Eratoſthenes* make exactly 190 Years. Theſe Years, which are fewer by ſixty-three than the Term of the ſixteenth Dynaſty (though he gives them for the Years of that Dynaſty) *Euſebius* makes to commence at the Birth of *Abraham*, though in Truth *Abraham* was not born till 138 Years after the Beginning of the Reign of *Menes*, or the Commencement of the ſixteenth Dynaſty by *Manetho's* Computation.

After this no ſmall Error, *Euſebius* runs into another very groſs and wilful one, by ſhortening the following Dynaſty of *Shepherd* Kings, and giving no more than 103 Years to it; when he knew both from *Africanus* and *Joſephus*, that *Manetho* had given it 259 Years and ten Months, as *Joſephus* has it. Theſe two Errors make the Chronology of *Euſebius* concerning the *Egyptians* leſs than it ſhould be by 219 Years, in the ſixteenth and ſeventeenth Dynaſties only.

Syncellus, who takes all Opportunities of cenſuring *Euſebius* when he differs from *Africanus*, runs into no leſs Errors himſelf: and has modelled the whole Chronology of *Manetho* to make it comply with his own Scheme.

He fancies *Menes* the firſt *Egyptian* King of the firſt Dynaſty of

Africanus, and whom he calls a *Thinite*, to be *Mizraim* the Son of *Ham*: and on this Conceit he placeth him at the Head of the *Cynic Circle*, which began upon the Diſperſion of the Deſcendants of *Noah* and the firſt peopling of *Egypt*. And ſo he has placed him A. M. 2776, and 534 Years after the Flood, by his own Reckoning: whereas *Menes* did not begin to reign till the Year of the World 3191, and 934 Years after the Flood: by which Computation it appears, that *Syncellus* has placed *Menes* 400 Years too high. Nor is this all, but by an unpardonable Liberty he has wilfully corrupted the whole Series of *Manetho's* Dynaſties with fictitious Reigns, and arbitrary Numbers of Years aſſigned to them, and to ſeveral of *Manetho's* Kings, which makes his Catalogue of *Egyptian* Kings entirely uſeleſs and contemptible.

I have, with ſome Pains and Difficulty, delivered the *Egyptian* Dynaſties, from all Embarraſſments and Corruptions, of both the forementioned learned and ancient Chronologers; and have preſented to the learned World the true Series of them, founded on the beſt and moſt unqueſtionable Evidence. *Joſephus* has enabled me to remove the greateſt Obſtacles from them; and not only to fix with the utmoſt Exactneſs the eighteenth, and greateſt Part of the nineteenth Dynaſty, but alſo to aſcertain the famous *Shepherd Dynaſty*, and the Years of it; and to ſhew that it immediately preceded the eighteenth Dynaſty, and conſequently was the ſeventeenth, which *Africanus* had ſome way unaccountably made the fifteenth Dynaſty; and added two fictitious Dynaſties without any Names, that the eighteenth Dynaſty might begin with *Amos*, or *Amoſis*, as it ought to do. *Syncellus* himſelf owns the ſeventeenth to be the true *Shepherd Dynaſty*, though he found fault with *Euſebius* for making it the ſeventeenth alſo: for he makes (56) the Kings of the Shepherd Dynaſty immediately to precede *Amoſis*, the firſt King of the eighteenth Dynaſty.

Precedent to the ſeventeenth Dynaſty there remains none but the Dynaſty of *Thinites*, with which *Manetho* began his ſecond Volume of *Egyptian* Hiſtory, after the Time of the Gods, Demigods, and Heroes.

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(56) Chronograph. p. 108, 123.

roes. The firſt King of which Dynaſty is *Menes*, the firſt known *Egyptian* King: and that this was the ſixteenth Dynaſty and firſt after the Heroes is certain and undoubted. For the old *Egyptian* Chronicle makes the Dynaſty of *Heroes*, which was called the *Cynic Circle*, the fifteenth Dynaſty; and that beginning with *Menes* immediately followed: and the other fourteen precedent Dynaſties were of Gods and Demigods, according to the Account of the ſame old Chronicle. And it appears from *Eratoſthenes's* Catalogue of the *Theban* Kings, beginning with *Menes*, that he lived at the Time I have placed him in *Manetho's* Dynaſties, though his Reign there begins a few Years ſooner than in the *Theban* Annals of *Eratoſthenes*, as is obſerved above from the beſt remaining Evidence we have of the Commencement of the *Theban* Annals. And by the Account of *Joſephus* (57) concerning the Time of *Menes*, it is evident that his Reign commenced in the Dynaſty immediately preceding that of the *Shepherds*. And which rightly begins in Time at the End of the *Cynic Circle*; and alſo rightly ends at the Beginning of the ſeventeenth, or *Shepherd* Dynaſty. So that the Series of *Manetho's* Dynaſties, from the firſt King *Menes* to the laſt King *Nectanebes*, or from the Beginning to the End of the *Egyptian* Monarchy, is fixed and indiſputable.

Theſe famous Dynaſties being cleared of all Doubt and Uncertainty, are the moſt valuable Remain of all Pagan Antiquity. They contain a

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(57) *Joſephus* in his *Jewiſh* Antiquities (lib. viii. c. 6.) ſaies, that the *Egyptian* King *Menes*, whom he calls *Minæus*, lived many Years before *Abraham*; and that there was an Interval of more than 1300 Years between him and *Solomon*.

Now *Solomon* began to reign 1016 Years before the vulgar *Chriſtian* Æra: to this Sum 1300 Years being added, *Menes* by this Account began to reign in the Year before *Chriſt* 2317, or before. This is eighty-two Years before the Reign of *Menes* in the Dynaſties of *Manetho*. If in this Interval we deduct twelve Years, as we ought, for *Joſephus's* reckoning ſo many Years too many from the Exodus to the Temple, we ſhall bring the Beginning of the Reign of *Menes*, according to the Computation of *Joſephus*, to the Year before *Chriſt* 2305, which is ſeventy Years higher than it ought to begin. This nevertheleſs ſhews, that *Joſephus* did not think *Menes* to be *Mizraim*, who lived many Centuries before him; and alſo that he thought that the Dynaſty, of which he was the firſt King, muſt immediately preregular Series of Chronology for one thouſand eight hundred ninety-ſeven Years, commencing in the moſt early Ages of the World, and 934 Years after the univerſal Deluge; and two thouſand two hundred thirty-four Years before the vulgar *Chriſtian* Æra. They were drawn up by royal Authority from the Records preſerved with the greateſt Care in the *Egyptian* Temples: and the Truth and Exactneſs with which they were wrote, appears by their entire Agreement with the genuine Chronology of Scripture, both in general, and in every Event and particular Reign of thoſe *Egyptian* Kings which are mentioned in the ſacred Writings: and ſo they are a moſt valuable Teſtimony to the Truth of the Scripture-Chronology; and the beſt Foundation after that to ſettle and determine the Chronology of other ancient Kingdoms.

A Scheme of the Egyptian *ſucceſſive Dynaſties of* Manetho, *according to the foregoing Explication.*

Dynaſty	*Kings*	*reigned Years*	*Year before Ch.*
16 [*Thinites*]	8	253	2235
17 [*Shepherds*]	6	259 (10 Months)	1982
18 [*Dioſpolitans*]	17	393	1722
19 [*Dioſpolitans*]	5	190	1329
20 [*Dioſpolitans*]	12	135	1139
21 [*Tanites*]	7	130	1004
22 [*Bubaſtites*]	3	49	874
23 [*Tanites*]	4	89	825
24 [*Saïte*]	1	6	736
25 [*Æthiopians*]	3	40	730
26 [*Saïtes*]	9	166 (6 Months)	690
27 [*Perſians*]	8	124 (4 Months)	525
28 [*Saïte*]	1	6	401
29 [*Mendeſians*]	4	20 (4 Months)	395
30 [*Sebennytes*]	3	38.	375
		Ended	337
		Sum Total	1898

cede that of the Shepherds. *Joſephus* was not able to fix exactly the Epoch of the Reign of *Menes*, for want of knowing the Term of the *Cynic Circle* which preceded it. I

I think there is one Year too many in the Sum of the Dynaſties, and it may be in the *Perſian* Dynaſty: and therefore the Dynaſties ſhould end in the Year before *Chriſt* 338, which was the twentieth Year of *Ochus*, according to the *Egyptian* Annals and the *Parian* Marbles.

The Dynaſties of *Manetho* exceed thoſe of the old *Egyptian* Chronicle by ſixteen Years, and no more: and they commence fourteen Years before the Catalogue of *Eratoſthenes*, ſuppoſing that *Dicæarchus* has given us the true Time of the Reign of *Nilus*, the thirty-ſeventh King of that Catalogue. But it is not improbable that there may be a Miſtake of fourteen Years, in the Computation of *Dicæarchus*. For as the Records of *Thebes* and *Memphis* undoubtedly agreed; and as *Eratoſthenes* gives to *Menes*, the firſt *Egyptian* King, the ſame Number of Years from the Records of *Thebes* that *Manetho* does from the Records of *Memphis*, it is moſt probable that both their Accounts commenced from the ſame Time.

Collateral Dynaſties of Manetho, *which were contemporary with the ſixteenth and ſeventeenth of his ſucceſſive Dynaſties.*

	Reigned Years	*Year before Ch.*
1 Second Dynaſty of *Thinites*, 9 Kings,	302	2235
2 Firſt Dynaſty of *Memphites*, 9 Kings	214	2173
3 Second Dynaſty of *Memphites* of another Family, contemporary with the preceding 8 Kings	284	2173
4 Dynaſty of *Elephantines*, 9 Kings, contemporary with the *Shepherd* Dynaſty	248	1933
5 Third Dynaſty of *Memphites*, 6 Kings	203	2185
6 Fourth Dynaſty of *Memphites*, 70 Kings, upon the Invaſion of the Shepherds	70 Days	1982
7 Fifth Dynaſty of *Memphites*, 27 Kings	146	1982
8 Firſt Dynaſty of *Heracleots*, 19 Kings	409	2132
9 Second Dynaſty of *Heracleots*, 19 Kings, contemporary with the latter Times of the preceding Dynaſty	185	1947

10 Firſt

	Reign. Years	*Year before Ch.*
10 Firſt Dynaſty of *Dioſpolitans*, of the leſſer *Dioſpolis* in the upper *Egypt*, 17 Kings, in continual Wars with the Shepherds	59	1982
11 Second Dynaſty of the ſame *Dioſpolitans*, 7 Kings, they ſucceeded the foregoing	160	1923
12 Firſt Dynaſty of *Dioſpolitans* in the *Tanite* Nome, in the lower *Egypt*, 60 Kings, in continual Wars with the Shepherds	184	1982
13 Firſt Dynaſty of *Xoites* in the lower *Egypt*, in continual Wars with the Shepherds, 76 Kings	184	1982

There are two other Dynaſties in *Africanus* which he calls the ſixteenth and ſeventeenth: one of *Greek* Shepherds, and the other of other Shepherds, and ſome *Dioſpolitans* of *Thebes*. But both theſe are fictitious; and *Manetho* related them only from ſome *Greek* Writers of Mythology; and ſo they deſerve no Notice.

Whether I have placed the collateral and contemporary Dynaſties of *Manetho* in exact Order of Time, cannot be certainly known, nor is it of any Conſequence in Chronology: but it is certain that they were all nearly contemporary with the ſixteenth Dynaſty of *Thinite* Kings, and the ſeventeenth of the *Shepherd* Kings, between which two Dynaſties *Manetho* placed them, as appears from *Africanus*. The reſt of the Dynaſties after the ſeventeenth have none collateral to them, but proceed ſucceſſively to the thirtieth. Had this been well attended to by our learned Chronologers, ſuch as *Scaliger*, Archbiſhop *Uſher*, Sir *John Marſham*. *Iſaac Voſſius*, and others, they could not have ſo much miſtaken the Deſign and Date of *Manetho's* Dynaſties; or in their own Accounts have carried them ſo extravagantly high. *Scaliger* fancied they were all ſucceſſive, and reached higher than the Creation. *Voſſius* followed *Scaliger's* Opinion ſo far, as to think that *Manetho* made *Menes* coæval with *Adam*; and according to his own Correction has placed them very wrong.

Archbiſhop *Uſher* following the *Hebrew* Chronology of Scripture, places the Shepherd Dynaſty within 264 Years of the Flood; and ſeveral Years before the Birth of *Abraham*; and he takes no notice of any precedent Dynaſty. Sir *John Marſham*, by a very extravagant and romantic Hypotheſis, carries *Menes* up to the Flood; and makes him the ſame as *Ham*. He has alſo confounded the Order and Epochs of the Dynaſties in an unaccountable manner; and placed the Shepherd Dynaſty 700 Years after *Menes:* and brought *Seſoſtris*, or *Sethos*, the firſt King of the nineteenth Dynaſty, ſo low as *Seſac*, in the Reign of *Rehoboam*, and imagined them to be the ſame King. By this abſurd Suppoſition, the great Sir *Iſaac Newton* was miſled in his Chronology. Biſhop *Lloyd*, in his Chronological Tables, has done nothing but follow the Chronicon of *Euſebius*, who, as I have obſerved, groſly corrupted the *Egyptian* Dynaſties.

The Accounts of all other Chronologers are more or leſs erroneous, for want of knowing the true Time of *Menes* either in *Manetho* or *Eratoſthenes:* taking him for *Mizraim*, and not perceiving that the Dynaſty of which he was the firſt King immediately preceded the Shepherd Dynaſty, after which the Times of the Dynaſties go on in a regular Succeſſion, and are fixed by the Help of *Joſephus* from *Manetho* himſelf; and confirmed by the Chronology of Scripture, and by the Teſtimony of *Herodotus*, and other Authors of the beſt Credit.

To complete the Chronicon of the *Egyptian* Kings, I ſhall ſubjoin the Catalogue of *Theban* Kings, which the famous *Eratoſthenes* extracted from the ſacred Records of *Thebes*, called then the great *Dioſpolis*, by the Command of *Ptolemy Philopator*; and which the learned Chronologer *Apollodorus* tranſcribed from his Work about twenty Years after his Death, and in the Year before *Chriſt* 144. And though by the Account of *Dicæarchus*, concerning the Time of the Reign of one of the laſt Kings of the Catalogue, it began fourteen Years later than the Dynaſties of *Manetho* commenced, I ſhall fix it to the ſame Epoch; becauſe it not only begins with *Menes*, as *Manetho's* Dynaſties do; but alſo gives the ſame Number of Years to his Reign.

Dynaſty of thirty-eight Kings Thebes.

1 *Mines*, or *Menes*, a *Theban* (58) of *This*, reigned 62 Years, A. M. 3191, ant. Ch. 2235. His Name is by Interpretation *Dionius*, being the Son of *Jupiter Ammon:* and he himſelf might be the *Theban Jupiter*.

2 *Athoth*, Son of *Menes* (59), reigned 59 Years, A. M. 3253, ant. Ch. 2173. His Name by Interpretation (60) is *Hermogenes*, *i. e.* deſcended from *Hermes*, or *Thoth*.

3 Another *Athoth* reigned 32 Years, A. M. 3312, ant. Ch. 2114.

4 *Diabies*, Son of *Athoth*, reigned 19 Years, A. M. 3344, ant. Ch. 2082. His Name by Interpretation ſignifies *humane*, or *friendly*.

5 *Pemphos*, or *Semphos*, (his Brother) Son of *Athoth*, reigned 18 Years,

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(58) In the Copy of *Syncellus* he is called Θηβινίτης Θηβαῖος, which is evidently a corrupt Reading for Θινίτης, or Θεινίτης Θηβαῖος. *This* was the Metropolis of a Nome, but dependent on *Thebes:* and ſo *Menes* being born at *This*, and reigning at *Thebes*, is called a *Theban* of *This*. Since both *Manetho* and *Eratoſthenes* agree, that *Menes* was the firſt *Egyptian* King, properly ſo called; we may juſtly infer, that the *Egyptian* Records, both of *Memphis* and *Thebes*, mentioned no King before him. Thoſe who had ruled before were eſteemed *Heroes*, and were Patriarchs and Heads of Families, till the Time of *Menes*, who firſt ſet up a Tyranny, or regal Government, in *Egypt*.

(59) In *Manetho Athoth* is ſaid to reign no more than 57 Years. His Reign at *Memphis* might be computed from the Time of his reſiding at the Palace which he had built there; and he might reſide at *Thebes* two Years before, whilſt the Palace at *Memphis* was building. Otherwiſe there muſt be a Miſtake either in the Copy of the Dynaſty of *Manetho*, or in that of *Apollodorus's* Catalogue of *Eratoſthenes*.

(60) *Athoth* might probably be ſo called from his great Anceſtor the firſt *Hermes*, or *Thoth*, the Son of *Miſor*, who with a Colony peopled the upper *Egypt*, and dwelt in *Thebais* ſoon after the general Diſperſion of the Deſcendants of *Noah*, and built *Thebes*. Or *Athoth* might be called *Hermogenes* from the famous *Egyptian* Legiſlator *Hermes*, or *Thoth*, who was the Secretary and great Counſellor of his Father *Menes*, who put him under his Care and Inſtruction.

A. M. 3363, ant. Ch. 2063. His Name by Interpretation is *Heraclides* (61), or a Deſcendant of *Hercules.*

6 *Tægar*, a *Memphite*, reigned 79 Years, A. M. 3381, ant. Ch. 2045. He was *Amachus* (62), *Momchiri*, i. e. *invincible*, *one-handed.* His Name by Interpretation was *huge*, or *gigantic-limb'd.*

7 *Stæchus*, Son of *Tægar*, reigned ſix Years, A. M. 3460, ant. Ch. 1966. His Name is interpreted, *fooliſh Mars* (63).

8 *Goſormies* reigned 30 Years, A. M. 3466, ant. Ch. 1960. His Name ſignifies (64) *the Deſire of all*, or, *by the Deſire of all.*

9 *Mares*, his Son, reigned 26 Years, A. M. 3496, ant. Ch. 1930. His Name ſignifies *Heliodorus*, *i. e.* the Gift of *Helius*, or *Sol*, the great *Theban* Deity.

10 *Anoyphes* reigned 20 Years, A. M. 3522, ant. Ch. 1904. His Name ſignifies the *Son of the People* (65).

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(61) *Diodorus Siculus*, lib. i. p. 20. Weſſ. tells us, that the *Egyptian Hercules* was Couſin to *Oſiris* or *Menes*: whereby his Time is known. And *Eratoſthenes* confirms, that the *Egyptian Hercules* was akin to *Menes*, and the ſecond *Athoth* might be his Son. The learned *Jablonſky*, in a Diſcourſe on *Eratoſthenes's* Catalogue of *Theban* Kings, at the End of the ſecond Volume of *Vignole's* Chronology, p. 739, 740, proves, that the fifth King, called *Pemphos* in *Syncellus*, was wrote *Semphos* (Σεμφῶς) by *Eratoſthenes*, as his Interpretation of the Name, ſignifying *Heraclides*, ſhews. For he obſerves, that *Sem* ſignifies *Hercules* in the *Egyptian* Language, and σφῶ (*ſpho*) to beget, or the Offspring begotten. So *Semſphos*, or, by a more ſmooth Pronunciation, *Semphos*, ſignifies, as *Eratoſthenes* interpreted the Word, *Heraclides*, or a Deſcendant of *Hercules*. And that *Sem* ſignified *Hercules*, appears from the Interpretation of the Name of the twenty-ſixth King *Semphrucrates.*

(62) Ἄμαχος Μομχειρὶ. It ſhould be, I think, Ἄμαχος μονόχειρ. See *Jablonſky* in *Vignole's* Chronology, p. 741, 742, vol. ii.

(63) *Jablonſky* apud *Vignole's* Chronology, tom. ii. p. 741, 742, thinks, *Eratoſthenes* interpreted the Name of this King, not Ἄρης ἀναίσθητος, *fooliſh Mars*, but Ἄρρις ἀναίσθητος, i. e. *one without a Noſe or Smell*, or a *fooliſh Man*: ſo *Artemidorus* explains the Word Ἄρρις, *viz.* τὸ γὰρ μὴ ἔχειν ῥῖνα, ἀναισθησίαν πᾶσι σημαίνει. Oneirocrit. lib. i. c. 29.

(64) The *Greek* Interpretation is Ετησιπαυλὸς, which ſhould be read either Αἴτησις παυλὸς, or Αἴτησι παυλὸς; the αι and ε being of like Sound are frequently confounded by Tranſcribers.

(65) *Jablonſky* rightly corrects the Interpretation υἱὸς ἐπίκοινος, into υἱὸς

11 *Sirius*, (or *Siroes*, as *Scaliger* read it) reigned 18 Years, A. M. 3542, ant. Ch. 1884. His Name ſignifies *the Son of the Cheek*, or, as others interpret it, *unenvied. Si* ſignifies *Son* in the *Egyptian* Language, as appears from the Name of the 35th King.

12 *Cnubus Gnurus* reigned 22 Years, A. M. 3560, ant. Ch. 1866. His Name by Interpretation is (66) *Son of Gold.*

13 *Raüoſis* reigned 13 Years, A. M. 3582, ant. Ch. 1844. His Name ſignifies *Prince of ſtout Men.*

14 *Biuris* reigned 10 Years, A. M. 3595, ant. Ch. 1831.

15 *Saophis* reigned 29 Years, A. M. 3605, ant. Ch. 1821. His Name ſignified *buſhy-haired*, or, as others interpreted it, *a Merchant.*

16 *Sen-Saophis*, or *Saophis* the Second, reigned 27 Years, A. M. 3634, ant. Ch. 1792.

17 *Moſcheris Heliodotus* reigned 31 Years, A. M. 3661, ant. Ch. 1765.

18 *Muſthis* reigned 33 Years, A. M. 3692, ant. Ch. 1734.

19 *Pammus Archondes* reigned 35 Years, A. M. 3725, ant. Ch. 1701.

20 *Apappus, i. e. Maximus,* the Great, reigned, as was related, 100 Years all but an Hour, A. M. 3760, ant. Ch. 1666.

21 *Achescus Ocaras* reigned 1 Year, A. M. 3860, ant. Ch. 1566.

22 Queen *Nitocris* reigned 6 Years, A. M. 3861, ant. Ch. 1565. Her Name ſignifies (67) *victorious Minerva.*

ἐπίκλεινος; ſo inſtead of *Son of the People*, it ſhould be rendered *illuſtrious Son.* Apud Vignoles ſup. p. 745, 746.

(66) *Ariſtides*, in his *Egyptian* Oration, tom. iii. p. 608, ſaies, that *Canobus* (which the *Egyptians* probably pronounced *Cnubus*) ſignifies *golden Soil* in the *Egyptian* Language, as the Prieſts told him. And *Jablonſky* cited above, ſhews, that *Chnub* in the *Egyptian* Language ſignifies *aureus*, golden.

(67) *Nit* or *Neith* in the *Egyptian* Language ſignified *Minerva:* and *Cahr* in *Arabic*, which is near of kin to the *Egyptian* Language, ſignifies *Victory.* Hence the Name *Nitocris. Plato* ſpeaking of the *Saïte* Nome, ſaies: Τούτου δὲ τοῦ Νόμου μεγίστη πόλις Σαΐς— τῆς πόλεως θεὸς ἀρχηγός ἐστιν, Αἰγυπτιστὶ μὲν τοὔνομα Νηΐθ, Ἑλληνιστὶ δὲ ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ. Timæ. The Name Ἀθηνᾶ ſeems to be a Tranſpoſition of Νηΐθ, with the Article Α prefixed. See Bochart. Geog. Sac. lib. ii. p. 130. Hence *Heſychius* ſaies, Νηΐθη, Ἀθηνᾶ παρ' Αἰγυπτίοις.

23 *Myrtæus* reigned 22 Years, A. M. 3867, ant. Ch. 1559. His Name denotes *given by Ammon*, who was an *Egyptian* God.

24 *Thyoſimares* reigned 12 Years, A. M. 3889, ant. Ch. 1537. His Name ſignifies (68) *the powerful Helius*, or *Sol*, *i. e.* the Sun.

25 *Thinillus* reigned 8 Years, A. M. 3901, ant. Ch. 1525. His Name ſignified, *he who encreaſed his Father's Empire.*

26 *Semphrucrates* reigned 18 Years, A. M. 3909, ant. Ch. 1517. His Name (69) ſignified *Hercules Harpocrates.*

27 *Chuther* reigned 7 Years, A. M. 3927, ant. Ch. 1499. His Name ſignified the *royal Bull*, from the deified Bull *Apis*. But ſee *Jablonſky*, p. 759. *Vignol.*

28 *Meures* reigned 12 Years, A. M. 3934, ant. Ch. 1492. His Name (70) ſignified a *Lover of his Children.*

29 *Chomæphtha* reigned 11 Years, A. M. 3946, ant. Ch. 1480. His Name (71) ſignified *Lover of Vulcan*, or *the World.*

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(68) *Mares* ſignifies *Helius*, *Sol*, i. e. the Sun. See the ninth King above. But inſtead of Θυοσιμάρης κραταιὸς, ὅ ἐστιν ἥλιος, as *Syncellus* has it, p. 105, it ſhould be read, I think, Θυοσιμάρης, ὅ ἐστι κραταιὸς ἥλιος. Hence it appears, that *Mar* or *Mares* ſignified the *Sun* in the *Egyptian* Language. *Jablonſky* reads it Θυοσιμάρης. Apud Vignoles Chronol. tom. ii. p. 756.

(69) This Interpretation of the Name ſhews, that the fifth King *Pemphos* ſhould be *Semphos*, who is interpreted *Heraclides*. *Harpocrates* is known to be an *Egyptian* God, and the Editor *Goar* ſhould have ſo rendered the *Greek* Ἁρποκράτης, and not *Arpocrates.*

(70) The interpretative Word in *Syncellus* is φιλόσκορος, but it ſhould be φιλόκορος, or φιλόκουρος.

(71) *Vulcan*, whoſe Name is Φθὰ, *Phtha*, in the *Egyptian* Language, was in the myſterious Theology of the *Egyptians* thought to be God who perfected the World and all Things in it *by Truth and Art*. He is the firſt *Egyptian* God in the Dynaſties of *Manetho*. *Jamblichus* ſaies; Ὁ δημιουργικὸς Νοῦς καὶ τῆς ἀληθείας προστάτης καὶ σοφίας ἐρχόμενος μὲν ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμένων λόγων δύναμιν εἰς φῶς ἄγων, Ἀμῶν κατὰ τὴν τῶν Αἰγυπτίων γλῶσσαν λέγεται· συντελῶν δὲ ἀψευδῶς ἕκαστα καὶ τεχνικῶς μετ' ἀληθείας, ΦΘΑ· Ἕλληνες δὲ εἰς Ἥφαιστον μεταλαμβάνουσι τὸν ΦΘΑ, τῷ τεχνικῷ μόνον προσβάλλοντες. De Myſter. ſect. viii. c. 3. The Notion of *Vulcan* called ΦΘΑ was the *Egyptian* myſtic Theology; from whence the *Stoics* derived their Doctrine of a *fiery Soul of the World*, by which all Things were animated, and perfected and governed. *Euſebius* from *Porphyry* ſaies, the *Egyptians* thought ΦΘΑ, the God *Vulcan*,

30 *Ancunius Ochu*, the Tyrant, reigned 60 Years, A. M. 3957, ant. Ch. 1469.

31 *Penteathyris* (72) reigned 42 Years, A. M. 4017, ant. Ch. 1409.

32 *Stamenemes* the Second (73) reigned 23 Years, A. M. 4059, ant. Ch. 1367.

33 *Siſtoſichermes* reigned 55 Years, A. M. 4082, ant. Ch. 1344. His Name ſignifies *the Strength of Hercules.*

34 *Maris* reigned 43 Years, A. M. 4137, ant. Ch. 1289.

35 *Siphoas*, called alſo *Hermes*, reigned 5 Years, A. M. 4180, ant. Ch. 1246. His Name (74) ſignified *Son of Vulcan.*

36 Anonymous reigned 14 Years, A. M. 4185, ant. Ch. 1241. This King's Name is wanting through a Defect in the Manuſcript.

37 *Phruron*, or *Nilus*, reigned 5 Years, A. M. 4199. ant. Ch. 1227.

38 *Amuthantæus* reigned 63 Years, A. M. 4204, ant. Ch. 1222.

The Sum of this Dynaſty of 38 *Theban* Kings is 1076 Years, from A. M. 3191, to A. M. 4267, and from An. ant. Ch. 2235, to An. ant. Ch. 1159.

It happens very fortunately for the learned World, that *Dicæarchus* gave an Account of the Time of the Reign of *Nilus*, which is preſerved. He computed from *Nilus*, the 37th King of the foregoing

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was generated from *Kneph*, the ſupreme Creator, Præp. Evang. lib. iii. c. 11. p. 115. Φθὰς Ἥφαιστος παρὰ Μεμφίταις. Suid. And the *Stoics* called God Ἥφαιστον κατὰ τὴν εἰς τὸ τεχνικὸν πῦρ. Diog. Laert. vit. Zen. lib. vii. p. 199.

(72) In *Syncellus* this King has no more than ſixteen Years, through a Miſtake of the Tranſcriber: for the collected Sum of the Year of the World in the following Reign, ſhews, that *Penteathyris* reigned 42 Years in the Copy of *Apollodorus:* and the Sum total of the Dynaſty, which, *Syncellus* aſſures us, was 1076 Years, confirms the ſame Number. *Jablonſky* interprets the Name *Prieſt of Venus.*

(73) This King is called *Stamenemes β. i. e.* the Second; and yet there is no King of this Name mentioned before. So that his being called *Stamenemes* the *Second*, muſt be a Miſtake.

(74) It is obſerved before, that *Si* in the *Egyptian* Language ſignified *Son*; and *Vulcan* was called *Phtha*; ſo it is probable, that this King's Name was *Siphthas*, and not *Siphoas.*

Dynaſty, to the firſt Olympiad 436 Years: and the Olympiads, as all know, began in the Year before *Chriſt* 776. So it was 1212 Years from *Nilus* to the vulgar *Chriſtian* Æra; or he began to reign, by the Computation of *Dicæarchus*, in the Year before *Chriſt* 1212, or 1213. But I have acquainted the Reader, that his Reign is placed fourteen Years higher, to make this Chronicle agree, as it moſt probably did, with the Dynaſties of *Manetho*. The learned Reader may allow theſe Years or not, as he ſhall judge of the Matter. But it can be no ſmall Pleaſure to him to find ſo much Light in this *Egyptian* Darkneſs, as it hath hitherto appeared to all Chronologers, ancient and modern, and which is now diſpelled and cleared up by the ſtrongeſt and plaineſt Evidence.

The Dynaſties of the Kings of *Memphis* and *Thebes* give mutual Light and Teſtimony to each other: and it may be truly ſaid, that they are together the moſt valuable Records and Remains of Antiquity next to thoſe of the ſacred Writings.

Having done with the Dynaſties of *Manetho*, I ſhall conſider ſeveral important Points of the *Egyptian* Antiquities relating to them, and hitherto not at all underſtood. I ſhall treat of the Origin of *Egypt*, and ſhew, that *Menes*, the firſt *Egyptian* King, was not *Mizraim*, as hath been generally thought; but that it is probable, he was the renowned *Oſiris*. I ſhall alſo prove, that all the Kings of the ſucceſſive Dynaſties of *Manetho* reigned at *Memphis*; and that *Memphis* was always the Metropolis of the middle and lower *Egypt*, where all the *Egyptian Pharaohs*, mentioned in Scripture, reigned. I ſhall alſo give the Reader from *Joſephus* a full and particular Account of the *Shepherd* Kings; and ſhew the Miſtakes of *Joſephus* himſelf about them: and I will prove diſtinctly the Time of the great *Sethos*, commonly called *Seſoſtris*. I ſhall alſo diſcourſe of the *Obeliſks*, of the *Labyrinth*, the Lake *Mœris*, and Statue of *Memnon*; and the Worſhip of the *Apis*; and ſhall conclude the *Egyptian* Antiquities and Chronology with a ſhort Account of them from *Diodorus Siculus*, and Obſervations upon it.

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Concerning Egypt, *and* Menes, *the firſt* Egyptian *King*.

Though the *Greeks* knew nothing of the Origin of Nations, yet they generally agreed, that the (75) *Egyptians*, *Chaldæans*, and *Phœnicians* were the moſt ancient: and though the *Chaldæans* were certainly and the *Phœnicians* probably were older than the *Egyptians*; yet the Generality of ancient Writers aſcribed the higheſt Antiquity to the *Egyptians*.

Ariſtotle (76) with many others calls them *the moſt ancient of Men*, meaning the *Egyptians* of *Thebes* in the upper *Egypt*, by which Name *Egypt* (77) was anciently called, before the lower *Egypt* was habitable. *Thebes* was the moſt ancient City of *Egypt*, and eſteemed by the *Greeks* to be the moſt ancient City in the World. The *Egyptians*, from whom

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(75) Joſeph. cont. Apion. lib. i. ſect. 2. where *Joſephus* obſerves, that theſe three moſt ancient Nations took care to have every thing memorable recorded in public Annals wrote by their moſt wiſe and learned Prieſts. And theſe Records commenced from the remoteſt Antiquity, ſect. vi. Therefore we cannot too much value the Remains of theſe ancient Annals; and eſpecially ſince we find, that they wonderfully agree with the Accounts of Scripture, ſo far as they have any Connection with the Hiſtory of it.

(76) Φαμὲν ἀρχαιοτάτους εἶναι τῶν ἀνθρώπων Αἰγυπτίους. Meteorolog. lib. i. p. 548. And he ſaies the ſame, De Repub. lib. 7. c. 10. *Apollonius Rhodius* calls *Egypt the Mother of the firſt Men*, Μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Argon. lib. iv. ℣ 268. And his Scholiaſt produces many Teſtimonies of ancient Writers agreeing that the *Egyptians* were the moſt ancient People, and *Thebes* the moſt ancient City of *Egypt*. Πάντων ἀρχαιοτάτους Αἰγυπτίους φασὶ· καὶ ἐν Αἰγύπτῳ πρώτην κτισθῆναι πόλιν Θήβας. Coſmes. lib. i. Ægyptiac. Leo lib. i. ad Matrem. Gnoſſus lib. i. Geog. Aſiæ, Nicanor Archemachus, Xenagoras, lib. i. Temp. *Hippus* and *Apollonius* ſay the ſame. And *Herodotus* agrees with them, *viz*. Αἰγυπτίους δοκέω—αἰεὶ εἶναι ἐξ οὗ ἀνθρώπων γένος ἐγένετο. lib. ii. c. 15.

(77) Πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο. Herodot. lib. ii. c. 15. Τὸ ἀρχαῖον ἡ Αἴγυπτος Θῆβαι καλούμεναι. Ariſtot. Meteorolog. lib. i. p. 547. Aliqui Argos a Phoroneo rege ante (ſc. Cecropiam) conditum volunt: quidam & Sicyonem: Ægyptii multo ante apud ipſos Dioſpolim. Plin. Nat. Hiſt. lib. vii. c. 56. *Diodorus Siculus* ſaies, *Thebes* was ſo ancient, that the *Egyptian* Prieſts could not agree about the Founder of it. Lib. i. p. 14. Rhod.

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whom the *Greeks* learned the Rudiments of their Knowledge and Philoſophy, made them believe that they were not only the moſt ancient Inhabitants of the Earth, but that *Egypt* had been always peopled with (78) Gods and Men. So *Diodorus Siculus* relates in the Begining of his Hiſtory; and *Herodotus* was of the ſame Opinion.

This ancient Country was called by different Names amongſt the *Greeks*; none of which denoted the true Original of it. *Plutarch* ſaies, that *Egypt* was anciently called (79) *Chemia.* But this Name was not derived from *Ham*, ſome of whoſe Deſcendants firſt peopled *Egypt*. But, as *Plutarch* obſerves, it was ſo called from the *Blackneſs* of the Soil, reſembling the Sight of the Eye, which was called *Chemia* (80). Hence alſo the *Greeks* called it (81) *Aeria* and (82) *Melambolus.* The River *Nile* was likewiſe called (83) *Melo* or *Melas*. For the ſame Reaſon the *Æthiopians* called it (84) *Siris:* and *Sihor* in Scripture, Joſh. xiii. 3. and xv. 47. and Jerem. ii. 18. which is called the River of *Egypt,* has the ſame Signification; all theſe Names ſignify *black.*

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(78) Herodot. lib. ii. c. 15. And *Diodorus Siculus* relates, φασὶν Αἰγύπτιοι κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν πρώτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον, lib. i. p. 9. alſo p. 12. And *Lucian* ſaies of them, πρῶτοι μὲν ὧν ἀνθρώπων τῶν ἡμεῖς ἴδμεν Αἰγύπτιοι λέγονται, θεῶν τε ἐννοίην λαβεῖν καὶ ἱερὰ εἵσασθαι—πρῶτοι δὲ καὶ ὀνόματα ἱερὰ ἔγνωσαν, etc. De Dea Syr. p. 1057. Bourdelot.

(79) De Iſid. et Oſir. p. 364. Hence it was alſo called ἑρμοχύμιος, i. e. the black Country of *Hermes* or *Mercury*, Steph. Byzant. in voce.

(80) If the Sight of the Eye was called by the *Greeks* Χημία, *Chemia*, this might be a Derivative from Χήμι or Χὴμ, by which the Copts in their Language derived from the *Egyptian*, called *Egypt*; and it might be ſo called from *Ham*, the H being pronounced Ch, as it was by the *Alexandrians*. But then as the *Hebrews*, *Syrians*, and *Arabians*, and the old *Egyptians* alſo, as all agree, called *Egypt Mizraim*, and never *Ham* that we know of, except only that it is ſo called in the Book of *Pſalms*; it ſeems moſt probable that it was called Χημία, from the Blackneſs of the Soil, more peculiar to the upper *Egypt*. *Bochart*, *Kircher*, and others, who think *Egypt* was called *Chemia* from *Ham*, give no Proof of it. And *Ham* is called *Cham* by the *Alexandrian Greeks*; becauſe not having an H they uſed Ch, or X, for it: but *Ham* and *Cham* are different in the *Hebrew*.

(81) Euſeb. in Chron. Steph. Byz. in voce. Apollon. Argonaut. lib. iv. ℣ 270. And his old *Scholiaſt* upon the Word, lib. i. ℣ 580, obſerves, Ἠερίη—παρὰ τὸ μέλαιναν εἶναι τὴν γῆν· οὕτω γὰρ καὶ τὴν Αἴγυπτον Ἠερίαν φασίν.

(82) So *Suidas*, and Steph. Byzant. in voce.

(83) Euſtath. Comment. in Dionyſ. Perieg. ad ℣ 224, p. 41. *Servius* notes, Ennium dixiſſe Melonem Latinis vocatum, qui Nilus a Græcis. In lib. iv. Georg. and i. Æneid. *Plutarch* calls it *Melas*, De Iſid. et Oſir. See

Diodorus Siculus tells us, that the moſt ancient Name of the River *Nile* was (85) *Oceames,* whence the *Greeks* called it *Oceanus*; but knew nothing of the Etymology of it. The Word *Oceames* ſeems to be plainly the *Egyptian* and *Chaldee Okem,* or *Okema,* which ſignifies *black,* as *Chemia* and *Melas* do. And from this Etymon the *Greeks* might call the Sea (οἴνοψ, and *Niger) black.* *Herodotus* (86) obſerved, that *Homer* called the *Nile* [ὠκεανὸς, *Oceanus*] but knew not the Reaſon of it. But the Reaſon is that given above. Laſtly, the Appellation *Egypt,* which was the Name both of the Country and of the *Nile,* was not derived from the King *Egyptus* (if ever there was any ſuch King) but from their (87) *blackiſh Colour.*

Joan. Cleric. Comment. in Joſ. c. xiii. ℣ 3. and Perizon. Orig. Ægypt. c. i. p. 12, 13, 14. Melo nomine alio Nilus vocatur. Feſtus. It was probably called *Nilus,* Νεῖλος, not from a King of that Name, as the *Greeks* ſuppoſed: but from the *Hebrew* Word *Nahal,* or *Nihal, the River,* being emphatically called *the River of Egypt.*

(84) Σῖρις ὑπ' Αἰθιόπων κικλήσκεται, etc. Dionyſ. Perieg. ℣ 223. But the *Greeks* knew nothing of the Etymology of it: it was the ſame as the Scripture *Sihor,* and derived from שחר *Sahar* nigrum eſſe. Per *Sihor* (ſaies *Jerome)* nos aquam turbidam interpretati ſumus, quod verbum Hebraicum ſignificat—nullique dubium quin Nilus aquas turbidas habeat. Comment. in Jerem. ii. 18. and again, Comment. in Eſa. xxiii. 3.

(85) Τὸν [Νεῖλον] ποταμὸν ἀρχαιότατον μὲν ὄνομα σχεῖν Ὠκεάμην, ὅς ἐστιν ἑλληνιστὶ ὠκεανός· ἔπειτα, διὰ τὸ γενόμενον ἔκρηγμα, φασὶν Ἀετὸν ὀνομασθῆναι, lib. i. p. 22. Weſſ. Hence *Egypt* was called *Actia*; and not from an *Indian* King called *Aetus,* as *Stephanus Byzantinus* injudiciouſly ſaies it was: and *Euſtathius* alſo, Comment. in Dionyſ. orb. Deſcript. p. 43. nor was the *Nile* called ἀετὸς, *Aquila,* from any Irruption of the River, but rather from the black Colour of the Eagle; as it was called *Egyptus* from Αἰγυπτιὸς, a Vulture, a Bird of a black Hue, and a kind of Eagle. So all theſe Names were derived from the blackiſh Colour of the Soil: and therefore Αἰγυπτιῶσαι is rendered μελαῖναι by Heſych. The *Nile* was likewiſe anciently called *Triton.* Apollon. Argon. lib. iv. ℣ 269.

(86) Lib. ii. p. 98.

(87) See the 85th Note above. The *Greeks,* as *Apollodorus,* lib. ii. c. 1. ſect. 4. and Diod. Sic. lib. i. p. 23. Weſſ. and other *Greeks* derived the

Egypt was alſo anciently called *Ogygia*, as *Stephanus* of *Byzantium* acquaints us; and *Euſtathius*, in his Commentary on the Geography of *Dionyſius* (p. 43.) And *Aſclepiades*, who was verſed in all the *Egyptian* Learning, calls the moſt ancient Inhabitants of *Egypt* (88) *Ogygians*. It was alſo called (89) *Hephaiſtia*, from *Vulcan* their oldeſt God.

But none of the before-mentioned Appellations were the true original Name of the Land and People of *Egypt*. *Moſes*, who had the beſt and oldeſt Records of the Origin of this, as well as of other Nations, calls them conſtantly *Miſraim* or *Miſrim*, from *Miſor* the Son of *Ham*, called *Miſraim* or *Miſrim*, whoſe Deſcendants the *Egyptians* undoubtedly were. The *Egyptians* who firſt inhabited the Country after the Flood are called *Meſtræans*, in the old *Egyptian* Chronicle, before they had the Name of *Egyptians*. Whence it appears, that the *Egyptians* knew that their Country was firſt peopled after the Flood, by the Deſcendants of *Miſor* or *Miſraim*, from whom they were called *Meſreans*, or *Miſreans*. It appears from Gen. l. 11. that the *Canaanites*, in the Time of *Jacob*, called *Egypt* and the *Egyptians* *Miſraim*. For when they ſaw the Mourning and Lamentation of the *Iſraelites*, who were come out of *Egypt* to bury *Jacob* in the Land of *Canaan*, they called it *a grievous Mourning to* (Miſraim) *the Egyptians*; thinking they were *Egyptians*; *and called the Name of the Place Abel-Miſraim*, i. e. the Mourning of the *Egyptians*.

This Account is further confirmed from the moſt ancient *Phœnician* Hiſtorian *Sanchoniatho*, who related, that *Taaut* the Son of *Miſor* was the firſt who went with a Colony into *Egypt*, and reigned there. And hence we may correct a Corruption in the Text of *Stephanus* of *Byzantium*, who ſaies, that *Egypt* was called by the *Phœnicians* *Myara*. Now it being certain, that *Egypt* in the *Phœnician* Language was called *Miſorim* or *Mizraim*, from *Miſor*, as the Son of *Ham* was called by the *Phœnicians*; it is probable that *Stephanus* wrote *Myſara* (Μύσαρα)

Name from a ſuppoſed King *Ægyptus*, becauſe they knew not the true Etymology of it.

(88) Suid. voce *Heraiſcus*.

(89) Euſtath. Comment. in Dionyſ. Perieget. p. 43.

or *Miſora*; as *Gerard Voſſius* conjectures: though the Word in *Greek* was generally wrote (90) *Meſtre*, and *Meſtræa*. The *Syrians*, *Arabians*, and other Eaſtern Nations, called *Egypt* (91) *Meſre*, from the ſame Original. Laſtly, ſome have thought that the *Egyptians* preſerved the Memory of *Miſraim*, or *Miſor*, in the Name of the laſt Month of their Year, called *Meſori*; which anſwers to Part of our *Auguſt* and *September*: as the firſt Month was called *Thoth*, from the Son of *Miſor*. And ſo the *Egyptian* Year was, as it were, comprehended between the Founders and firſt Poſſeſſors of the Country.

Egypt is never in Scripture denominated from *Ham* the Father of *Mizraim*, but only in the *Pſalms*; where it is called *the Tabernacles of Ham*, Pſ. lxxviii. 51. and *the Land of Ham*, Pſ. cv. 23, 27. Pſ. cvi. 21, 22. The *Jews*, who knew that *Mizraim*, whoſe Family firſt peopled *Egypt*, was the Son of *Ham*, might with Propriety call the Country after his Name, as well as after the Name of *Mizraim*. But as there is not the leaſt Reaſon to think that *Ham* lived to go into *Egypt*, or even to the Time of the Diſperſion from *Babel*: ſo there is no Evidence that the *Egyptians* had preſerved amongſt them any Memorials of him. And this is leſs to be wondered at, if the *Phœnician* Hiſtory of *Sanchoniatho* is to be relied on, which ſuppoſes *Miſor*, or

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(90) Τὴν γὰρ Αἴγυπτον Μέστρην καὶ Μεστραίους τοὺς Αἰγυπτίους ἅπαντες οἱ ταύτην οἰκοῦντες καλοῦμεν, Joſ. Jud. Antiq. lib. i. c. 6. And *Syncellus* ſaies, ἐπεὶ καὶ ἐκ τοῦ πρώτου τὴν Αἴγυπτον ὑπὸ τοῦ Μεστρὲμ τοῦ δευτέρου υἱοῦ Χὰμ κατὰ τὴν γραφὴν—κατοικισθῆναι καὶ βασιλευθῆναι, ἀφ' οὗ καὶ ἕως τοῦδε χρόνου παρ' Ἑβραίοις καὶ Σύροις καὶ Ἄραψι οὕτω καλεῖται ἡ χώρα Μεστραία· καὶ τοῦτο πᾶσίν ἐστιν ἱστορικοῖς πρόδηλον, Chronog. p. 37, 38.

(91) In Memory of the *Meſrites* there was a very ancient City, called *Meſre* or *Meſra*, ſituated fifteen Miles Southward of the Point of the *Delta*, and two Miles Eaſt of the *Nile*, and oppoſite to *Memphis*. Here a City called *Babylon* was afterward built, which the *Arabians* called *Al-Cairo* and *Fuſtad*. The *Meſrites* ſpread themſelves Weſtward into *Libya*: and *Plutarch* tells, De Iſid. et Oſir. that the *Egyptians* called the Country and the Mountains which lay on the Coaſt of the *Mediterranean*, which was called *Marmarica* and *Barca*, i. e. that Part againſt the *Libyan* Sea, by the Name of *Nephthun*. Now *Moſes* tells us, Gen. x. 13. that one of the Sons of *Mizraim* was called *Naphtuhim*. Here then we have the Colony which from *Egypt* peopled this Country: and hence came the Name of the ancient *Egyptian* God *Neptune*, who was a *Libyan* God, and known only to the *Libyans*, as *Herodotus* relates, lib. ii. c. 50.

Mizraim, to be dead before *Egypt* was inhabited by the Family of his Son *Taaut*, or *Thoth*. But if this was ſo, it is highly probable that *Thoth*, the Son of *Miſor*, would call the Country *Miſrim* from his Father, which was undoubtedly the original Name of the *Egyptians*.

Socrates in *Plato's Phædrus* ſpeaks of a King called (92) *Thamus*, who reigned at *Thebes* over all *Egypt*, and was the God called *Ammon*, who was worſhiped there. Sir *John Marſham* thinks this King was no other than *Cham*, or *Ham*; and that the *Greeks* changed the Χ (Ch) into Χάμ, *Cham*, into Θ (Th) and ſo made it Θάμ *(Tham)*, and with the *Greek* Termination added it was Θαμὸς *(Thamus)*. And the learned *Bochart* (93) agrees with *Marſham*, that *Ham* was the *Egyptian Jupiter Ammon*.

But all this is mere Conjecture of theſe and other learned Men, without any ſolid Foundation to ſupport it.

Plato's old King *Thamus* is repreſented diſputing with *Thoth* about the Uſe of *Letters*, which *Thoth*, whom he calls *Theuth*, had found out. So that he was undoubtedly the *Egyptian Oſiris*, whoſe Secretary and chief Counſellor *Thoth* was.

Plato knew he was called *Thamus*, or (94) *Thamuz*, as he is called by the Prophet *Ezechiel*, viii. 14. and by the Lamentation there repreſented to be made for him, he could be no other than the famed *Oſiris*: who was alſo called *Jupiter* (95) and *Ammon* from his Father *Jupiter Ammon*, as is well known.

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(92) Ἤκουσα τοίνυν περὶ Ναύκρατον τῆς Αἰγύπτου γενέσθαι τῶν ἐκεῖ παλαιῶν τινα θεῶν, οὗ καὶ τὸ ὄρνεον ἱερὸν [editt. τὸ ἱερὸν male] ὃ δὴ καλοῦσιν Ἴβιν· αὐτῷ δὲ ὄνομα τῷ Δαίμονι εἶναι Θεύθ· τοῦτον δὲ πρῶτον ἀριθμόν τε καὶ λογισμὸν εὑρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν· ἔτι δὲ πεττείας τε καὶ κυβείας καὶ δὴ καὶ γράμματα, Βασιλέως δ' αὖ τότε ὄντος Αἰγύπτου ὅλης Θαμοῦ περὶ τὴν μεγάλην πόλιν τοῦ ἄνω τόπου, ὃν Ἕλληνες Αἰγυπτίας Θήβας καλοῦσι, καὶ τὸν θεὸν Ἄμμωνα· παρὰ τοῦτον ἐλθὼν ὁ Θεὺθ τὰς τέχνας ἐπέδειξε, καὶ ἔφη δεῖν διαδοθῆναι τοῖς ἄλλοις Αἰγυπτίοις, Tom. iii. p. 274. Serran.

(93) Geog. Sac. lib. i. c. 1. p. 5, 6, 7. lib. iv. c. 1. p. 203, 204.

(94) The Septuagint *Greek* Verſion in all the original Copies have *Thammuz*: but *Jerome* ſaies, the *Hebrew* and *Syriac* had *Thamuz*, whom he interprets *Adonis*, Comment. in loc.

(95) Τὸν Ὄσιριν οἱ μὲν Σάραπιν, οἱ δὲ Διόνυσον, οἱ δὲ Πλούτωνα, οἱ δὲ Ἄμμωνα.

But it will appear evident from the Time when *Oſiris* lived, that he could not be *Ham*; as it is alſo highly probable, that *Ham* never reigned or lived in *Egypt*. *Amon* or *Ammon* is a different Name from *Cham* or *Ham*: and is an *Egyptian* Word of a very different (96) Signification. This was the ſacred Name given to *Oſiris* after he was deified: and the *Amon-No*, or *No-Ammon*, mentioned in Scripture, Ezech. xxx. 15. and *Nahum* iii. 8. does not mean the City of *Ham*, as *Bochart*, *Marſham*, and others thought: but it ſignifies the City of *Amon*, or *Ammon*, i. e. *Thebes*, called *Dioſpolis*, as the *Greek* Verſion

τινὲς δὲ Δία, πολλοὶ δὲ Πᾶνα νενομίκασι, Diod. Sic. lib. i. p. 22. So alſo *Nonnus* in Dionyſ. and *Martian Capella* ſaies,

Te [*i. e.* Solem vel Oſirim] Serapim Nilus, Memphis veneratur Oſirim,
Ammon et arentis Libyes, ac Biblios Adon. lib. ii. p. 43.

Auſonius deſcribes the various Names or Characters of *Bacchus*, viz.

Αἰγύπτου μὲν Ὄσιρις ἐγώ, μυστῶν δὲ Φανάκης
Βάκχος ἐνὶ ζωοῖσιν, ἐνὶ φθιμένοις Ἀϊδωνεύς.
Πυρογενής, δικέρως (i. e. Ammon) Τιτανολέτης Διόνυσος, Ep. 28.
Ogygia me Bacchum vocat,
Oſirin Ægyptus putat,
Myſtæ Phanacen nominant,
Dionyſon Indi exiſtimant,
Romana ſacra Liberum,
Arabica Gens Adoneum,
Lucanianus Pantheum. Epig. 29. from a Marble Statue.

I know not whether *Bacchus* is any where elſe called *Phanaces*: but the Name is derived from φαίνω, whence he is called φάνης. *Jupiter* and *Ammon* were the ſame amongſt the *Egyptians*: Ἀμμοῦν Αἰγύπτιοι καλέουσι τὸν Δία, Herodot. lib. ii. c. 42. Ἀμμοῦς ὁ Ζεὺς Ἀριστοτέλει, Heſych. in voc. ἴδιον παρ' Αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμοῦν, ὃ παράγοντες ἡμεῖς Ἄμμωνα λέγομεν, Plut. de Iſid. et Oſir. p. 352. See Diod. Sic. lib. i. p. 12, Rhodom. *Serapis* was not an old Name of *Oſiris*; but was a *Syrian* God brought into *Egypt* by *Ptolemy Lagus*: and being the Symbol of the Sun might be called *Oſiris*, who was worſhiped as the Sun. The Name is not *Sar-Apis*, or Prince *Apis*, as ſome learned Men think; but is derived from *Serap*, or *Seraph* (שרף) uſſit, etc. Hence *Seraphim*, ſee Witſ. Ægyptiaca, p. 312, 313. Some thought the Image of *Serapis* was firſt brought into *Egypt* in the Reign of *Ptolemy Philadelphus*, Clem. Alex. Admonit. ad Gent. p. 42.

(96) See Plut. de Iſid. et Oſir. p. 354. and Jamblich. de Myſter. ſect. 8. c. iii. p. 159. *Ham* ſignifies *Heat*: and *Amon* that which is *hidden*, or *unknown*, or the God who reveals hidden or ſecret Things.

renders it in the Place of *Ezechiel*, where *Oſiris* built a Temple for the Worſhip of his Father called *Ammon*, or *Jupiter*, and where he himſelf was afterward worſhiped under the ſame Name.

The (97) *Egyptians* and (98) *Greeks* generally thought, that this moſt ancient City was built by *Oſiris*. It is certain, as we ſhall ſee hereafter, that *Oſiris* reigned at *Thebes*, which probably was built long before his Time by the *Meſrites*; and that *Oſiris* enlarged it with ſumptuous Palaces, and other Buildings, and walled it about; and from thence he was thought the firſt Builder of it.

The *Meſrites* then, or the Deſcendants of *Mizraim* the Son of *Ham*, were undoubtedly the firſt who peopled *Egypt*. They went thither either from *Chaldæa*, 532 Years after the Flood, and 2637 Years before the vulgar *Chriſtian* Æra, or from *Phœnicia* twenty-one Years later, according to the *Egyptian* Chronicle in Agreement with *Sanchoniatho*: and they inhabited the upper *Egypt*, or *Thebais*, which was anciently called (99) *Egypt*, and was the only habitable Part of the Country.

Herodotus tells us from the *Egyptian* Prieſts, and from his own Obſervations, that in the Reign of *Menes* the firſt *Egyptian* King, all the *Delta*, and beyond it as far as Mount *Caſius*, and the *Sirbonic* Lake, was marſhy and lay under Water. And that Southward the Country above the Lake *Myris*, or *Mœris*, for three Days Sail was the ſame; and likewiſe the Eaſtern and Weſtern Parts, which lay between the *Arabian* Rocks and thoſe of *Libya*, where the Pyramids ſtand, were all a Gulph of the Sea; and filled up gradually by the Earth brought annually down by the *Nile*: and that the whole lower *Egypt* was an Acceſſion of Earth brought down by the River, which formerly had been much deeper than it was in his Time, he ſaies, was evident; for that at the Diſtance of a Day's Sail from the Land, a ſounding Plummet would ſink eleven Paces, *i. e.* ſixty-ſix Feet into the Mud. So that all *Egypt*, as he obſerves, except the Province of *Thebais*, was originally a Marſh, and covered with Water. Therefore he calls the lower *Egypt*, as *Hecatæus* alſo called it, a Country *gained from the Sea*, and *the Gift of the Nile*. This was the unanimous Relation of all the ancient (1) Hiſtorians.

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(97) Diod. Sic. lib. i. p. 14. But he owns it was not agreed amongſt them who was the Founder of it.

(98) Stephan. Byzant. voc. Διόσπολις calls it κτίσμα Ὀσίριδος καὶ Ἴσιδος.

(99) Herodot. lib. ii. c. 15. and Ariſtot. Meteorolog. lib. i. 547. cited above.

Hence it is evident, that the *Meſrites* inhabited the upper *Egypt* only, or the Province of *Thebais*, where they built *Thebes*, the moſt ancient City of *Egypt*; and *This*, and other Cities on both Sides of the *Nile*, where they (2) ſettled and ſpread themſelves. This Country was called the Land of *Pathros*, from *Pathruſim* the Son of *Mizraim*, as (3) *Bochart* has ſhewn.

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(1) Ἐπὶ τούτου (Μηνὸς) πλὴν τοῦ Θηβαϊκοῦ Νομοῦ πᾶσαν Αἴγυπτον εἶναι ἕλος· καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν ἔνερθε λίμνης τῆς Μύριος ἐόντων—ἔστιν Αἰγυπτίοισι ἐπίκτητός τε γῆ καὶ δῶρον τοῦ ποταμοῦ· καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης μέχρι τριῶν ἡμερέων πλόου, etc. Herodot. lib. ii. c. 4—11. See alſo c. xii. where he ſaies he ſaw Shells of Sea-Fiſh upon the Mountains, and Salt oozing from them. *Arrian* ſaies, Αἴγυπτον Ἡρόδοτός τε καὶ Ἑκαταῖος οἱ λογοποιοὶ (ἢ εἰ δὴ τοῦ ἄλλου ἢ Ἑκαταίου ἐστὶ τὰ ἀμφὶ τῇ γῇ τῇ Αἰγυπτίᾳ ποιήματα) δῶρόν τε τοῦ ποταμοῦ ἀμφότεροι ὡσαύτως ὀνομάζουσι· καὶ οὐκ ἀμαυροῖς τεκμηρίοις ὅτι ταύτῃ ἔχει Ἡροδότῳ ἐπιδέδεικται, De Expedit. Alex. lib. v. p. 324. *Ariſtotle* alſo ſaies, φαμὲν ἀρχαιοτάτους εἶναι τῶν ἀνθρώπων Αἰγυπτίους· τούτων ἡ χώρα πᾶσα γεγονυῖα φαίνεται καὶ οὖσα τοῦ ποταμοῦ ἔργον καὶ τοῦτο κατά τε τὴν χώραν αὐτὴν ὁρῶντι δῆλόν ἐστι, Meteorolog. lib. i. p. 548. *Ariſtotle* adds, that it was originally all one continued Sea with the *Red Sea*; and was made dry and habitable by the Mud which the River brought down and left behind it. *Eratoſthenes* was of the ſame Opinion; τὴν Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἑλῶν τῶν περὶ τὸ Πηλούσιον καὶ τὸ Κάσιον ὄρος καὶ τὴν Σερβωνίδα λίμνην· ἔτι γοῦν καὶ νῦν κατὰ τὴν Αἴγυπτον τῆς ἁλμυρίδος ὀρυττομένης, ὑφάμμους καὶ κογχυλιώδεις εὑρίσκεσθαι τοὺς βόθρους, ὡς ἂν τεθαλαττωμένης τῆς χώρας· καὶ τοῦ τόπου παντὸς τοῦ περὶ τὸ Κάσιον συνάπτειν τῷ τῆς ἐρυθρᾶς κόλπῳ, Strab. Geog. lib. i. p. 87. But the Neck between the *Arabian* Gulph and the *Delta*, which led from the ſtony *Arabia* into *Egypt*, was always dry. *Plutarch* ſaies, θάλασσα ἦν ἡ Αἴγυπτος· διὸ πολλὰ μὲν ἐν τοῖς μετάλλοις καὶ τοῖς ὄρεσιν εὑρίσκεται μέχρι νῦν κογχύλια ἔχειν· πᾶσαι δὲ πηγαὶ καὶ φρέατα πάντα ἁλμυρὸν ὕδωρ καὶ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλειμμα τῆς πάλαι θαλάσσης, etc. De Iſid. et Oſir. p. 367. Diod. Siculus relates the ſame from the *Æthiopians*, lib. iii. p. 144. If the lower *Egypt* was all a Sea, and joined originally to the *Arabian* Gulph, it muſt either have been dry between that Gulph and *Peluſium*, at the Time of the Diſperſion, or elſe the Family of *Mizraim* did not go out of *Phœnicia* into *Egypt*, but directly from *Chaldæa* through *Arabia Felix*, and paſſed over the narrow Neck at the Bottom of the *Arabian* Gulph, which joins to the *Red Sea*.

(2) This makes it not improbable that the *Meſrites* firſt went into

The *Meſrites* lived in a peaceable and patriarchal Manner for about 400 Years: after which Time *Menes* Son of *Jupiter* called *Ammon*, and of *Juno* called *Ilethyia*, who was born at *This*, being an ambitious and warlike Prince, was not contented with the (4) Province left him by his Anceſtors, who ruled at *Thebes*, but raiſed an Army, and made Expeditions beyond the Limits of his Kingdom, and became famous for his Exploits. In the Beginning of his Reign he diverted the Courſe of the *Nile* (5) by a Bank, and filling up the Channel about an hundred Stadia, or twelve Miles and a half, above *Memphis*; whereby he forced the Current, which uſed to run winding by the *Libyan* Mountains, and overflowed a great Part of the Country, to take a more direct Courſe, and run between the Weſtern and Eaſtern Mountains; and having dried up the old Channel, he built *Memphis* where it ran.

It is plain from the Account of *Herodotus* above, that the middle and lower *Egypt* were grown dry and habitable when *Menes* reigned at *Thebes*. Nor is it any Wonder, that in the Space of 934 Years after

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Æthiopia above *Thebais*, whither they came from *Babylon* through *Arabia Felix*, and paſſed over a Streight at the Bottom of the *Arabian* Gulph; and migrated thence into the upper *Egypt*, and ſettled in *Thebais* and built *Thebes*. The *Æthiopians* related, as *Diodorus Siculus* tells us, that the *Egyptians* were a Colony from them, who were led by *Oſiris* into *Egypt* as ſoon as it became habitable by the annual Acceſſion of Mud and Sand, which the *Nile* brought down from *Æthiopia*, and left behind it, which by Degrees raiſed the Soil, and rendered it dry and fit for Habitation and Culture, lib. iii. p. 144. Rhod.

(3) Geog. Sac. p. 276, 277. Jerem. xliv. 1. Ezech. xxix. 14.

(4) The *Libyans* and *Arabians* from ancient Records or Traditions related, that *Dionyſus* (or *Menes*) Son of *Ammon* ſucceeded his Father in the *Libyan* Kingdom, in the Part probably called from him *Ammonia*: where he built a City, and inſtituted an oracular Temple to his Honour. Diod. Sic. lib iii. p. 206. This was the famous Oracle of *Jupiter Ammon*. But another Account will be given of it hereafter.

(5) Ὡς δὲ τῷ Μῆνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλέϊ χέρσον γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην, ἥτις νῦν Μέμφις καλέεται, Herodot. lib. ii. c. 99.

the Deluge, the *Nile* which roſe in the Mountains of *Æthiopia*, and was ſwelled by the great Rains which fell there in the Winter and Autumn for (6) five Months together, and brought down yearly from thence a great Quantity of Mud and Sand, when it overflowed the middle and lower *Egypt* in Summer, and which it left there, ſhould by Degrees raiſe the Soil above the Water, and render it dry and habitable. And as ſoon as the middle and lower *Egypt* became habitable, the Climate being more moderate in Heat, and far more fruitful than the upper *Egypt*, which was ſcorched and barren, Colonies would naturally leave the upper to inhabit the lower *Egypt*. And that the lower *Egypt* was dry and habitable in the Reign of *Menes*, is not only evident from his building *Memphis* very near to the *Delta*; but this further appears from *Zoan*, or *Tanis*, a City of the *Delta*, being built in the Reign of *Menes*, and no doubt by him.

Moſes ſaies Numb. xiii. 22. that *Hebron* was built *ſeven Years before Zoan in Egypt*. Now *Joſephus* tells us, that the (7) Inhabitants of *Hebron* reckoned that City to have been built 2300 Years; and they ſaid it was older than *Memphis* in *Egypt*. If *Joſephus* had referred theſe 2300 Years to the Time of finiſhing his *Jewiſh* Antiquities, in the thirteenth Year of *Domitian*, which was ninety-three Years after

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(6) See *Kircher's* Oedip. Ægypt. Tom. i. p. 56—62. The Rains which cauſed the Overflowing of the *Nile* fell in the Months of *April*, *May*, *June*, *July*, and *Auguſt*. And that the Overflowing of the *Nile* was cauſed by the Rains which fell in *Æthiopia*, *Strabo* found to be the Opinion of thoſe who had been in the Country. See Gorop. Becanus de Niloſcop. p. 271.

(7) Φασὶν οἱ ἐπιχώριοι τὴν Χεβρὼν ȣ̓ μόνον τῶν τῇδε πόλεων, ἀλλὰ ϗ τῆς ἐν Αἰγύπτῳ Μέμφεως ἀρχαιοτέραν· δισχίλια γȣ̃ν αὐτῇ ϗ τριακόσια ἔτη συνηρίθμητο, De Bel. Jud. lib. iv. c. 9. p. 303. *Joſephus* computed, as is moſt probable, from the Time of his writing the Hiſtory of the *Jewiſh* Wars, about A. D. 75. So *Hebron* was built in the Year before *Chriſt* 2225, which was the eleventh Year of *Menes*; and *Tanis*, or *Zoan*, was not built till the Year before *Chriſt* 2218, in the eighteenth Year of *Menes*. And *Hebron* might be as old or older than *Memphis*. All theſe Æras are remarkable, and very near the Truth. *Joſephus* takes notice, that *Moſes* related *Hebron* to have been built before *Tanis*, Antiq. lib. i. c. 8. It was built by *Arba*, the Prince of the *Anakims*, and was called from him *Kirjath-Arba*, i. e. the City of *Arba*; and afterwards was called *Hebron*, Gen. xxiii. 2. Joſ. xiv. 15. xv. 13. Judg. i. 10.

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the vulgar *Chriſtian* Æra, then by this Reckoning *Hebron* was built in the Year before *Chriſt* 2207; and *Tanis*, or *Zoan*, was built in the Year before *Chriſt* 2200; and in the thirty ſixth Year of the Reign of *Menes*. But as *Memphis* was probably built before *Tanis*, ſo it is alſo probable that it was not built after *Hebron*, but rather a few Years before it, in the Beginning of the Reign of *Menes*, becauſe *Manetho* ſaies he reigned ſixty-two Years, which is the whole Term of his Reign at *Thebes*. But I confeſs, that the Reign of *Menes* being recorded in the Annals of *Thebes*; and he reigning alſo moſt of his Time over the middle *Egypt* after he had built *Memphis*; it was natural to ſet down the entire Years of his Reign in the Records of *Memphis*, of which he was the firſt King, though *Memphis* was not built till he had reigned ſome Years at *Thebes*. But we ſee from the above very remarkable Paſſage of *Joſephus*, how the ancient Records of the *Anakims* at *Hebron* agree with thoſe of *Thebes* and *Memphis*, in ſettling the Beginning of the Kingdom of the middle and lower *Egypt*, after it became habitable and peopled: and alſo fix the Epoch of this Kingdom to the Reign of *Menes*. We ſee plainly that *Menes* built *Tanis*, or *Zoan*, as well as *Memphis*: he had before paſſed into *Marmaric Libya* with a Colony of *Egyptians* and *Æthiopians*, and there built a Temple to the Honour of his Father *Ammon*, who had lived (8) and reigned there; and from whom this Part of *Libya* was called *Ammonia*, and the People *Ammonians*: and the Temple and Image of *Jupiter Ammon* reſembled that of (9) *Jupiter of Thebes*, where *Menes* built a magnificent and ſumptuous (10) Temple, with an Oracle, to the Honour of his Father *Ammon* and Mother *Juno*.

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(8) *Thymætes*, an ancient *Phrygian* Poet, who was contemporary with *Orpheus*, wrote, that *Ammon* was the Father of *Dionyſus*, or *Oſiris*, and reigned over Part of *Libya*, Diod. Sic. lib. iii. p. 201.

(9) Κριοπρόσωπον τὤγαλμα τοῦ Διὸς ποιεῦσι Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι ἐόντες Αἰγυπτίων τε καὶ Αἰθιόπων ἄποικοι, καὶ φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες· δοκέειν δ᾽ ἐμοὶ καὶ τοὔνομα Ἀμμώνιοι ἀπὸ τοῦδέ σφι τὴν ἐπωνυμίην ἐποιήσαντο· Ἀμμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. Herodot. lib. ii. c. 42. πρῶτοι μὲν ἀπὸ Θηβέων διὰ δέκα ἡμερέων ὁδοῦ Ἀμμώνιοι ἔχοντες τὸ ἱρὸν ἀπὸ τοῦ Θηβαιέος Διός· καὶ γὰρ τὸ ἐν Θήβῃσι κριοπρόσωπον τὤγαλμά ἐστι, lib. iv. c. 181. See Steph. Byzant. voce *Ammonia*. Strab. Geog. lib. i. p. 86, 87. Plin. Hiſt. Nat. lib. v. c. 9. Cellar. Geog. Antiq. lib. iv. p. 843, 844.

Hence the Time of the moſt ancient Temple and Oracle of *Jupiter*, called *Ammon*, at *Thebes*, may nearly be fixed; and may be ſuppoſed to be built about 2230 Years before the *Chriſtian* Æra. But the Oracle of *Ammon* in *Libya* was founded many Years after, by a Prieſteſs of *Thebes*; as will be ſhewn in another Place.

Menes built ſeveral other Cities in *Æthiopia* and *Arabia*, and in the Provinces both of the upper and lower *Egypt*; and ſettled Inhabitants in them. And though from what has been related, it is moſt evident that *Menes* was not *Mizraim*, but was born at *This* in *Thebais*, and began not to reign till about 400 Years after the *Meſrites* firſt peopled *Egypt* or *Thebais*; yet being more famous than any of the *Meſrite* Princes, and reigning not only at *Thebes*, but over both the middle and lower *Egypt* alſo, which were become habitable in his Time; he is by all Hiſtorians reckoned the firſt *Egyptian* King after the *Gods* and *Heroes*: or the firſt mortal King who reigned over all *Egypt*: and therefore the *Egyptian* Prieſts and Hiſtorians began the Æra of their Kingdom from his Reign. He is therefore the firſt King of *Manetho's* Dynaſties, next after the Heroes or *Meſrites*; and alſo the firſt King of *Thebes* in the Catalogue of *Eratoſthenes*; and *Herodotus* and *Diodorus Siculus* relate him to be the firſt *Egyptian* King of mere human Race, after the Gods and Heroes.

The *Meſrites* before *Menes* reigned had lived a ſavage Life, without Induſtry or Labour; and fed upon (11) Herbs and Roots, and the natural Fruits of the Earth, and Fiſh, which was left after the Overflowing of the *Nile* upon dry Land; and after ſome Time they killed and ate the Fleſh of ſome Animals, and cloathed themſelves with their Skins. But it was a long time before they knew the Uſe of Bread Corn. This was ſaid by ſome to have been found out by *Iſis* (12), others aſcribe it to *Menas*, or *Menes*: and the ſame was related of *Oſiris*, that he was the firſt who taught Agriculture, and the Planting and Uſe of Corn and Wine. *Menes* civilized them, and taught them a more delicate Way of Living: he invented Couches for them to lie on, and Tables for their Meat. He alſo gave them (13) *written* Laws, and perſuaded them to obſerve the Precepts and Inſtitutions of them: and to procure a greater Regard to them, he told them they were delivered from the God *Hermes*. *Diodorus* calls him *Mneves* here from the Bull *Mnevis*, which was conſecrated to him and worſhiped as his Symbol; as he was called *Apis* from the Bull *Apis*, his Symbol alſo. But that he was the ſame as *Menes* is evident; becauſe both were related to reign in *Egypt* next after the Hero-Gods; and both were the firſt who inſtituted a regular Government in *Egypt*, and ruled by written Laws.

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(10) Diod. Sic. lib. i. p. 14.
(11) Diod. Sic. lib. i. p. 40.
(12) Ibid. p. 41.

And becauſe *Menes* was the firſt *Egyptian* King, who built ſumptuous Temples for the Worſhip of the Gods, and ſet up their Images and Golden Shrines in them, he was ſaid to have firſt *taught* (14) *the Egyptians to worſhip the Gods, and to offer Sacrifices to them.* But Idolatry had been practiſed in *Egypt*, as well as in *Phœnicia* and *Chaldæa*, long before.

Though *Menes* built *Memphis*, yet he reſided principally at *Thebes*, the Capital of his whole Kingdom, becauſe he had no Palace at *Memphis*. His Son *Athoth* built the royal Palace there; and probably afterward left *Thebes* and reſided chiefly at *Memphis*; becauſe the Country about it was a more temperate Climate, and more fruitful than *Thebes*: but he reigned over both the Kingdoms, as appears from *Manetho* and *Eratoſthenes*. After the Death of *Athoth* the Kingdoms were divided; and *Athoth* the ſecond, Son of the firſt *Athoth*, reigned at *Thebes*; and *Cencenes*, another of his Sons, reigned at *Memphis*. After *Cencenes* five of his Deſcendants ſucceeded, and they all, eight in Number, reigned for the Space of 253 Years: after which this Branch of the Family of *Menes* was driven from *Memphis* by the *Phœ-*

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(13) Ibid. p. 42. *Plutarch* ſaies the ſame of *Oſiris*, De Iſid. et Oſir. p. 356. Αἰγυπτίους μὲν εὐθὺς ἀπόρου βίου ϗ θηριώδους ἀπαλλάξαι, καρπούς τε δείξαντα ϗ νόμους θέμενον αὐτοῖς, ϗ θεοὺς δείξαντα τιμᾶν.

(14) Diod Sic. lib. i. p. 42.

nician Shepherds, who invaded *Egypt* and took *Memphis*, and reigned there. But the other Branch of the Family of *Menes*, though they had frequent Wars with the Shepherd Kings, and their Territories were ſometimes ravaged by them; yet they maintained their Power and Government in the Provinces of *Thebes*, till the Shepherds were driven out of *Egypt*, and the two Kingdoms of upper and lower *Egypt* were again united.

That which hath given Occaſion for *Menes* to be thought *Mizraim* is, that *Mizraim* had a Son called *Thoth*, and *Menes* a Son called *Athoth*; and both were ſuppoſed to be the firſt King who reigned in *Egypt*. But yet their Hiſtory and Age are widely different. *Hermes*, or *Thoth*, called *Taaut* by *Sanchoniatho*, who was the Son of *Miſor* or *Mizraim*, was a *Phœnician*; or rather upon the general Diſperſion of Mankind went from *Chaldæa*, where he was born, either into *Phœnicia*, where he lived ſome Time according to *Sanchoniatho*, and went thence with his Family into *Egypt*; or elſe went directly from *Chaldæa* through *Arabia Felix*, and paſſed thence with his Family into the upper *Egypt*, and inhabited the Country of *Thebais*. But *Menes* was born ſeveral Centuries after at *This* in upper *Egypt*, as the moſt ancient *Egyptian* Annals, both of *Thebes* and *Memphis*, had recorded. *Hermes*, or *Thoth*, the Son of *Miſor*, came into *Egypt*, which till then was uninhabited: but *Athoth* the Son of *Menes* ſucceeded his Father in the *Egyptian* Kingdom, which was then populous and enlarged, after the Deſcendants of *Miſor*, and his Son *Thoth*, had lived there about 400 Years.

I proceed to prove, that *Menes* is the famed *Egyptian Oſiris*, and conſequently that the Age of *Oſiris* has been carried many Centuries too high, ſome having ſuppoſed him to be *Ham*, and others his Son *Meſrim*, or *Mizraim*.

Diodorus Siculus (15) tells us, that *Oſiris* in the *Egyptian* Language had the ſame Signification with *Helius*, the Name of the *Sun*, whence the *Greeks* derived it; and *Plutarch* (16) ſaies ſo likewiſe: and it is certain that *Menes* ſignifies the *Sun*.

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(15) Ἥλιον ϗ τὴν σελώνην, ὧν τὸν μὲν Ὄσιριν, τήν τε Ἶσιν ὀνομάσαι, lib. i. p. 10.

(16) Εἰσὶ γὰρ οἳ τὸν Ὄσιριν ἄντικρυς Ἥλιον εἶναι λέγοντες—τὴν δ' Ἶσιν οὐχ ἑτέραν τῆς

He is called *Men* (Μὴν) by (17) *Herodotus:* and *Meni*, or *Men*, amongſt the *Egyptians* was the *Sun*, and *Mene* the *Moon.* *Iſis* was called *Selene*, the ſame with *Mene* the *Moon*, as *Diodorus* (18) relates: and *Jerome* ſaies, that the *Greek* Interpreters of the Scriptures [who probably were *Alexandrian Jews*] rendered the *Hebrew* Word *Meni* by (Δαιμόνιον) *Dæmonium*, Eſai. lxv. 11. and *Macrobius* (19) tells us, that the *Egyptians* by *Dæmona* underſtood the *Sun*. There was a Temple (20) at *Cabira* in *Armenia* dedicated to the *Sun* and *Moon*, whom the *Armenians* called Τύχη and *Men* (Μὴν) and uſed to ſwear by them. And that the *Egyptians* called the Moon Τύχη *Macrobius* referred to above aſſures us: ſo by *Men* (Μὴν) the *Armenians* of *Cabira* meant the *Sun*, as they meant the *Moon* by Τύχη. Further, that the *Egyptians* by *Men* or *Menes* underſtood the ſame as *Helius*, or the King called by the Name of the *Sun*, appears from a Paſſage of *Jamblichus* in the Life of *Pythagoras*; where he forbids his Diſciples *to ſacrifice* or *eat a white Cock*, becauſe it was *ſacred* and dedicated to *Meni* (21), *i. e.* to the *Sun*. The *Latin* Tranſlator renders *Men*, in the Paſſage of *Jamblichus* above cited, *the Moon:* but he is miſtaken; and that by *Men Jamblichus* meant the *Sun*, is evident from another Place, where he ſaies of *Pythagoras*, that *he* (22) *eſteemed the Cock to be dedicated to*

σελήνης ἀποφαίνοντες, De Iſid. et Oſir. p. 372.

(17) Lib. ii. c. 99.

(18) Lib. iii. p. 191. Rhod.

(19) Saturnal. lib. i. c. 19. Ægyptii protendunt deos præſtites—δαίμονα, τύχην, ἔρωτα, ἀνάγκην; et duo priores ſolem ac lunam intelligi volunt. And this explains the *Meni*, or Δαιμόνιον, and the Τύχη, or *Gad*, in Eſai. lxv. 11.

(20) Strab. Geog. lib. xii. p. 835. See *Meni* explained by Huetius, Obſervat. et Not. ad Orig. Comment. p. 109, 110.

(21) Μηδὲ ἀλεκτρυόνα λευκὸν θύειν—ἱερὸς γὰρ τοῦ Μηνός, Vit. Pythag. c. xviii. p. 70. See Diog. Laert. vit. Pythag. p. 222. The *Cutbites*, who were *Perſians*, worſhiped the Sun under the Symbol of a *Cock*, which is called *Nergal*, 2 Kings xvii. 30. which Word in the *Samaritan* Language ſignifies a *Cock*, as *Kircher* has ſhewn, Oedip. Ægypt. tom. i. Syntag. p. 365. And the *Hen* was the Symbol of the Moon, called *Venus*, *Urania*, and *Juno*. Hence the Cock was peculiarly called the *Perſian* Bird. So *Ariſtophanes* calls it, Avib. ℣ 483, 485, 834, 835. And Heſych. and Suid.

(22) Ἱερὸν ἡγεῖτο εἶναι τὸν Ἀλεκτρυόνα Ἡλίῳ, Vit. Pythag. c. xxviii.

the Sun. And *Suidas* on the Name *Pythagoras* gives his Senſe, that *the* (23) *white Cock was conſecrated to the Sun.*

Jamblichus was a *Syrian* of *Chalcis*; and it is known that *Pythagoras* received his Doctrines and Symbols from the *Egyptians*; and they both well underſtood what the *Egyptians* meant by (Μὴν) *Men.* Therefore it is plain, that the *Egyptian Oſiris*, and *Men*, or *Menes*, was the ſame as *Helius* in the *Greek*, and *Sol* in the *Latin* Language: and that he was an ancient deified King of the *Egyptians*, is agreed by all Writers.

Menes being proved to be the ſame with *Oſiris* by the Signification of his Name, I ſhall next ſhew, (in order to prove them more particularly the ſame) that the Reign of *Oſiris* agrees in Time with that of *Menes.* The *Egyptian* Prieſts told *Diodorus*, that the Years from *Oſiris* and *Iſis* to the Reign of *Alexander* the Great, were little leſs than (24) *twenty-three thouſand*: and *Diodorus* continuing the Hiſtory of *Oſiris*, ſaies at the Concluſion of it, that the Prieſts computed from the Reign of *Helius* to *Alexander* (25) *about twenty-three thouſand Years.*

Here we ſee, that *Oſiris* and *Helius* are the ſame; and that *Menes* is alſo the ſame with them appears from the above Computation of the Time of their Reign. The Years are evidently lunar, and of one Month each, which I have abundantly proved to have been the *Egyptian* Reckoning in their larger Numbers. And twenty-three thouſand *Egyptian* Years of Months of thirty Days each, are 1890 ſolar Years of 365 Days each. *Alexander* began to reign in the Year before *Chriſt* 336. And ſo *Oſiris* and *Helius*, by the foregoing Reckoning, reigned 2225 Years before the *Chriſtian* Æra, which a little exceeds the Computation of the Reign of *Menes* in the Catalogue of *Eratoſthenes*, which began, according to *Dicæarchus* and the old *Egyptian* Chronicle, 2220 Years before *Chriſt*: but falls ſhort of the Beginning of his Reign, which was, according to *Manetho's* Dynaſties, 2234 Years before the *Chriſtian* Æra. So if the Computation of *Eratoſthenes* and the old *Egyptian* Chronicle be right, it was ſomething leſs than twenty-three thouſand old *Egyptian* Years from the Commencement of the Reign of *Oſiris*, *Helius*, or *Menes*, to *Alexander*, as the *Egyptian* Prieſts told *Diodorus*: but if the Account from *Manetho* be right, it was ſomething more than twenty-three thouſand of theſe Years. The Difference in one Caſe is but five Years; and in the other no more than nine Years. But it is plain, that *Oſiris*, *Helius*, and *Menes*, was one and the ſame King of *Egypt*, according to the above Agreement of the Time of their Reigns, which exactly and ſurprizingly coincides.

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(23) Μήτε λευκὸν ἀλεκτρυόνα ἐσθίειν, ὡς ἱερὸν τοῦ Ἡλίου.

(24) Ἔτη φασὶν ἀπὸ Ὀσίριδος καὶ Ἴσιδος, ἕως τῆς Ἀλεξάνδρου βασιλείας—βραχὺ λείποντα τῶν δισμυρίων καὶ τρισχιλίων. Lib. i. p. 20.

(25) Ibid. p. 22.

Menes then being no other than the famed *Oſiris*, we may ſee a Reaſon for what *Athenodorus* relates concerning *Seſoſtris*: that he was a Deſcendant of *Oſiris*; and after his Expedition out of *Greece* ordered a coſtly and curiouſly wrought Statue to be made of *Oſiris*, as being his (26) Progenitor. For according to the Dynaſties of *Manetho*, *Seſoſtris* was lineally deſcended from thoſe *Theban Dioſpolitans* who reigned at *Memphis* and over all *Egypt* after the Expulſion of the *Shepherds*, who had driven out thence the Family of *Menes*, which reigned both at *Thebes* and *Memphis*: and ſo he might be deſcended from *Menes* or *Oſiris*. But it was not ſtrange for a proud *Egyptian* King to call any of the Gods or deified Kings his Progenitors. He is called *Rameſtes*, the Son of *Helius*, who was *Oſiris* in the Inſcription (27) which *Hermapion* took from an Obeliſk of the Temple at *Heliopolis*.

That the Time of *Oſiris* was not before that of *Menes*, may appear from the Computation of it by the moſt learned *Varro*, who (28) reckoned *Iſis* ſomething above 2000 Years before his own Time. *Iſis* began to reign with her Son *Horus* after the Death of *Oſiris* 2172 Years before the *Chriſtian* Æra: and *Varro* was born 114 Years before the ſame Æra; which being deducted, *Iſis* reigned 2058 Years before the Birth of *Varro*. So ſhe did not live much above 2000 Years before his Birth. The ſame *Varro* reckoned about 2100 Years from the building of *Thebes* to his own Time. *Thebes* was thought to have been built by *Oſiris*: and if *Varro* reckoned the 2100 Years to his own Birth, by this Computation *Thebes* was built by *Oſiris* in the Year before *Chriſt* 2215, which was the twenty-firſt Year of the Reign of *Menes*.

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(26) Τὸν Ὄσιριν τὸν προπάτορα αὐτοῦ δαιδαλθῆναι ἐκέλευσεν αὐτὸς [Σέσωστρις] πολυτελῶς. Apud Clem. Alex. Admonit. ad Gent. p. 43. Potter.

(27) Apud Ammian. Marcellin. lib. xvii. p. 162, 163.

(28) *Auguſtin* relates from *Varro*: Non multum ante annorum duo millia literas, magiſtra Iſide, didicerunt (Ægyptii) De Civit. Dei lib. xviii. c. 40. Verum eſſe (adparebit) id quod Varro jam olim dixit, ab Iſide uſque ad ſua tempora nonniſi duo annorum millia effluxiſſe. Voſ. Not. ad Pompon. Mel. de Situ Orb. p. 77.

I have ſhewn above from *Herodotus*, *Ariſtotle*, and other ancient Writers, that the lower *Egypt* was not dry and habitable till the Reign of *Menes*: and it appears to have been dry in the Reign of *Oſiris* and *Iſis*. For (29) *Plutarch* tells us, that *Iſis* built *Peluſium*, called *Sin* in Scripture, after the Death of *Oſiris*: ſhe alſo built (30) *Bubaſtis*, as was recorded in the moſt ancient Inſcription engraved in *Egyptian* Characters on a Pillar at *Nyſa* in *Arabia*, mentioned by *Diodorus Siculus*. Now both theſe Cities were in the lower *Egypt*; and were built ſome Years after *Zoan* or *Tanis*, which was built by *Menes*, as I have before ſhewn (31), in the eighteenth Year of his Reign; and in the Year before *Chriſt* 2218. *Iſis* therefore muſt be the Queen, who, after the Death of *Oſiris* or *Menes*, built the two Cities before-mentioned in the lower *Egypt*; for it is evident from what has been ſaid, that they could not be built before the Reign of *Menes*. He is therefore *Oſiris*. Hence we may diſcover very nearly the Time of the building of *Peluſium* and *Bubaſtis*, which was between 2172 Years before *Chriſt*, when *Menes* died; and 2163 Years before *Chriſt*, when *Iſis* died.

The Colonies from the upper *Egypt* which were planted by *Menes*, or *Oſiris*, at *Tanis*, and by *Iſis* at *Bubaſtis* and *Peluſium*, were the Deſcendants of *Mizraim*, called in Scripture *Caſlubim* and *Caphtorim*, *Gen.* x. 14. from one of which Families they themſelves deſcended. For the *Philiſtines* who dwelt at *Peluſium*, were the Deſcendants of the *Caſlubim*, and Brethren of the *Caphtorim*; and are ſaid to have lived together with them, or near them. Therefore they are called *the Remnant of the Iſle of Caphtor*, *Jer.* xlvii. 4. which intimates *Caphtor* to have been Part of the *Egyptian* (32) *Delta*, which was an Iſland ſurrounded by the *Nile* and Sea; and divided into ſeven ſmall Iſlands. They are called *Philiſtines from Caphtor*, Amos ix. 7.

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(29) De Iſid. & Oſir. p. 357.
(30) Diod. Sic. lib. i. p. 24.
(31) See above Note 7.

The *Philiſtines* had their Name from the (33) *muddy* and *fenny* Country about *Peluſium*, where they lived before they went into *Canaan*; and where probably the *Sinites* lived before them with their Brethren the *Avims*, both deſcended from *Canaan*. For *Peluſium* had its Name from its low and fenny Situation.

For the ſame Reaſon it is called in Scripture *Sin*, which ſignifies *Mud* in the *Syrian* Language; and the *Sinites* were hence ſo called. Theſe *Philiſtines* and *Caphtorim* had ſpread themſelves from *Peluſium* as far as *Gerar*, (which lay between the Deſerts of *Cades* and *Zur)* in the Time of *Abraham*, as appears from *Gen.* xx. 1. and ch. xxvi. ℣ 17, 18, *etc.* which was about an hundred and ſeventy Years after their firſt Settlement at *Peluſium*, and in the *Sethrëite* Nome. The reſt of them continued in *Egypt* till they were driven out thence by the *Phœnician*

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(32) The learned Authors of the *Univerſal Hiſtory* are greatly miſtaken in thinking, that "the famous Father *Calmet* has moſt clearly ſhewn the Iſle "of *Caphtor*, from whence the *Philiſtines* came to the Land of *Canaan*, to "be *Crete*:" and hence they infer the *Philiſtines*, *Cretans*, *Pelaſgi*, and *Etrurians* to have the ſame Original, Vol. xvi. B. 4. p. 66, 67. *Caphtor* was certainly one of the Iſlands of the *Egyptian Delta*, where the *Caphtorim* originally dwelt; and their Brethren, the *Philiſtines*, lived near them at *Peluſium*: and were driven out thence by the *Phœnician* Shepherds, and went into *Canaan*. They always after lived in the Land of *Canaan*: nor is there the leaſt Foundation of the *Philiſtines* being *Cretans*; or having ever migrated any where by Sea; and they were a different People from the *Pelaſgi*, who came originally out of *Phœnicia*.

(33) Strabo Geog. lib. xvii. p. 1154, 1155. ſaies: Αὐτὸ δὲ τὸ Πηλούσιον κύκλῳ περικείμενα ἔχει ἕλη—ὠνόμασται δ' ἀπὸ τοῦ πηλοῦ. *Peluſium* was ſo called from the *Phœnician* or *Hebrew* Word פלש *Pelas*, which ſignifies *to roll in the Dirt*. And that with other Cities of *Egypt* were called by *Greek* Names which correſponded to the *Egyptian* Appellations of them, after that the *Greeks* were invited by *Pſammitichus* to ſettle in *Egypt*. Herodot. lib. ii. c. 152, 154. So *Peluſium* and *Heliopolis* were ſo called before the Time of *Herodotus*.

Shepherds: who having conquered the middle and lower *Egypt*, fortified *Peluſium*, and kept a ſtrong Garriſon conſtantly in it.

The *Philiſtines* and *Caphtorim* being driven out of their Habitations in *Peluſium*, and the *Sethreïte* and perhaps alſo the *Tanite* Nome, they ſeized upon the Country of the (34) *Avims*, deſcended from *Canaan*, who dwelt in the Sea-Coaſts from the Borders of *Egypt* unto *Azza* (35), or *Gaza*, and *Aſcalon*, or *Hazor*, *Deut.* ii. 23. This was about the Year before *Chriſt* 1980. And having deſtroyed them, they poſſeſſed their Country in the Land of *Canaan*; and by Degrees peopled all the Sea-Coaſts as far as *Joppa*.

The learned (36) *Bochart* is miſtaken in ſaying, that the *Philiſtines* had driven out the *Avims* before the Time of *Abraham*, and were poſſeſſed of *Paleſtine*, and reigned there. For they were then poſſeſſed only of *Gerar*, which lay in the Wilderneſs between *Cadeſh* and *Shur*,

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(34) They are called by the *Greek* Interpreters Εὐαῖοι, *Deut.* ii. 23. by which Name they called the *Hivites*, *Gen.* x. 17. *Joſ.* xiii. 3. But there is a Difference in writing the Name in the *Hebrew* Copy; in *Geneſis* it is wrote חוים, and in *Deuteronomy* עוים. And as the *Philiſtines* came originally out of *Egypt*, and ſeized Poſſeſſions in the Land of *Canaan*, they are called *Strangers*, Ἀλλόφυλοι. *Jud.* iii. 31. and ch. xiv. 1.

(35) *Euſebius* (apud Hieron. de locis Hebraicis) calls *Gaza* a City of the *Avims.* Γάζα πόλις Εὐαίων, ἐν ᾗ κατῴκησαν Καππάδοκες τοὺς Εὐαίους ἀνελόντες· τὸ παλαιὸν ἣ ἦν ὅριον τῶν Χαναναίων τῶν πρὸς τῇ Αἰγύπτῳ. *Jerome* agrees with *Euſebius*, that the *Cappadocians* dwelt anciently in *Gaza* after they had driven out the *Avims.* But this is a plain Miſtake, in which they followed the *Greek* Verſion, which renders *Caphtorim* (Καππάδοκες) *Cappadocians*, as do alſo the *Chaldee* and *Syriac* Verſion: but the *Caphtorim*, as they are called both in the *Hebrew* and *Samaritan* Text, were a different People from the *Cappadocians*, and deſcended from *Mizraim*, and came out of *Egypt* into the Land of *Canaan*. None of *Mizraim's* Family ever went into *Cappadocia*, which was peopled by the Poſterity of *Japhet*. Therefore the learned *Bochart* is greatly miſtaken in his Account of the *Caphtorim* and *Caſluhim*, as if they had gone out of *Egypt* and peopled *Colchis* and Part of *Cappadocia* before the Time of *Abraham*; which is highly abſurd, Geog. Sac. lib. iv. c. 31, 32. The *Arabian* Tranſlator renders *Caphtorim* by *Damiatæ*, from *Damiata*, which was in the *Egyptian Delta*, near to *Peluſium*; and is the *Tamiathis* of *Stephanus* of *Byzantium*: all which is agreeable to my preceding Obſervations concerning the *Caphtorim*.

(36) Geog. Sac. lib. iv. c. 31. p. 287.

Gen. xx. 1. The *Avims* dwelt on the Sea-Coaſts from the Borders of *Egypt* unto *Gaza*.

Another Argument to prove that *Menes* is *Oſiris*, may be drawn from another Relation of *Plutarch*. This Writer, who was well acquainted with the moſt ancient *Egyptian* Hiſtory, relates, that *Oſiris* was ſlain by *Typhon* at (37) *Tanis*, or in that Nome: and that his Body was encloſed in a Cheſt, and caſt into the Sea through the *Tanitic* Mouth of the *Nile*. This ſhews, that the *Delta* was dry and habitable in the Time of *Oſiris*, and that *Tanis* was then built. Now I have already proved, that *Tanis* was built by *Menes*: and he had probably been viſiting this City where he was treacherouſly ſlain by his Brother *Typhon*; or, according to the Narration of *Manetho*, was torn to pieces by the *Hippopotamus*, or River-Horſe. *Typhon* was repreſented (38) amongſt the *Egyptians* by the River-Horſe, which was his Symbol.

The Body of *Oſiris*, or *Menes*, being found in the *Ruſhes*, or Reeds (called *Byblos*) by the Sea Side, might give Occaſion to the Story that his Body was carried down the Sea to *Byblus* in *Phœnicia*, and buried there: and thence he became the *Byblian* (39) *Adonis*, who was related to have been killed by a Boar.

It appears from *Pauſanias*, that the *Greeks* thought *Menes* was the ſame with *Dionyſus*, by which Name they called *Oſiris*, as *Herodotus*,

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(37) De Iſid. & Oſir. p. 356.

(38) Τυφῶνα Ἱπποποτάμῳ εἰκασμένον. Euſeb. ex Porphyr. in Præp. Evang. lib. iii. c. 12. p. 116. and Plut. de Iſid. & Oſir. p. 371.

(39) Εἰσὶ δὲ ἔνιοι Βυβλίων, οἳ λέγουσι παρὰ σφίσι τεθάφθαι τὸν Ὄσιριν τὸν Αἰγύπτιον, καὶ τὰ πένθεα καὶ τὰ ὄργια οὐκ ἐς τὸν Ἄδωνιν, ἀλλ' ἐς τὸν Ὄσιριν πάντα πρήσσεσθαι. Lucian. de Dea Syr. p. 1058. The *Cyprians* called him *Adonis Oſiris*, as *Stephanus* of *Byzantium* ſaies: Ἀμαθοῦς πόλις Κύπρου ἀρχαιοτάτη, ἐν ᾗ Ἄδωνις Ὄσιρις ἐτιμᾶτο, ὃν Αἰγύπτιον ὄντα Κύπριοι καὶ Φοίνικες ἰδιοποιοῦνται. *Berkelius* in his Notes on *Stephanus* would have it read Ἀδωνόσιρις in one compound Word; and he obſerves, that many other compound Names were uſed amongſt the *Egyptians* and *Greeks*: *Hermanubis* was one which he does not mention. But then, as *Gronovius* well remarks, they frequently expreſſed the ſame God by two Names, as Ζεὺς Βῆλος, Ζεὺς Ἄμμων, *Iſis Serapis*, Ἄττις Ἄδωνις: and Ἄδωνις Ὄσιρις is equally proper, and there is no need of an Emendation: it means *Adonis*, who is *Oſiris*.

Diodorus Siculus, *Plutarch*, and others, inform us. For ſpeaking of an ancient Temple at *Elis*, he calls it the Temple of (40) *Menes*, or the Sun, and then adds immediately, that it was the Temple of *Dionyſus*.

Another Proof that *Menes* is *Oſiris*, is drawn from the Worſhip of the *Apis* as the Symbol of *Oſiris*, and of the *Mnevis* as the Symbol of *Helius* (the Sun.) *Oſiris* was called *Apis* at *Memphis*, and *Helius* or *Men* at *Heliopolis*: for the *Mnevis* was conſecrated to the *Sun*, as *Ælian* (41) and *Suidas* tells us. And *Ælian* (42) ſaies, *There was a ſecret Tradition amongſt the Egyptian Prieſts, that Menis, an Egyptian King, having a mind to inſtitute the Worſhip of a living Animal, choſe the Bull, as being in his Judgment the moſt beautiful.* Theſe two Animals were deified at the ſame Time in the Reign of *Chous*, who reigned at *This* in the Time of *Menes*, and after his Death: which is a ſtrong Preſumption that *Menes* was the *Oſiris*, in Honour of whom they were deified: for *Diodorus Siculus* relates, that theſe Bulls were ordered by *Iſis* to be worſhiped as Symbols of *Oſiris* after his Death.

Further; the Hiſtory and Actions of *Oſiris* and *Menes* are another Argument that they were one and the ſame King. They both reigned many Years after the Diſperſion of Mankind into ſeveral Countries; and when the Earth was peopled with Inhabitants in *Africa*, *Aſia*, and *Europe*. They were both the Sons of *Jupiter* called *Ammon*; and both had a principal Counſellor called *Hermes*. And as *Menes* is related to have aboliſhed the primitive rude Way of living on Herbs and Roots, without Induſtry or Labour; and to have found out *Bread*

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(40) Θέατρον ἀρχαῖον μεταξὺ τῆς ἀγορᾶς ϗ τȣ̃ Μηνίȣ, τὸ θέατρόν τε ϗ ἱερόν ἐςι Διονύσȣ, Eliac. p. 204. This was the firſt and moſt ancient *Dionyſus*, who lived many Centuries before the *Greek Bacchus*. And the *Greeks* were ſenſible, that there was a *Dionyſus* far ancienter than him who was the Son of *Semele*: and who in Diſtinction was called the firſt *Dionyſus*, Diod. Sic. lib. iii. p. 212. He was called by Epithets denoting the *Sun*
[Ἀςροφαῆ Διόνυσον ἐν ἀκτίνεσι πυρωπὸν]
by an ancient *Greek* Poet, *Eumolpus*, in his Bacchics. And *Orpheus* ſaies,
Τȣ́νεκά μιν καλέȣσι Φάνητά τε ϗ Διόνυσον. Apud Euſeb. Præp. Evang. lib. i. c. 9. and *Linus*, who was contemporary with *Cadmus*, wrote a Poem of the Exploits of the firſt *Dionyſus*, Diod. Sic. lib. iii. p. 201.

(41) Hiſt. Animal. lib. xi. c. 11. Suid. in voce.

(42) Ibid. lib. xi. c. 10.

Corn, and introduced a more delicate Way of Life: ſo *Oſiris* is ſaid to have taught Men not only to ſow Barley and Wheat, but alſo to plant Vineyards and to drink Wine. He alſo introduced Muſic and Dancing (43); and therefore carried along with him in his Army a Company of ſinging Women, called *Muſes* by the *Greeks*. He conquered Countries, and built Cities in *Egypt* as *Menes* did. And *Oſiris* is related to have been buried at *Memphis*, in the Temple of *Vulcan*, both which were built by (44) *Menes*: and *Iſis* his Queen was alſo buried in the ſame Place, as (45) *Diodorus Siculus* was told by the *Egyptian* Prieſts.

Menes is ſaid to be the firſt who taught Men to (46) worſhip the Gods (in Temples) and to offer Sacrifices to them: and the very ſame Thing is related of *Hermes*, the ſacred Notary and chief Counſellor of *Oſiris*; and alſo of *Oſiris* himſelf, who built Temples, and appointed Prieſts for the Worſhip of the Gods who were his Anceſtors.

Laſtly, the annual Song of Lamentation, made by the *Egyptians* for *Oſiris*, proves that he was *Menes*.

Herodotus (47) gives the following Account of it, *viz.* "The

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(43) Plut. de Iſid. et Oſir. p. 356.

(44) Herodot. lib. ii. c. 99.

(45) Lib. i. p. 19, 23. Rhod.

(46) Ibid. p. 42. Rhod. See Plut. de Iſid. et Oſir. p. 356.

(47) Ἄεισμα ἔνεστι Λῖνος [but the Reading of the MSS. is better, which is ἄεισμα ἔν ἐστι, omitting Λῖνος; which is alſo omitted in the Tranſlation of *Laurentius Valla*, edit. 1475.] ὅσπερ ἐν τῇ Φοινίκῃ ἀοίδιμός ἐστι [but the MSS. read better, ὥσπερ ἐν τῇ Φοινίκῃ ἀοίδιμόν τι] καὶ ἐν Κύπρῳ καὶ ἐν ἄλλῃ, κατὰ μὲν τοι ἔθνεα οὔνομα ἔχει· συμφέρεται δὲ ωὑτὸς [read ὠυτὸ] εἶναι τὸν [read τὸ] οἱ Ἕλληνες Λῖνον ὀνομάζοντες ἀείδουσι· ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωϋμάζειν με τῶν περὶ Αἴγυπτον ἐόντων· ἐν [read ἓν] δὲ δὴ καὶ τὸν Λῖνον ὁκόθεν ἔλαβε τοὔνομα· φαίνονται δὲ αἰεί κοτε τοῦτον ἀείδοντες· ἔστι δὲ Αἰγυπτιστὶ ὁ Λῖνος καλεύμενος Μανέρως· ἔφασαν δέ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μουνογενέα γενέσθαι· ἀποθανόντα δ' αὐτὸν ἄωρον θρηνέοισι τούτοισι ὑπ' Αἰγυπτίων τιμηθῆναι, καὶ ἀοιδήν τε ταύτην μούνην εἶναι καὶ πρώτην σφίσι γενέσθαι, Herodot. lib. ii. c. 79. This Funeral Song was probably compoſed by *Iſis* herſelf; and was that which the Prieſts annually ſung in lamenting the Death of *Oſiris*, Diod. Sic. lib. i. And *Plato* ſaies, that the ſacred *Egyptian* Songs were related to have been compoſed by *Iſis*, De Leg. lib. ii. p. 790. Ficin. And this was the *firſt* and *only* Song of Lamentation uſed by the *Egyptians*.

"*Egyp-*

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“ *Egyptians*, *Phœnicians*, *Cyprians*, and other Nations, uſe a Song
“ which is called by different (48) Names in different Nations. But
“ all agree, that it is the ſame with that which the *Greeks* ſing and call
“ *Linus*. As I have wondered at many other Uſages of the *Egyptians*, ſo more particularly, whence they came to call the Name of
“ this Song (49) *Linus*; the ſinging of which has been always uſed

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(48) This Song was called Ἀδωνιασμὸς, or a Lamentation for *Adonis*, by the *Phœnicians*, *Cyprians*, and *Byblians*: but by *Adonis* they meant the *Egyptian Oſiris*. See Heſych. voce Ἀδωνιασμὸς; and *Suidas* and *Phavorinus* in the Word Ἄδωνις, and Steph. Byzant. above, Not. 39. The *Phœnicians* uſed for their Lamentation of *Adonis* a Pipe, which was a Span in Length, and uttered a mournful Tune, called *Gingris*. And from this they called *Adonis Gingres*, and the Song μέλη γιγγραντὰ, Verſes of Lamentation; γιγγραίνοις [read γιγγραΐνοις, with *Euſtathius*, in his Commentary on the Iliad Σ] γὰρ οἱ Φοίνικες, ὥς φησιν ὁ Ξενοφῶν, ἐχρῶντο, αὐλοῖς σπιθαμιαίοις τὸ μέγεθος, ὀξὺ καὶ γοερὸν φθεγγομένοις, τούτοις δὲ καὶ οἱ Κᾶρες χρῶνται ἐν τοῖς θρήνοις—ὀνομάζονται δὲ οἱ αὐλοὶ γίγγροι ὑπὸ τῶν Φοινίκων, ἀπὸ τῶν περὶ Ἄδωνιν θρήνων· τὸν γὰρ Ἄδωνιν Γίγγρην καλεῖτε ὑμεῖς οἱ Φοίνικες, ὡς ἱστορεῖ Δημοκλείδης:——Οὕτω γὰρ ἐπὶ τοῖς μέλεσι τοῖς Εὐελπίδου·

Ἄμφω νοσοῦσιν· ὥστε τ' ἄλλ' αὐτοῖς δοκεῖν
Εἶναι μέλη γιγγραντὰ καὶ κακὸν μέγα.

Athenæi Deipnoſ. lib. iv. p. 174, 175. See Pollux. Onomaſt. lib. iv. ſect. 76. and Euſtath. Com. in Iliad Σ. p. 1214. The Word γίγγρος is derived from the *Phœnician* Word עגור, *Gingur*, *Hirundo*, or *Grus*, or *Anſer*, the ע being pronounced as a G, as it often is. Hence the *Latin* Word *gingrire*.

(49) *Pauſanias* ſaies, the *Egyptians* received the Song *Linus* from the *Greeks*, and called it in their own Language *Maneron*: but that the *Linus* was a Song of Lamentation upon the Death of the moſt ancient *Greek* Poet *Linus*, who was ſlain by *Apollo* for equalling himſelf to him in the Art of Muſic. That this was the Elegy which *Vulcan* repreſented a young Muſician ſinging, upon the Shield of *Achilles*: and that *Pamphus*, the moſt ancient *Athenian* Poet. called it *Oetolinus*, i. e. *the lamented Linus*: and that *Sappho*, of *Leſbos*, afterwards ſung both *Adonis* and *Oetolinus*. *Pauſanias* adds, that after the Death of *Linus*, this Song of Lamentation called by his Name, was uſed by the Barbarians; and that the *Egyptians* ſung it, and called it in their own Language *Maneron*: ἀποθανόντος τοῦ Λίνου τὸ ἐπ' αὐτῷ πένθος διῆλθεν ἄρα καὶ ἄχρι τῆς βαρβάρου πάσης, ὡς καὶ Αἰγυπτίοις ᾆσμα γενέσθαι Λῖνον· καλοῦσι δὲ τὸ ᾆσμα Αἰγύπτιοι τῇ ἐπιχωρίῳ φωνῇ Ἡμανέρων [which ought to be wrote Μανέρων] —Ὅμηρος μὲν ἅτε ᾆσμα Ἑλληνικὸν ἐπιστάμενος τοῦ Λίνου τὰ παθήματα ἐπὶ τοῦ Ἀχιλλέως ἔφη τῇ ἀσπίδι ἄλλα τε ἐργάσασθαι τὸν Ἥφαιστον καὶ κιθαρῳδὸν παῖδα ᾄδοντα ἐς Λῖνον·

“ amongſt them. But *Linus* in the *Egyptian* Language is called “ *Maneros.* And the *Egyptians* relate, that *Maneros* was the only “ Son of their firſt King: and that having died an untimely Death, “ this Song of Lamentation was ever after ſung by the *Egyptians* in “ Honour of him; and that this was their *firſt* and *only* Song of the “ Kind.”

Τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
Ἱμερόεν κιθάριζε, Λίνον δ' ὑπὸ καλὸν ἄειδε
Λεπταλέῃ φωνῇ· which two laſt Words he has omitted. *Euſtathius*, in his Commentary on *Homer*, Iliad Σ. ψ 569, 570. has a large Account of the Song *Linus*, p. 1222, 1223. But *Pauſanias* talks like a *Greek*, in pretending that Λῖνος the Funeral Song was derived from *Greece* to the *Phœnicians* and *Egyptians*: on the contrary, it was ſung by theſe Nations long before the Time of *Linus*, and the *Greeks* received it from them: but not knowing the Reaſon, as appears from *Herodotus*, of its being called Λῖνος, they feigned a Story concerning the old *Theban* Poet *Linus*, and derived it from him. But the Word is *Hebrew* or *Phœnician*, and derived from לון *Lun*, in *Hiphil* הלין *Helin*, which ſignifies to complain, or lament. The *Egyptians* therefore knew the Meaning of it, when it was ſung to lament the Death of *Oſiris*: and the *Phœnicians*, who ſung it on account of the Death of *Adonis*. *Pauſanias*, *Euſtathius*, and others, miſtake the Words of *Homer*;

—— Λίνον δ' ὑπὸ καλὸν ἄειδε
Λεπταλέῃ φωνῇ. *Homer* is in the Place repreſenting not Funeral Muſic and Singing, but on the contrary, the jovial Muſic and Songs in which the young Men and Virgins joined with Dancing, in the Time of Vintage. So that Λίνον there means the Chord or String of the Harp; and the young Minſtrel is repreſented ſinging to his Harp.

Philo Judæus ſpeaking of the Funeral Singing in Chorus, for the Death of *Oſiris*, ſaies, that a Golden Bull was a Symbol of (*Oſiris*, whom he calls) the *Egyptian* (Τύφος) Pride: this was brought out, and they ſung in a Chorus about it, not after the Manner of ſinging at Banquets and Feſtivals, with Mirth and Gaiety; but in a truly mournful Tone, as for one that was dead. Οὐ σύμβολον ἡ τοῦ χρυσοῦ ταύρου κατασκευὴ περὶ ὃν χοροὺς ἱστάντες—ᾄδουσι καὶ ἐξάρχουσιν, οὐ παροίνιον καὶ κωμαστικὸν οἷα ἐν ἑορταῖς καὶ θαλείαις ἥδιστον μέλος, ἀλλὰ τὸν ὡς ἐπὶ τεθνεῶσιν ἀληθῆ θρῆνον αὐτῶν. De Temulant. p. 254. edit. Pariſ.

Julius Firmicus ſaies, In adytis habent Idolum Oſiridis ſepultum: hoc annuis luctibus plangunt: radunt capita, ut miſerandum caſum regis ſui turpitudine dehoneſtati defleant capitis: tundunt pectus, lacerant lacertos, veterum vulnerum reſecant cicatrices, ut annuis luctibus in animis eorum funeſtæ ac miſerandæ necis exitium renaſcatur: et cum hæc certis diebus

Athenæus (50) mentions the *Egyptian* Song of Lamentation, called *Maneros* and *Linus*: and it is ſcarce to be doubted, but it was that famous annual Lamentation made for *Oſiris*, and mentioned by the ancient Author of the *Argonautic* (51) Poem, aſcribed to *Orpheus*; and by *Diodorus Siculus* and many others; and was the ſame Song which was called *Adoniaſmus*, ſung in lamenting the Death of *Adonis*. For that *Adonis* and *Oſiris* was the ſame Perſon, has been ſhewn from *Lucian*, *Martian Capella*, and *Stephanus Byzantinus*; *Phurnutus* (52) alſo, and *Suidas* (53), make them the ſame. As *Oſiris* and his Wiſe *Iſis* were called the *Sun* and *Moon* by the *Egyptians*, ſo *Adonis* and his Wiſe *Aſtarte*, or *Venus*, had the ſame myſtical Names among the *Phœnicians*, and were worſhiped in theſe phyſical Divinities.

The Account of *Herodotus*, that the *Linus*, or *Maneros*, was ſung on Occaſion of the *untimely Death* of the only Son of the firſt *Egyptian* King, called *Maneros*, is a Miſtake; but it leads us to the true Hiſtory of this moſt ancient and remarkable idolatrous Rite of weeping for *Oſiris* by a Song of Lamentation, which is called by the Prophet *Ezechiel*, *weeping for Tamuz*, ch. viii. 14. For it was inſtituted to lament the Death of the firſt *Egyptian* King *Menes*, who died an untimely Death, and was ſlain by his Brother *Typhon*, called *Hippopotamus*. And from his Name the Funeral Song was called *Maneros*; or elſe, becauſe it was an Ode of Lamentation, it was called *Linus* in the *Phœnician* and *Maneros* in the *Egyptian* Language. The Son of the firſt *Egyptian* King *Menes*, is not ſaid by *Manetho* to have died an untimely Death: but *Menes* himſelf is ſaid to have been treacherouſly ſlain; and for him, no doubt, who was *Oſiris*, the Funeral Song was compoſed. And its being ſaid to be the *firſt* and *only* Song of Lamenta-

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fecerint, tunc fingunt ſe lacerati corporis reliquias reperire, et, cum invenerint, quaſi ſopitis luctibus gaudent. De Error. Profan. Relig.

(50) Τοιοῦτος δ' ἐστὶ καὶ ὁ παρ' Αἰγυπτίοις καλούμενος Μανέρως (not Μάνερος, as the Editt. have it) Deipnoſ. lib. xiv. p. 620. he mentions the Λίνος, ibid. p. 619.

(51) Θρήνους τ' Αἰγυπτίων καὶ Ὀσίριδος ἱερὰ χύτλα. Orph. Argonaut. ℣ 32.

(52) De Nat. Deor. p. 77.

(53) Ὃν Ἀλεξανδρεῖς ἐτίμησαν, Ὄσιριν ὄντα καὶ Ἄδωνιν ὁμοῦ· voc. *Heraiſcus*.

tion amongſt the *Egyptians*, puts it beyond all Doubt that it was the annual Monody ſung in Honour of *Oſiris*, or *Menes*, the firſt *Egyptian* King, which is ſo famous in Hiſtory.

As all the *Egyptian* Hero-worſhip was by the Prieſts, in their myſtical Theology and natural Philoſophy, referred to mundane Elements and phyſical Cauſes; and the divine Attributes and Providence: ſo this annual Lamentation had a Reference to the Courſe of the *Sun* and *Moon*, repreſented by *Oſiris* and *Iſis*. Therefore this Lamentation was begun at the full Moon next after the Summer Solſtice. The *Egyptians* lighted (54) Lamps, and went about with them all Night whilſt the Moon ſhone, accompanying (55) *Iſis* in ſeeking her beloved *Oſiris*, and bewailing his Death all the while.

Achilles Tatius (56) ſaies, the *Iſiac* Lamentations were celebrated when the Sun was in *Cancer*, the Sun (or *Oſiris*) then declining towards the Southern Signs, and ſhortening the Days. And this Lamentation was emblematical of the Sun, or *Oſiris*, beginning to leave them: and when he began to aſcend towards the Northern Signs, they (the *Egyptians*) had a Feſtival, in which they put on white Garments and Crowns made of Flowers, and welcomed with great Joy the Coming of *Oſiris* again to them. This Feſtival was celebrated in Honour of *Iſis*.

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(54) *Herodotus* ſaies, this Feſtival was called *the lighting of Lamps*, lib. ii. c. 62. And this was the firſt Inſtitution of the Uſe of Lamps any where known. See Clem. Alex. ſtrom. i. p. 306. *Apuleius* thus deſcribes the Proceſſion with Lamps, *viz.* Magnus præterea ſexus utriuſque numerus lucernis, tedis et alio genere facium luminis ſiderum cœleſtium ſtirpem propitiantes—quorum primus lucernam præmicantem claro porrigebat lumine, non adeo noſtris conſimile quæ veſpertinas illuminant epulas, ſed aureum cymbium medio ſui patoris flammulas ſuſcitans largiores. Metamorphoſ. lib. xi. p. 171.

(55) Ἄγειν τῇ Ἴσιδι Αἰγυπτίους τὴν ἑορτὴν, ὅτε αὐτὴν τὸν Ὄσιριν πενθεῖν λέγουσι. Pauſan. Phoc. p. 350.

(56) Iſagog. ad Arat. Phænom. p. 146. and to this Feſtival *Theocritus* alludes:

Οἷόν τοι τὸν Ἄδωνιν ἀπ' ἀενάου Ἀχέροντος
Μηνὶ δυωδεκάτῳ μαλακαίποδες ἄγαγον Ὧραι. Idyl. xv. ℣ 102, 103.

Jerome (57) ſaies, that the Celebration of the Death and Reſurrection of *Thamuz*, whom he interprets to be *Adonis*, was performed in the Month of *June*, called by the *Hebrews* after his Name. And *Lucian* (58) repreſents the annual Lamentations for *Adonis* to be performed in the ſame manner with thoſe for *Oſiris*.

Heſychius (59) relates from *Clearchus* and others, that *Maneros* was an *Egyptian* Prince; and was the firſt who was inſtructed by the Magi in the Knowledge of the Heavens and the Worſhip of the Gods: and *Oſiris* and *Menes* were the firſt who are related to have inſtituted the Worſhip of the Gods, and the Rites of ſacrificing in Temples: and to have been aſſiſted and inſtructed in divine Matters by the moſt learned and wiſe *Hermes*.

Julius Pollux (60) ſaies, *Maneros* was an *Egyptian* Song, ſo called from *Maneros*, *the Inventor of Agriculture and Diſciple of the Muſes*: which Character entirely agrees to *Oſiris*, who firſt introduced Muſic amongſt the *Egyptians*; and to *Menes*, who is ſaid to have been the Inventor of *Bread Corn*.

Laſtly, as to the many diſtant Travels and Exploits aſcribed to *Oſiris*, which are not aſcribed to *Menes*, we may obſerve, that *Herodotus* does not appear to have been acquainted with them: and it is probable that the *Egyptian* Prieſts, in relating the Expeditions of *Oſiris* to *Diodorus Siculus*, attributed to him ſeveral Tranſactions, which belonged to the great Conqueror *Seſoſtris*, by whoſe Name *Oſiris* was ſometimes called; or elſe they were feigned to complete his Character. *Diodorus* (61) owns, that there was much Diſagreement in the Accounts of *Oſiris* and *Iſis*. However, *Oſiris* and *Menes* were the firſt who made Expeditions out of *Egypt* into *Æthiopia*, *Libya*, the Parts of *Arabia* on the Weſt Side of the *Arabian* Gulph: and perhaps into ſome of the Iſlands of the *Red Sea:* and they made Settlements in the lower *Egypt*; and as far as *Gerar* in the Stony *Arabia.* Theſe Tranſactions ſhew *Oſiris* and *Menes* to be the ſame King.

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(57) Comment. in Ezech. viii. 14. The Paſchal Chronicle ſaies, Θαμὺζ ὅπερ ἑρμηνεύεται Ἄδωνις.

(58) De Dea Syr.

(59) In voce.

(60) ᾆσμα Αἰγύπτιον Μανέρως—ἀλλ' Αἰγυπτίοις μὲν ὁ Μανέρως γεωργίας εὑρετὴς, Μουσῶν μαθητὴς, in voc. Onomaſt. lib. iv. c. 7. p. 376. τὸν ᾀδόμενον Μανέρωτα πρῶτον εὑρεῖν μουσικὴν ἱστοροῦσιν, Plut. de Iſid. et Oſir. p. 357.

(61) Καθόλου δὲ πολλή τις ἐστὶ διαφωνία περὶ τούτων τῶν θεῶν, lib. i. p. 15. Rhod.

They alſo made the lower *Egypt* dry and habitable, by confining the *Nile* within Banks, and making Lakes, and Dams, and Drains, to receive and carry off its Water when it overflowed: they built Temples (62) in ſeveral Parts of the afore-mentioned Countries, to *Vulcan*, *Saturn*, *Jupiter* or *Ammon*, and *Juno* called *Elethyia*; all of whom, except *Vulcan*, were their immediate Anceſtors. The reſt of the Gods worſhiped in *Egypt*, and who had Temples dedicated to them, were their Contemporaries and Relations, as *Typhon*, *Apollo*, *Pan*, *Hermes*, *Hercules*, *Mars*, *Neptune*, *Minerva*.

Orus was their Son, and the ſame with (63) *Harpocrates:* and *Agathodæmon* was *Æſculapius* their Grand-ſon. Theſe compoſed almoſt all the *Egyptian* Theogony.

Having fixed the Time of *Oſiris*, or *Menes*, we know the Times of the reſt, and the Antiquity of the *Egyptian* Temples, which were erected for the Worſhip of deified Men. It is probable, that when

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(62) The moſt famous of theſe Temples was that on the Eaſt Part of *Thebes* (dedicated to *Jupiter*) which is now called *Carnack:* the Ruins of which ſtill remain, and were ſeen by Dr. *Pococke*, Obſervat. on *Egypt*, p. 90. This magnificent Temple was very probably that which is mentioned by *Diodorus*, to have been built at *Thebes* by *Oſiris*, which he ſaies, lib. i. p. 43. was thirteen Stadia, or Furlongs, in Compaſs; and forty-five Cubits in Height, and the Walls twenty-four Feet in Thickneſs: and moſt magnificently and ſumptuouſly adorned. To ſhew the Probability of the Obſervation above, Dr. *Pococke* remarks (ibid. p. 92.) that the Remains of this Temple (of which he has given a beautiful Plan) extend near half a Mile in Length; and that the Temple muſt have been as large, or larger than *Diodorus* makes it. But as this and other Temples about *Thebes*, and in other Parts of *Egypt*, whoſe Ruins remain, were ſo magnificent, and ſo much adorned with hieroglyphic Sculpture, I am inclined to think they may be the Remains of thoſe Temples which were built by *Seſoſtris:* though Hieroglyphics were as old as *Oſiris* or *Menes*; and probably invented by the famous *Hermes*, their great Counſellor.

(63) Some made *Harpocrates* different from *Orus*, and to have been born of *Iſis* after the Death of *Oſiris*, Plut. de Iſid. et Oſir. p. 358.

Temples were firſt built for the Worſhip of Hero-Gods, their (64) Images were ſet up in them. But Idolatry was far older than *Menes* or *Oſiris*; and might be firſt begun in *Phœnicia* and *Egypt* by the firſt *Thoth*, or *Hermes*, the Son of *Miſor*, or *Mizraim*; who carried the Worſhip of the *Sun*, *Vulcan*, *Saturn*, and other *Phœnician* Deities, into *Egypt*. But the Ceremonies and Rites of Sacrifice and Worſhip performed in Temples, were firſt inſtituted by *Oſiris*, or *Menes*: and all the Gods, or deified Men (except *Vulcan*, *Saturn*, and the firſt *Hermes*) who were principally worſhiped in *Egypt*, lived in his Reign, or were his immediate Anceſtors or Deſcendants: whence the *Egyptians* boaſted, that their Gods (65) as well as mortal Kings were born in *Egypt*, on the Borders of the *Nile*; and that *Egypt* alone had Cities which were built by the ancient Gods.

Concerning the Seat of the Egyptian *Kings of the middle and lower* Egypt.

I have in the foregoing Account of the *Egyptian* Antiquities and Chronology, not only ſuppoſed but interſperſed ſeveral Reaſons, to prove, that all the Kings of *Manetho's* fifteen ſucceſſive Dynaſties after *Menes* reigned at *Memphis*. And as this is undoubtedly true, it is very abſurd in Chronologers to imagine, that all the different Families of the Kings of *Egypt* reigned in the Nomes from whence they came: and ſo, that *Tanite* Kings reigned at *Tanis*; and *Dioſpolitans* at *Dioſpolis*; *Saïtes* at *Saïs*, etc. There is not the leaſt Foundation or Evidence for ſuch a Suppoſition: on the contrary it is certain, that anciently there were no other royal Seats of *Egyptian* Kings but (66) *Thebes* and *Memphis* (67), before *Alexandria* was built. And *Diodorus Siculus* (68) relates, that after *Memphis* was built, which he calls "the moſt famous "City of *Egypt*; the Pleaſantneſs and Strength of this City invited "almoſt all the Kings of *Egypt* to leave *Thebes*, and make *Memphis* "the royal Seat of the Empire. So that from this Time the Fame "of *Thebes* began to be diminiſhed, and that of *Memphis* to encreaſe, "till *Alexander* built the City called after his own Name."

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(64) To this Purpoſe *Lactantius* writes: Qui per terram diſperſi fuerunt admirantes elementa mundi, cœlum, ſolem, terram, mare, ſine ullis imaginibus ac templis venerabantur; et his ſacrificia in aperto celebrabant; donec proceſſu temporis potentiſſimis regibus templa et ſimulacra fecerunt; eaque victimis et odoribus colere inſtituerunt. De Orig. Error. lib. ii. c. 13. *Lucian* ſaies, that originally, or in the earlieſt Times, the *Egyptian* Temples had no Images in them: τὸ παλαιὸν καὶ παρ' Αἰγυπτίοις ἀξόανοι νηοὶ ἦσαν, De Dea Syr. p. 1057. But I think he is miſtaken; and *Sanchoniatho* ſaies, that *Hermes* made Images of the firſt Hero-Gods, which were ſymbolical; and theſe were as ancient as the firſt Temples, if not older. And *Herodotus* ſaies, the *Egyptians* were the firſt who conſecrated Altars, and Images, and Temples to the Gods, and engraved the Figures of Animals upon Stone Pillars: βωμὺς τε καὶ ἀγάλματα καὶ νηὺς θεοῖσι ἀπονεῖμαι σφέας πρώτυς καὶ ζῶα ἐν λίθοισι ἐγγλύψαι, lib. ii. c. 4.

(65) Οἱ γὰρ Αἰγύπτιοι νομίζυσιν Ὠκέανον εἶναι τὸν παρ' αὐτοῖς Νεῖλον, πρὸς ᾧ καὶ τὰς τῶν θεῶν γενέσεις ὑπάρξαι· τῆς γὰρ πάσης οἰκυμένης κατὰ μόνην τὴν Αἴγυπτον εἶναι πόλεις πολλὰς ὑπὸ τῶν ἀρχαίων θεῶν ἐκτισμένας, Diod. Sic. lib. i. p. 12. But this was vain boaſting, for the Gods, who were worſhiped in *Chaldæa* and *Phœnicia*, had built Cities in thoſe Countries before any were built in *Egypt*.

That the Kings of *Manetho's* Dynaſties did not reign at *Thebes*, is evident from the Catalogue of *Theban* Kings made by *Eratoſthenes*, which are an entirely diſtinct Series after the two firſt, from thoſe of *Manetho*. And all the Kings of *Egypt* from *Menes*, the firſt King mentioned by *Herodotus*, were ſuppoſed by him to have reigned at *Memphis*. That the Succeſſors of *Menes*, in the firſt Dynaſty of *Egyptian* Kings, reigned at *Memphis*, cannot be doubted; becauſe *Menes* built this City, and his Son *Athoth* built the royal Palace there: this ſhews that after *Thebes*, *Memphis* was the Metropolis of *Egypt*, and the Seat of the Kings who ruled over the middle and lower Provinces of it.

That the next Dynaſty, which was of *Shepherd* Kings, reigned at *Memphis*, is evident from *Joſephus*; who relates from *Manetho*, how the *Phœnician* Shepherds invaded *Egypt* and took *Memphis*, and made it the royal Seat of their Kings, who reigned there over the middle and lower *Egypt*, which were tributary to them. When they had taken *Memphis* they were Maſters of all that Part of *Egypt*; nor was any other royal City then known there: and when the Shepherds were driven out of their Kingdom in *Egypt*, they were firſt driven out of *Memphis* into *Peluſium*, and thence out of the *Egyptian* Territories. The *Dioſpolitans*, who conquered, expelled and ſucceeded the Shepherd Kings, reigned after them alſo at *Memphis*. In the Time of the *Trojan* War, *Herodotus* ſpeaks of (69) *Proteus* as the only King of *Egypt*, who reigned at *Memphis*. And when the *Æthiopians* afterwards conquered *Egypt*, they likewiſe reigned at *Memphis*: and *Memphis* was the Seat of the *Egyptian* Kings when *Cambyſes* conquered *Egypt*; where a Vice-roy, appointed by the Kings of *Perſia*, reſided, to keep the Kingdom in Subjection to the *Perſian* Empire.

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(66) Αἱ Θῆβαι· καλεῖται ἣ νῦν Διόσπολις—μητρόπολιν τιθέντες τῆς Αἰγύπτου ταύτην, etc. Strab. Geog. lib. xvii. p. 1170.

(67) Ἡ Μέμφις αὐτὴ τὸ βασίλειον τῶν Αἰγυπτίων, Ibid. 1160.

(68) *Diodorus*, lib. i. p. 46. relates, that *Memphis* was built by *Uchoreus*, a King of *Thebes*, who reigned twelve Generations before *Mœris*. But this is a great Miſtake, there being no ſuch King in the Catalogue of *Eratoſthenes*: yet the learned *Bochart* follows this Miſtake: but *Memphis* was built by *Menes*, as *Herodotus* aſſures us.

In ſhort, there is not any the leaſt Evidence, that the Kings of the middle and lower *Egypt* reigned any where but at *Memphis*; as the Kings of upper *Egypt*, when the Kingdoms were diſtinct, reigned at *Thebes*. All the other Cities were Seats of *Nomarchs* only, who were ſubject to the Kings of *Thebes* and *Memphis*.

It is a prevailing Opinion amongſt our learned modern Writers, that *Zoan* or *Tanis* was the Seat of the *Egyptian* Kings, where *Joſeph* lived in the Court of *Pharaoh*: and that his Brethren the *Iſraelites*, and their Deſcendants, dwelt in the *Tanite* Nome, and that of *Arabia* adjoining to it. The learned *Bochart* contends for this Opinion, which is founded on what is ſaid in the lxxviiith *Pſalm*, namely, that *Moſes* wrought the Miracles which he performed before *Pharaoh* in *Egypt*, *in the Field of Zoan*, ℣ 12, 43. But as the Reaſons which *Bochart* gives for this Opinion are very weak, as I have obſerved above; ſo the Words of the Pſalmiſt *Aſaph* are too ſlight a Foundation to go upon, without any other Evidence, and againſt the Teſtimonies of ancient Writers, and the plain and natural Scripture Account itſelf.

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(69) Lib. ii. c. 114, etc.

Moſes does not ſay, that he wrought his Miracles in the *Field of Zoan*, or *Tanis:* and therefore if the *Pſalmiſt* is to be underſtood literally, we muſt ſuppoſe that the King of *Egypt* was at *Zoan*, or *Tanis*, at the Time when *Moſes* was ſent to him, and wrought his Miracles before him: though the ordinary Reſidence of the *Egyptian* Kings was undoubtedly at *Memphis*. But the learned and accurate Dr. *Shaw* has an Argument againſt this Suppoſition. He obſerves in his Geographical Obſervations on *Egypt*, p. 341, 342. that *a Weſt Wind* (Exod. x. 19.) *took away the Locuſts, and caſt them into the Red Sea.* The Place therefore whence they were caſt into the *Red Sea*, he adds, *will be better fixed at Memphis, whoſe Situation exactly anſwers to this Circumſtance, than at Zoan, a City of the Tanitic Nome, where the ſame Wind could not have blown thoſe Inſects into the Red Sea, but into the Mediterranean, or elſe into the Land of the Philiſtines. So the Land of Zoan,* he concludes, *as it is mentioned in the Book of Pſalms, is probably nothing more than another Appellation for the Land of Egypt, by taking, as is uſual in ſuch poetical Compoſitions, a Part for the whole; and ſubſtituting one noted Place, ſuch as Zoan was in the Time of David, inſtead of the whole Country.*

This Argument would be unanſwerable, if it was indeed a *Weſt Wind* which caſt the Locuſts into the *Red Sea:* but this is only the Reading, or Interpretation rather of the *Vulgate*; the *Hebrew* Words *Ruah Yam*, mean a *Sea Wind*, or *a Wind from the Sea*, as the *Greek* Interpreters render them. Now a Weſt Wind blowing from *Memphis*, could not come from the Sea; but muſt be a Land Wind blowing from *Africa:* nor could a full Weſt Wind blow from *Memphis* to the *Red Sea:* but a North Wind which came from the Sea would blow directly over the *Tanitic* Nome to the *Red Sea*. So that I confeſs the *Sea Wind* anſwers much better to *Zoan*, which lay near the Sea, than to *Memphis*, which lay much further from it. But howſoever the Place be determined where *Moſes* wrought his Miracles, it is inconteſtable that the Seat of the *Egyptian* Kings, in the Time of *Joſeph* and *Moſes*, was at *Memphis*.

Jacob and his Family came into *Egypt* in the Reign of one of the *Shepherd* Kings; and we are aſſured from *Manetho*, that their Seat was at *Memphis:* and the Journey of *Jacob* with his Family into *Egypt* as deſcribed by *Moſes*, ſhews they were ſettled in the *Heliopolitan* Nome, not far from *Memphis*, where *Joſeph* reſided at the Court of *Pharaoh*; agreeably to what *Joſeph* told his Brethren, that they and their Father *ſhould dwell near him*, Gen. xlv. 10. *Jacob* took his Journey into *Egypt* from *Beer-ſheba*, Gen. xlvi. 5, 6. to go into the Land of *Goſhen*; and *Joſeph* there met his Father, *Gen.* xlvi. 28, 29. and from thence conducted firſt *five of his Brethren*, and afterward his Father *Jacob*, *and preſented them to Pharaoh*, Gen. xlvii. 2, 7. Now *Goſhen*, or *Geſen*, is called *Rameſes* by the *Greek* Interpreters: and the Place where *Joſeph* met his Father and his Brethren, is called by them (70), and alſo by (71) *Joſephus*, *Heroopolis*, which was a City of the *Heliopolitan* Nome, and bordered upon the *Red Sea:* and lay directly in the Road from *Beer-ſheba* to *Memphis*. But if the *Iſraelites* had directed their Journey from *Beer-ſheba* to *Zoan*, they muſt have taken a quite different Road, and gone many Miles Northward of *Heroopolis*, which was two or three Days Journey out of their Way. So that there can be no doubt but the Land of *Goſen*, or *Geſen*, called *Geſem of Arabia* by the *Greek* Interpreters, was that Part of *Rameſes* (where the City was afterward built by the *Iſraelites*, Exod. i. 11.) or of the *Heliopolitan* Nome, which bordered upon the *Arabian* Banks of the *Nile* near (72) *Heliopolis*; and extended to *Bubaſtus*, called in Scripture *Pibeſet*, Ezech. xxx. 17. and by the Moderns *Biſbeſh*, on the South of the Land of *Zoan.*

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(70) Τὸν δὲ Ἰούδαν ἀπέστειλεν—πρὸς Ἰωσὴφ συναντῆσαι αὐτῷ καθ' Ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ. Ζεύξας δὲ Ἰωσὴφ τὰ ἅρματα αὐτοῦ ἀνέβη εἰς συνάντησιν Ἰσραὴλ τῷ πατρὶ αὐτοῦ καθ' Ἡρώων πόλιν, Gen. xlvi. 28, 29.

(71) Μαθὼν δὲ Ἰώσηπος παραγινόμενον τὸν πατέρα—ὑπαντησάμενος ἔξεισι καὶ καθ' Ἡρώων πόλιν αὐτῷ συνέβαλεν, Antiq. Jud. lib. ii. c. 7. *Joſephus* adds, that, after *Jacob* had been preſented to *Pharaoh*, he permitted him to dwell with his Family at *Heliopolis*, called *On*, Gen. xli. 45, 50. where his own Shepherds lived. Ibid.

(72) Ἡ μὲν Ἡλιοπολῖτις ἐν τῇ Ἀραβίᾳ ἐστίν. Strab. Geog. lib. xvii. p. 1160. And *Ptolemy* placeth *Heliopolis* in *Arabia*; ἐν μεθορίῳ Ἀραβίας Βαβυλὼν, Ἡλιούπολις, Geog. p. 106.

Another Argument to prove that the *Iſraelites* dwelt in the *Heliopolitan* Nome near *Memphis* is, that *Joſeph* married the Daughter of a Prieſt of *Heliopolis* (Gen. xli. 45.) which makes it probable, that *Heliopolis* was near the Court of *Pharaoh*, where *Joſeph* reſided; and that his Brethren who dwelt *near him*, Gen. xlv. 10. were ſettled in that Part of *Egypt*.

Another Argument to the ſame Purpoſe is, that the *Iſraelites*, when under the Oppreſſion of Slavery, and put to hard Labour, are ſaid to have built *Pithom*, or *Patum*, and *Rameſes* (73) (Exod. i. 11.) and we cannot but ſuppoſe, that they would be put to Labour in that Part of the Country where their Families lived. Now *Pithom*, or *Patum*, is the City called *Patumus* (74) by *Herodotus*, which he ſaies was ſituated a little above *Bubaſtis*; and ſo was in the *Heliopolitan* Nome. *Rameſes* was nearer to *On*, or *Heliopolis*, whereabout *Mezre* or *Babylon*, now *Cairo*, was built. *Cellarius* places *Rameſes* too near the *Arabian* Sea; and miſtakes in making *Pithom* (75) to be *Heroopolis* adjoining to that Sea.

Another Reaſon to ſhew that the *Iſraelites* did not dwell at *Zoan*, or in the *Tanite* Nome is, that it was a Country in general not fit for Paſturage, and keeping Flocks and Herds of Cattle, as being overflowed all the Summer Months, and till the End of *Auguſt*; after which it was more proper to be ſown with Corn. But as the *Iſraelites* were *Shepherds*, they muſt have a Part of the Country to dwell in, which was for the moſt part dry, and where there was Room for their Sheep and other Cattle to live abroad, and feed at large all the Year. Now the *Heliopolitan* Nome, at the Diſtance of two or three Leagues from the *Nile*, was out of the Reach of its Floods; and was the beſt Part of *Egypt* for keeping and feeding Cattle: and as *Joſeph* knew the Country perfectly well, he would take Care to ſettle his Brethren in a Part of it which was moſt ſuitable to their Occupation. Here the *Phœnician* Shepherds fed their Flocks and Cattle; and here the *Iſraelites* dwelt quietly amongſt them, and were not mixed with the *Egyptians* (76); and here they were providentially placed to be ready

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(73) The *Greek* Interpreters, Exod. i. 11. after *Rameſes*, or *Rameſſes*, as the preſent Copies read, add καὶ ὮΝ, ἥ ἐστιν Ἡλιούπολις. But this Addition is a Scholion put into the Text; and the Words were not in the moſt ancient Copies. Indeed *Theophilus* Biſhop of *Antioch* has this Reading; and *Origen* in his Commentary on *Exodus*, p. 132. edit. De la Rue. But it is not in the *Hebrew* or *Samaritan* Text; nor in the Vulgate, *Chaldee*, or *Syriac* Verſions: and it is marked with an Obeliſk in *Grabe's* Edition from the Alex. MS. and in the MSS. of both the *Arabic* Verſions. The Reading is alſo repugnant to Hiſtory. For *On*, or *Heliopolis*, was built, and had a Temple and Prieſts in the Time of *Joſeph*, Gen. xli. 45, 50. and was probably built by *Oſiris*, or *Menes*; who was worſhiped there as the Divinity of the *Sun*, which their Name denotes. The *Arabic* Verſion omits *Rameſes*; and corruptly adds *Ain-Semes*; which is the *Arabian* Name of *Heliopolis*, and ſignifies the *Fountain*, or *Eye of the Sun*.

(74) Lib. ii. c. 158.

(75) See Geog. Antiq. lib. iv. c. 1. p. 806.

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(76) *Joſeph* ordered his Brethren to tell the King of *Egypt*, that they were *Shepherds*, and that their Occupation was *to feed Cattle*; and this he did to obtain *Pharaoh's* Conſent (who was a Shepherd King, and kept Flocks and Herds of Cattle, Gen. xlvii. 6.) that they might dwell in the Land of *Goſhen* amongſt the *Phœnician* Shepherds; and have no Commerce with the *Egyptians*, who hated *Shepherds*, and to whom, as *Joſeph* tells them, *every Shepherd was an Abomination*, Gen. xlvi. 32, 33, 34. The Reaſon that the *Egyptians* abominated Shepherds was, becauſe they killed and ate Sheep, Cows, and other Animals, which the *Egyptians* accounted ſacred, and worſhiped as the Symbols of their Gods. *Diodorus Siculus*, lib. i. p. 77. relates, that the *Egyptians* out of Religion abſtain from eating the Fleſh of *Sheep*: and *Herodotus* ſaies, that no *Egyptian* will ſacrifice or eat the Fleſh of a *Cow*, as being a ſacred Animal, and the Symbol of *Iſis*, lib. ii. c. 41. He alſo ſaies, that the *Theban Egyptians* abſtain from Sheeps Fleſh, but ſacrifice and eat Goats: and the *Mendeſians* ſacrifice Sheep and eat them, but abſtain from Goats, as being ſacred to their God *Pan*, ibid. c. 42. So that Shepherds and Herdſmen, who fed Cattle and Sheep to kill and eat them, were an Abomination to the *Egyptians*. As to Shepherds, *Maimonides* obſerves, Docuit nos lex divina (ſecundum expoſitionem Onkeli) Ægyptios coluiſſe ſidus vel ſignum arietis: ac propterea non ſolum prohibitum inter ipſos fuiſſe mactare oves, ſed et in ſummo contemptu et abominatione fuiſſe paſtores ovium. Hinc dicit Moſes, *Ecce ſacrificabimus abominationem Ægyptiorum*, Exod. viii. 26. And *Juvenal* obſerves,

——Lanatis animalibus abſtinet omnis
Menſa, *i. e.* Ægyptiorum. Satyr. xv. ℣ 11, 12.

It is therefore evident, that no other *Egyptian* but the *Shepherd* Kings would have ſuffered the *Iſraelites*, who were Shepherds, to have brought their for paſſing out of *Egypt* without croſſing the *Nile*, when the Time of their Deliverance ſhould come. This was the Part of *Egypt* where *Abraham* had ſojourned long before them. For *Eupolemus* (77) ſaies, that when he was in *Egypt* he converſed with the Prieſts of *Heliopolis*, and taught them Aſtronomy.

Manetho and *Apion* wrote, that *Moſes* was born at *Heliopolis*; and *Manetho* (78) alſo ſuppoſes the King who reigned in the Time of *Moſes* to reſide at *Memphis*. *Joſephus* (79) alſo plainly ſuppoſes the ſame; and that *Moſes* was educated at *Memphis* by *Pharaoh's* Daughter, whom he calls *Thermuthis*.

Artapanus, an ancient Writer of the *Jewiſh* Hiſtory, relates, that *Moſes* was born in the Reign of *Palmanothis*; this was *Amenophis*, the third King of the eighteenth Dynaſty of *Manetho*, in the twelfth Year of whoſe Reign *Moſes* was born, as I obſerved above upon that Reign. He ſaies, he was adopted by *Pharaoh's* Daughter, whom he calls *Merrhis*; and that when he diſcovered a Conſpiracy againſt his Life, he fled from (80) *Memphis* over the *Nile* into *Arabia*: and the Emperor *Conſtantine* (81) ſaies, that *Moſes*, by the Command of God, brake the Power of *Memphis*, the Seat of the moſt powerful *Pharaoh*, when his Army was deſtroyed in the *Red Sea*.

Flocks and Herds into *Egypt*, and allowed them to kill and eat them before their Eyes. It was therefore a ſingular divine Providence by which *Egypt* was conquered, and made ſubject to the *Phœnician* Shepherds, at the Time which the ſame Providence had appointed to ſettle the *Iſraelites* in that Land.

(77) Apud Alex. Polyhiſt. in Euſeb. Præp. Evang. lib. ix. c. 17.

(78) Apud Joſ. cont. Apion. lib. i. p. 461. and lib. ii. 469.

(79) Antiq. Jud. lib. ii. c. 9, 10. He relates, that when the *Æthiopians* had invaded *Egypt*, and ravaged all the Country as far as *Memphis*, *Moſes*, at the Deſire of *Thermuthis*, and of *Pharaoh* alſo, undertook an Expedition againſt them, in which he ſucceeded.

(80) Ἀπὸ Μέμφεως τὸν Νεῖλον διαπλεύσαντα ἀπαλλάσεσθαι εἰς τὴν Ἀραβίαν, Apud Euſeb. Præp. Evang. lib. ix. c. 27. See Chron. Paſchal. p. 148. edit. Rader.

(81) Apud Euſeb. Eccleſ. Hiſt. in Conſtant. Orat. ad Sanct œt. p. 697.

Laſtly, the Journies of the *Iſraelites*, when they went out of *Egypt*, demonſtrate that they ſet out from the *Heliopolitan* Nome.

For being aſſembled at *Rameſes*, *they removed thence and pitched their Camp at Succoth*, ſo called from their encamping there: *and they departed from Succoth, and pitched their Camp in Etham: and they removed from Etham, and turned again unto Pihahiroth, which is before Baal-Zephon* (82); *and they pitched before Migdol; and from thence they paſſed through the Red Sea*, Num. xxxiii. 5, 6, 7, 8. Exod. xii. 37. xiii. 20. xiv. 2.

Joſephus ſaies, they paſſed the firſt Day through *Latopolis* (83), afterwards called *Babylon*, as if they came the direct Road from *Memphis:* but it was many Days Journey from the *Tanitic* Nome; and did not at all lie in the Way from thence to the *Red Sea.* He adds, that *the third Day* they arrived at *Baal-Zephon* upon the *Red Sea: Artapanus* (84) ſaies the ſame; and they both reckon a Station for a Day.

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(82) Dr. *Shaw*, in his Travels (p. 346.) with great Probability thinks, that *Baal-Zephon* was built on the Eaſtern Extremity of the Mountains of *Suez*. It was called *Zephon* from its being built on the *North* Part of the *Arabian* Sea; and had probably a Temple dedicated to *Baal*, who was worſhiped there. This Temple and City belonging to it was, I think, undoubtedly built by one of the *Phœnician* Shepherd Kings: for *Baal* was a *Phœnician*, and not an *Egyptian* Name of a Deity. Under this Name the *Phœnicians* worſhiped *Saturn*, or the *Sun*. It is alſo probable, that there was an Oracle, or oracular Image in the Temple of *Baal-Zephon*, to which the *Phœnicians* in *Egypt* reſorted, who deſpiſed the *Egyptian* Oracles, and demoliſhed many of their Temples. That *Baal-Zephon* was a City upon the *Arabian* Gulph, is mentioned by the Tragedian *Ezechiel* in *Euſebius*:

Ἔπειθ' ὑπ' αὐτοὺς θήκαμεν παρεμβολήν,
Βεελζεφὼν τις κλήζεται πόλις βροτοῖς. Præp. Evang. lib. ix. p. 444.

But *Kircher* is miſtaken in thinking it an *Egyptian* Idol, ſet up by magical Rites, as a Charm and Preſervative againſt their Enemies, Oedip. Ægypt. tom. i. Syntag. 4. c. 7. It was no doubt a *Phœnician* Idol, and might be ſet up for that Purpoſe.

(83) Jud. Antiq. lib. ii. c. 15. *Joſephus* ſaies, *Babylon* was built upon the Ruins of *Latopolis*, when *Cambyſes* conquered *Egypt*; intimating, that it was then built by the *Babylonians* or *Perſians*, who were in his Army. But it appears from *Diodorus Siculus*, and *Strabo*, that this City was far older than the Time of *Cambyſes*; and that it was built by the *Babylonian* Captives, whom, with thoſe of other Nations, the great *Seſoſtris* had brought into *Egypt*, after his Expeditions and Conqueſts in *Aſia*. A Body of theſe *Babylonians* had revolted from the King, on Account of the Hardſhips they endured: they were pardoned upon their Surrender and Submiſſion, and were permitted to live in that Part of the Country near the *Nile*, whither they had deſerted: and they built there, by the King's Permiſſion, a City, and called it *Babylon*, after the Name of the Metropolis of their Country. This is the

Modern Travellers relate, that (85) *Suez,* which is ſituated on the Extremity of the Weſt Side of the *Red Sea,* is juſt three Days Journey by Land to *Grand Cairo* with a *Caravan*; and this was the ſame Diſtance, or ſomewhat leſs, from *Cairo* than *Migdol* was. So the *Iſraelites* may well be ſuppoſed to have been four or five Days travelling on Foot, with their Wives and Children, from *Cairo,* or *Rameſes,* to their Station upon the *Red Sea.* But had they come from the *Tanite* Nome, they muſt have been ſome Days longer in their Journey.

Concerning the Phœnician, *or* Canaanitiſh *Shepherd Kings of* Egypt, *from* Joſephus (cont. Apion, lib. i.) *out of* Manetho.

“ *Manetho* was an *Egyptian*, a Man well ſkilled in the *Greek*
“ Learning, as is evident: for he wrote the Hiſtory of his Country
“ in the *Greek* Language; and tranſcribed it, as he aſſures us, out of
“ the ſacred Records (of the Temples) and ſhews the Miſtakes of

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moſt probable Account; and ſo this City was built about the Year before *Chriſt* 1320. See Diod. Sic. lib. i. p. 52, Strab. Geog. lib. xvii. p. 1160. Hereabout the old City *Mezre* had been ſituated; and afterward *Cairo* was built in the ſame Place, A. D. 973. and made the Seat of the Caliph. Elmacin. Hiſtor. Saracen. lib. iii. p. 284.

(84) Apud Euſeb. Præp. Evang. lib. ix. c. 27. p. 436.

(85) Dr. *Pococke* thinks, that *Suez* is built where the ancient *Arſinoë* ſtood; and where he places *Baal-Zephon.* Obſervat. on *Egypt,* p. 133. But he is miſtaken in placing *Migdol* North of *Baal-Zephon,* and alſo of the *Red Sea* itſelf; not conſidering that the *Iſraelites* paſſed from *Migdol* through the *Red Sea:* and therefore *Migdol* lay ſomewhat South of *Baal-Zephon,* whence they paſſed directly through the *Sinus* of the *Arabian* or *Red Sea*; and *Baal-Zephon* lay South alſo of *Suez,* as Dr. *Shaw* ſhews, Obſervat. on *Egypt,* p. 346.

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“ *Herodotus* in many Things relating to the *Egyptians*. This *Manetho* writes concerning us, in the ſecond Book of his *Egyptian* Hiſtory, in the following Words:

“ In the Reign of our King *Timæus* (86), God was on ſome Account angry with us; and ſuddenly an Army of Men from the Eaſtern Parts, who were of obſcure Original, boldly invaded our Country, and eaſily ſubdued it, without ſo much as fighting a Battle. And having got the Rulers of it into their Power, they afterwards barbarouſly burnt the Cities, and demoliſhed the Temples (87) of the Gods. They likewiſe treated all the Inhabitants in a moſt hoſtile Manner; ſlaying ſome, and reducing others with their Wives and Children into Slavery. At length they made one of their Leaders King, whoſe Name was *Salatis*. He fixed his Seat at *Memphis*; and made the upper (88) and lower Country (of *Egypt*) tributary to him; and left Garriſons in the moſt convenient Places. But he fortified moſt ſtrongly the Eaſtern (89) Parts of the Country, foreſeeing that the *Aſſyrians*, who were then grown potent, would ſometime have a mind to invade that King-

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(86) *Timæus* was probably the Son of *Bienaches*, the laſt King of *Manetho's* firſt Dynaſty of *Thinites*; which Dynaſty I proved at large above to have been ſucceeded by the Shepherd Kings. The Shepherds having invaded and conquered *Egypt* in the Beginning of his Reign, is the Reaſon he is not mentioned in the *Thinite* Dynaſty, having probably not reigned a whole Year: and ſo the Time of his Reign is included in that of the firſt Shepherd King *Salatis*. As *Manetho* aſſigned no Years to the Reign of *Timæus*, the Reaſon ſeems to be that which is here given.

(87) The *Phœnicians* [called Men from the Eaſtern Parts, becauſe they came through *Arabia* into *Egypt*, and on that Account ſome thought they were *Arabians*] might be induced to deſtroy the Temples of the *Egyptian* Gods, becauſe their religious Worſhip was different from that of the *Egyptians*.

(88) The Shepherds did not deſtroy the Kingdom of *Thebes*, as appears from the uninterrupted Series of *Theban* Kings in the Catalogue of *Eratoſthenes*, but they made it tributary to them.

(89) *Seſoſtris* took the ſame Precaution afterwards; for he built a Wall, which ran from *Peluſium* through the *Egyptian* Deſart to *Heliopolis*, 1500 Furlongs, or 187 Miles and an half in Length, to prevent the Incurſions of the *Syrians* and *Arabians*. Diod. Sic. lib. i. p. 52.

" dom. Therefore having obſerved, in the (90) *Sethroite* Nome, a
" City convenietly ſituated on the Eaſt Side of the *Bubaſtic* Channel,
" called (91) *Avaris* in the ancient Theological Books, he repaired it,
" and built a ſtrong Wall about it, and placed in it a Garriſon of two
" hundred and forty thouſand Men. He uſed to come thither in
" Summer, to give his Soldiers their Allowance of Corn and to pay
" their Wages; and at the ſame time to review them, and ſee they
" were expert in the Exerciſe of their Arms, for a Terror to the
" neighbouring foreign Nations. He died after he had reigned nine-
" teen Years.

" After *Salatis* another King called *Bæon* reigned forty-four
" Years. After him *Apacnas* reigned thirty-ſix Years and ſeven
" Months. After *Apacnas*, *Apophis* reigned ſixty-one Years: then
" *Janias* reigned fifty Years and one Month. After all theſe, *Aſſis*
" reigned forty-nine Years and two Months. Theſe ſix were their
" firſt Kings, who were continually at War (92) with the *Egyptians*,

(90) The preſent Copies of *Joſephus* have *Saite*, through a Miſtake of the Librarians, for *Sethroite*, as obſerved under the ſeventeenth Dynaſty.

(91) The City was *Peluſium*, and was probably called *Avaris*, or *Abaris*, from the *Phœnician* Word (עבר) *Abar*, *to paſs over*: becauſe it was a Frontier City, and the Paſſage into *Egypt*. The Prophet *Ezechiel* calls it *the Strength of Egypt*, ch. xxx. 15. where the Septuagint *Greek* Verſion has Σαὶν for Σὶν, which is the true Reading. The Country was marſhy and fenny all about it; where it is probable the *Sinites* firſt lived, who were deſcended from *Canaan*, Gen. x. 17. and had their Name from the *Chaldee* Word *Sin*, i. e. *Mud*, by which the City was alſo called; and likewiſe *Peluſium* for the ſame Reaſon. It was alſo called in the ancient Books of Theology, or Hiſtory of the *Egyptian* Gods, the City of *Typhon*, as *Joſephus* relates from *Manetho* (cont. Apion. lib. i. p. 460.) and therefore the *Egyptians* ſeem to have thought it was built by *Typhon*, the Brother of *Oſiris*, as it might be; or elſe rather it was ſo called, becauſe *Typhon* was ſlain thereabout, and thrown into the Lake *Serbonis* [Herodot. lib. iii. c. v. Plut. vit. Anton. p. 917.] And *Iſis*, in Memory of the Victory obtained by her Son *Orus* over *Typhon*, the Murderer of her Huſband *Oſiris*, built the City in the Place where he was overcome and ſlain. But others related, that *Typhon* was killed with Lightening at *Heroopolis*, about an hundred Miles diſtant from the Lake *Serbonis*, and adjoining to the *Red Sea*. Steph. Byz. voc. Ἡρώ.

(92) Theſe Wars ſeem not to have ceaſed, till *Joſeph* was made Governor of *Egypt*; who having preſerved the *Egyptian* Nation from periſhing by a

“ having nothing more at Heart than the utter Extirpation of them.
“ This People were all called *Hycſos*, i. e. *Shepherd-Kings.* For
“ *Hyc* in the ſacred Language (of the *Egyptians)* ſignifies a King;
“ and *Sos* in the common Language denotes a Shepherd or Shepherds:
“ and of theſe two the Word *Hycſos* is compounded. Some ſay they
“ were (93) *Arabians.*”

Joſephus (94) adds, “ that the Word *Hyc* does not here ſignify

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ſeven Years Famine, during which Time he ſupplied them with Corn from the King's Storehouſes, where he had laid up a ſufficient Quantity upon his Foreknowledge of the Famine; this ſo reconciled the Minds of the *Egyptians* to his Government, that they made a voluntary Submiſſion, both of themſelves and their Lands, to *Pharaoh*, and promiſed to be his Servants, as is related, Gen. xlvii. 19, 23, 25.

(93) To this Purpoſe there is a remarkable Paſſage in *Artapanus*, whereby it appears, that he had heard of the Shepherd Kings in *Egypt*, whom he thought to be *Arabians:* and that they ruled there when the *Iſraelites*, with *Jacob*, went into *Egypt*. This ancient Author, in his *Jewiſh* Hiſtory, ſaies, “ That *Joſeph* perceiving the Deſign of his Brethren to deſtroy him, en- “ treated the neighbouring *Arabians* to conduct him into *Egypt:* which “ they accordingly did, on account of their Affinity to him, as the Deſcen- “ dants of *Abraham* (by *Iſmael*, Joſ. Ant. Jud. lib. i. c. 12.) When he “ came into *Egypt* they recommended him to the King, who made him “ Governor of all the Land.” Apud Euſeb. Præp. Evang. lib. ix. c. 23. Though this is not the true Hiſtory of *Joſeph's* coming into *Egypt*, and his Advancement there, yet it implies that the *Arabians* at that Time ruled in *Egypt:* and that by their Recommendation of *Joſeph* to the *Egyptian* King, he was made Governor of the Land. The *Phœnicians* might eaſily be taken for *Arabians*, becauſe they came through *Arabia* into *Egypt*; and dwelt chiefly in the *Arabian* Provinces of *Egypt*.

(94) *Joſephus* mentions this, as if it was another Explanation of the Word (ἐν ἄλλῳ ἀντιγράφῳ) in ſome other Copy of *Manetho*. Some Copier might have added this latter Explanation, which agrees better to the State of the *Jews:* for which Reaſon *Joſephus* prefers it. It ſeems to have depended upon the Word being aſpirated or not. *Hyc* with an Aſpirate ſignified *Captive*; but without the Aſpirate, and pronounced *Yc*, ſignified *King*. But the Explication of the Word *Hyc*, as ſignifying *a Captive*, does not at all agree to *Manetho's* Account of theſe Shepherds having conquered *Egypt*, and reigned there for ſix ſucceſſive Generations. The Truth ſeems to be, that *Manetho*, in another Book, where he related the Hiſtory of the *Jews*, whom he called Shepherds, ſaid, that they were called *Captives* (*Hyc*) in the ſacred Books: not that he thought the Shepherds who had conquered

“ *Kings*, but on the contrary *Captives*: for *Hyc* and *Hac* aſpirated,
“ in the *Egyptian* Language, ſignifies properly Captives. And this,
“ ſaies *Joſephus*, is more probably meant by the Word, and agrees
“ beſt with ancient Hiſtory. *Manetho* further related, that the before-
“ mentioned Kings called Shepherds, and their Poſterity, ruled
“ over *Egypt* 511 Years. After which the Kings of *Thebais* and of
“ the lower *Egypt* aſſociated againſt the Shepherds, and had a dreadful
“ and long War with them. But in the Reign of *Miſphragmuthoſis*,
“ the Shepherds were conquered; and being driven out of all the reſt
“ of *Egypt*, were ſhut up in *Avaris*, which Place contained in Circuit
“ (95) ten thouſand Arouras. This Place (*Manetho* adds) the
“ Shepherds had ſurrounded with an high and ſtrong Wall, to keep
“ their Poſſeſſions, and the Plunder which they got out of the Country,
“ ſafe in it: but *Thummoſis* (*Tethmoſis* or *Amoſis*) the Son of
“ *Misphragmuthoſis*, beſieged them with an Army of 480000 Men;
“ and endeavoured to take the City by ſtorming the Walls: but deſpairing
“ of Succeſs by Siege, he agreed upon Articles with them,
“ that they ſhould leave *Egypt*, and go whither ſoever they pleaſed
“ without Moleſtation. Upon this Capitulation they marched with
“ their Families and all their Effects, to the Number of 240000 Perſons,
“ out of *Egypt*, through the Wilderneſs into *Syria*. But being
“ afraid of the Power of the *Aſſyrians*, who then ruled in *Aſia*, they

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Egypt were called *Captives*. This I infer from what *Joſephus* ſaies in the Concluſion of the Hiſtory of the Shepherd Kings, where he adds, “ that “ *Manetho* in another Book which he wrote concerning the *Egyptian* Hiſtory, “ ſaid, that the People called *Shepherds* were ſtyled *Captives* in their ſacred “ Records.”

(95) *Herodotus* reckons an *Egyptian* Aroura to be an hundred Cubits ſquare, ἡ δὲ ἄρουρα ἑκατὸν πηχέων ἐστι Αἰγυπτίων πάντη, lib. ii. c. 168. *Horus Apollo* makes it the ſame. By this Reckoning the Compaſs of *Avaris* was 333 Miles and one third of a Mile, at ſeven Furlongs and an half to a Mile; or 312 Miles and an half at eight Furlongs to a Mile. But this is altogether incredible. Therefore, if the Number of Arouras is right, it more probably means the *Greek* Aroura of fifty Feet: by which Reckoning the Compaſs of *Avaris*, with all the Domains belonging to it, or the Extent of its Territories and Juriſdiction, as far as to the *Red Sea*, would be one hundred and eleven *Greek* Miles. See Suid. voc. στάδιον.

" built in the Country now called *Judæa* a City, large enough to " contain all their Families, which they named (96) *Jeruſalem.*"

(96) This City might at firſt be built, or enlarged, by the *Canaanitiſh* Shepherds, and called *Jeruſalem*; and be called *Jebus* before from the *Jebuſites*, who were the original Founders and Inhabitants of it. It had both theſe Names, as appears from the Book of *Joſhua*, x. 3, 5, etc. and ch. xv. 8. See alſo ℣ 63. Ἰεβȣ͂ς—*αὕτη ἐςὶν Ἱερȣσαλήμ*. It is called by the ſame Name, Jud. xix 11. 1 Chron. xi. 4. The Shepherds went out of *Egypt* in the Year 1722 before the *Chriſtian* Æra: and might build *Jeruſalem* the next Year, or enlarge it ſo as that they might live there together with their Brethren the *Jebuſites*, who were Deſcendants of *Canaan* (Gen. x. 16.) and firſt inhabited the Place. And if *Jeruſalem* was the ſame with *Salem*, mentioned Gen. xiv. 18. where *Melchiſedek* was King, it muſt have been built by the *Canaanites* or *Jebuſites*, before the Shepherds conquered *Egypt*. And this agrees to the Account of *Joſephus* (De Bell. Jud. lib. vi. c. 10.) who ſaies, that the City which was called *Solyma*, or *Salem*, by the *Canaanites*, was afterwards built or enlarged by *Melchiſedek* (who built a Temple in it) and by him called *Hieroſolyma*: and that this was 1468 Years before the Deſtruction of it by *Nabuchadnezzar*, that is, in the Year before *Chriſt* 2014. If *Melcheſidek* built or enlarged *Solyma*, or *Salem*, where he reigned, Gen. xiv. 18. it is probable enough, that it was at or about the Time here aſſigned, which entirely agrees to the *Greek* Chronology of Scripture; and which is alſo the true original *Hebrew* Chronology which *Joſephus* followed: and it is alſo probable, that the *Canaanites* or *Jebuſites* firſt built it and called it *Salem*, before the Time of *Melchiſedek*: and if it was called *Jeruſalem* in the Time of the *Canaanitiſh* Shepherds returning out of *Egypt* into *Judæa*, or *Canaan*, *Manetho* might hence ſuppoſe, that it was ſo called by theſe Shepherds after their ſettling there. *Joſephus* in another Place (Antiq. Jud. lib. vii. c. 3.) ſaies, this City was called *Solyma* in the Time of *Abraham*, meaning before *Melchiſedek* called it *Hieroſolyma*. There was alſo a City of *Shechem* called *Salem*, whither *Jacob* came from *Padan-Aram*, Gen. xxxiii. 18. There was alſo another *Salem*, eight Miles diſtant from *Scythopolis*, or *Bethſan*, where, *Jerome* ſaies, they ſhewed the Palace of *Melchiſedek*, Apud Euſeb. Onomaſt. But this is a Fiction; and *Salem*, where *Melchiſedek* lived, was moſt probably the City of *Sion*, called *Jeruſalem* and *Jebus*. The Word *Jeruſalem* [יראושלם] means *they ſhall ſee Peace*, or *Security*; or as *Reland* thinks [ירושהשלם] *the Inheritance of Peace*, Palæſt. tom. ii. p. 833, 834. *Joſephus* ſaies, Antiq. lib. i. c. 10. ſect. 2. that the City was called *Solyma* in the Time of *Melchiſedek*; and was in after Times called *Hieroſolyma*: this is not conſiſtent with his ſaying, that *Melchiſedek* called it *Hieroſolyma*, after he had built a Temple in it, De Bell. lib. vi. c. 10. He obſerves alſo, that ſome thought this was the City which *Homer* called *Solyma*;

Joſephus

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Joſephus applies the foregoing Hiſtory of the *Canaanitiſh* Shepherds to the *Iſraelites*, who were Shepherds, and to their going into *Egypt*: and having added out of *Manetho* the Reigns of ſeventeen Kings who ſucceeded the Shepherds, he relates the Hiſtory of the famous *Seſoſtris*, whom *Manetho* called *Sethos*.

After *Amenophis*, the ſeventeenth King of the Dynaſty which followed that of the Shepherds, " ſucceeded (ſaies *Manetho*) *Sethoſis* his " Son, called (97) *Rameſſes*; who had an Army of Horſemen and a

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and adds, τὸ γὰρ ἱερὸν τὰ Σόλυμα κατὰ τὴν Ἑβραίων ὠνόμασε γλῶσσαν, ὅ ἐστιν ἀσφάλεια, Antiq. lib. vii. c. 3. This Place has puzzled all Interpreters and Commentators: but it is corrupt, and ſhould, I think, be read, τὸ γὰρ Ἱεροσόλυμα, τὰ Σόλυμα, etc. that is, *for he* (Homer) *called Jeruſalem, Solyma, agreeably to the Hebrew Language, which ſignifies Security.*

All, I think, that with moſt Probability may be inferred from the Account of *Manetho* is, that the *Phœnician*, or *Canaanitiſh* Shepherds, after their Retreat from *Egypt*, ſettled themſelves in the Country, and built a City whereabout *Jebus*, or *Jeruſalem* was ſituated: or they might enlarge and fortify *Jebus* (as they had done *Peluſium*) with ſtrong Walls, and call it *Jeruſalem*, from their ſettling there *in Peace and Security*, amongſt their Brethren the *Jebuſites*.

(97) The Words of *Joſephus* are, Τοῦ δὲ Σέθωσις καὶ Ῥαμέσσης ἱππικὴν καὶ ναυτικὴν ἔχων δύναμιν, etc. which Words are not Grammar. But ſome ignorant Copier, to make out the Senſe as he conceived it, wrote, μεθ' ὃν Σέθωσις καὶ Ῥαμέσσης δύο ἀδελφοί, ὁ μὲν ναυτικὴν ἔχων δύναμιν τοὺς κατὰ θάλατταν ἀπαντῶντας διεχειροῦτο πολιορχῶν· μετ' οὐ πολὺ δὲ καὶ τὸν Ῥαμέσσην ἀνελών, Ἀρμαῒν ἄλλον αὐτοῦ ἀδελφὸν ἐπίτροπον τῆς Αἰγύπτου καθέστησεν. Theſe Words are ſaid to be found in another Copy of *Joſephus*, and are added in the Margin of two MSS. Big. and Hafn. The Copier has omitted the ἱππικὴν δύναμιν, which ſhould have anſwered to the ναυτικὴν δύναμιν, and thereby has rendered the Senſe imperfect; and the whole is an evident Corruption and Interpolation of the Text of *Joſephus*: no Hiſtorian making mention of more than one Brother of *Sethoſis*, or *Seſoſtris*; and him, as not being Partner with him in the Government; but only as being conſtituted his Vice-roy and Deputy, whilſt he was abroad on his Expeditions for nine Years. Therefore the Senſe of *Joſephus* is very clear (which I wonder no learned Commentator has ſeen) by adding only the Article before καὶ, and reading τοῦ δὲ Σέθωσις ὁ καὶ Ῥαμέσσης, etc. and *Rameſſes* was doubtedly another Name of *Sethos*, or *Seſoſtris*. *Cyril* Archbiſhop of *Alexandria* ſaies, *Rameſes* (or *Rameſſes*) was called *Ægyptus*, the Brother of *Danaus*, Cont. Jul. lib. i. p. 11. *Rameſes* therefore, or *Rameſſes*, was the *Sethos*, or *Seſoſtris*, called by *Manetho* alſo *Ægyptus*, and Brother of *Danaus*. And *Syncellus* ſaies, that *Armais*, the Brother of *Seſoſtris*, was he who was called

“ powerful Fleet. He made his Brother *Armais* Procurator of
“ *Egypt*; and inveſted him with all other regal Authority, but only
“ that he commanded him not to wear the Crown; nor to abuſe the
“ Queen and Mother of his Children; nor to meddle with the royal
“ Concubines. He then went on an Expedition againſt *Cyprus*, *Phœnicia*,
“ the *Aſſyrians* and *Medes*; and ſubdued all theſe Nations;
“ ſome with the Sword, others yielded to him without fighting, being
“ terrified with the Number of his Forces. And being elated with
“ his Succeſſes, he made a bold March into the Eaſt, and ravaged
“ many Cities and Provinces. After ſome Years his Brother *Armais*,
“ whom he had left in the Government of *Egypt*, acted without any
“ Fear, quite contrary to what he had given him in Charge. For he
“ forced the Queen, and lay with the Concubines as oft as he pleaſed:
“ and was perſuaded by his Friends to wear the Crown, and ſet up
“ againſt his Brother. But the Prieſt, who preſided over the ſacred
“ Rites of *Egypt*, ſent a Letter to *Sethoſis*, wherein he diſcovered every
“ thing to him; and how his Brother *Armais* had ſet up againſt him.
“ Upon this he immediately returned with his Army to *Peluſium*, and
“ took the Kingdom into his own Hands. The Country was then
“ called *Egypt* after his Name: for *Manetho* ſaies, that *Sethoſis* was
“ called *Ægyptus*, and his Brother *Armais* was called *Danaus*.”

Joſephus concludes, from what has been related out of *Manetho*, concerning *Sethos*, or *Seſoſtris*, as follows, *viz.*

“ It is evident (he ſaies) by computing the Years before-mentioned,
“ that our Anceſtors, who are thoſe called Shepherds, departed out
“ of *Egypt*, and inhabited this Country (of *Judæa*) three hundred
“ ninety-three Years before *Danaus* went to *Argos*. Wherefore (he
“ adds) we gain two important Points from the Teſtimony of *Manetho*
“ out of the *Egyptian* Records: one; of our Anceſtors (the *Iſ-*

Danaus, and *Rameſſes* he who was called *Ægyptus*; and that *Rameſſes* reigned ſixty-eight Years, as *Sethos*, or *Seſoſtris*, did. He is called *Rameſtes* in the Inſcription taken by *Hermapion*, from the famous Obeliſk which was erected in the Temple of *Heliopolis*. Apud Ammian. Marcellin. lib. xvii. p. 162, 163. So the Emendation of the Text of *Joſephus* is undoubtedly right.

“ *raelites)* coming into *Egypt* from another Country; the other, of
“ their Departure thence: which Departure was of ſo great Anti-
“ quity, by his Account, as to precede the Deſtruction of *Troy* (98)
“ *near a thouſand Years.* As for thoſe other Things, which *Manetho*
“ owns he had not out of the *Egyptian* Records, but added from
“ ſome anonymous Mythological Writers, I ſhall hereafter give a
“ particular Confutation of them; and ſhew that they are Fables, with-
“ out any Probability in them.”

(98) The Words *near a thouſand Years*, are undoubtedly a corrupt Reading in the Text of *Joſephus*, though it is as old as *Euſebius*, who has the ſame Reading (ἔτεσι χιλίοις) out of Joſephus, Præp. Evang. lib. x. c. 13. fin. p. 502. But *Joſephus* could not think that *Amoſis*, or *Tethmoſis* as he calls him, in the Beginning of whoſe Reign the Shepherds went out of *Egypt*, was near a thouſand Years prior to the Deſtruction of *Troy*. By this Computation *Amoſis* muſt have begun to reign 2183 Years before the *Chriſtian* Æra. But no Hiſtorian ever made him older than the latter End of the Reign of *Inachus*, or Beginning of that of *Phoroneus* King of the *Argives*; and ſome placed him in the Reign of *Apis* Son of *Phoroneus*. For this *Syncellus* appeals to *Joſephus* himſelf, and to *Juſtus*, another *Jewiſh* Hiſtorian, and to ſeveral others, Chronograph. p. 62, 63. And *Phoroneus* did not begin to reign till the Year before *Chriſt* 1780, at higheſt. And *Syncellus* himſelf makes him to reign not before the Year before *Chriſt* 1752. and *Amoſis* to reign in the Year 1760 before the *Chriſtian* Æra. Chronograph. p. 123, 124. Hence I conclude, that *Joſephus* did not write ἔτεσι χιλίοις, a thouſand Years, but ἔτεσι χʹ. which Letter (χʹ.) is the numeral Letter for 600. and ſome ignorant Copier made it χιλίοις, *a thouſand*, thinking that *Joſephus* meant it ſo. Now, that *Amoſis* lived about 600 Years before the Deſtruction of *Troy*, is agreeable to the Chronology of thoſe who made him contemporary with *Inachus* and *Phoroneus*: for by this Reckoning he began to reign in the Year before *Chriſt* 1784, which is but four Years before the Reign of *Phoroneus*. The true Year of the Reign of *Amoſis* commenced in the Year 1722 before the *Chriſtian* Æra; but by the Computation of *Joſephus*, it was near 600 Years before the Deſtruction of *Troy*; *Joſephus* carrying the Dynaſties of *Manetho* fifty-ſix Years too high, as I have obſerved in preceding Papers: which brings *Amoſis* to the Year before *Chriſt* 1778. And ſo *Joſephus* might well ſay, that it was near 600 Years before the Deſtruction of *Troy*, wanting but ſix Years of that Number. And this ſhews the Certainty of the Emendation of his Text.

Obſervations on the foregoing Hiſtory of Shepherd *Kings.*

Firſt, it is highly probable, if not abſolutely certain, that the *Phœnician*, or *Canaanitiſh* Shepherds, ruled in *Egypt* no longer than 259 Years and ten Months, under the ſix Kings mentioned by *Manetho*. It is plain, that *Manetho* found no Account of more Kings in the *Egyptian* ſacred Records; and therefore his making the Poſterity of theſe Kings to rule in *Egypt* ſo long after them as 251 Years more, and yet not to be able to know or ſet down ſo much as one of their Names, or the Years of any of their Reigns, ſhews too plainly that this was one of the Additions which he took, as he confeſſeth, from ſome anonymous *Greek* Mythologiſts: and it is undoubtedly a mere Fiction. The ſixteenth Dynaſty of *Africanus*, which follows the ſix Shepherd Kings, is ſaid to be of *Greek Shepherds*, thirty-two of whoſe Kings reigned 518 Years, as the Copy (99) of *Syncellus* has it: and the ſeventeenth Dynaſty is of other unknown forty-three Shepherd Kings, and as many *Dioſpolitan Theban* Kings, all whoſe Reigns made no more than 151 Years: this is all perfectly abſurd, and at firſt View ſhews theſe two Dynaſties to be mere Fables, taken by *Manetho* from ſome *Greek* Mythologiſts. Beſides, the Suppoſition of theſe two Dynaſties, as ſucceeding the other of the ſix Shepherd Kings, is inconſiſtent with the Chronology of *Manetho's* own *Egyptian* Dynaſties: for they carry the Times of the Shepherd Kings as high as *Menes*, the firſt *Egyptian* King, who, with ſeven Deſcendants, reigned at *Thebes* and *Memphis* 253 Years before the Invaſion of the Shepherds, by his own Account. The firſt Dynaſty next after the Heroes of the *Cynic* Circle was that of *Thinites*, beginning with *Menes*, and preceded that of the Shepherds, as I have proved at large in the foregoing Papers. Further, as this Account, if admitted, makes the Beginning of the Shepherds Reign reach to about 934 Years after the Flood, and 138 Years before the Birth of *Abraham*; at this Time, there having been but ſeven Generations of Men, the World was very thin of Inhabitants; and all *Aſia* could ſcarce be ſuppoſed to have had in it ſo many fighting Men as the Army of the Shepherds at firſt conſiſted of; who are ſaid to have had in one Place a Garriſon of two hundred and forty thouſand Men under their firſt King, who had alſo Garriſons in many other Places; and undoubtedly kept a large Body of Men at *Memphis*, where he reſided, and with which he kept all the neighbouring Provinces, both of upper and lower *Egypt*, in Subjection and under Tribute. So that the Shepherds with their Families, at their firſt coming into *Egypt*, cannot be reckoned to have been fewer than a Million of Perſons. This might have ſatisfied *Joſephus*, that the *Iſraelites* of *Jacob's* Family, who are reckoned but ſeventy-five Souls when they went into *Egypt*, could not be theſe Shepherds; and the comparatively ſmall Number of the Shepherds, when they went out of *Egypt*, to that of the *Iſraelites*, might have ſatisfied him of the ſame thing alſo. The Shepherds being waſted by long and bloody Wars with the *Egyptians*, were at their Departure from *Egypt* no more than two hundred and forty thouſand Men, Women, and Children: whereas the *Iſraelites* at their Departure thence, were above ſix hundred thouſand Men of twenty Years old and upwards, *Exod.* xii. 37. *Numb.* i. 46.

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(99) Though the Account of the ſixteenth and ſeventeenth Dynaſties of Shepherd Kings, etc. ſucceeding the firſt ſix be ſufficiently romantic; yet we muſt not let it be worſe than it was. For *Manetho* ſuppoſed the fictitious Kings of theſe two Dynaſties to have reigned no more than 251 Years; and therefore the Number of *Africanus*, who was a faithful Tranſcriber, in the ſixteenth Dynaſty was no more than 100 Years; which, with the 151 of the ſeventeenth Dynaſty, makes up *Manetho's* Number.

That the ſuppoſed 511 Years of Shepherd Kings cannot be reckoned after the firſt Dynaſty of *Thinites*, is alſo certain and evident, from the fixed Years of the following Dynaſties of *Egyptian* Kings, to the End of them in the Reign of the laſt King of *Egypt*. So that it is as certain as a Matter of Fact and Hiſtory can be, that there was no more than one Dynaſty of ſix Shepherd Kings; that they ſucceeded the Dynaſty of *Thinites* beginning with *Menes*; and that the Time of their Reigns was no more than 259 Years and ten Months.

Secondly, the Time when the Shepherds invaded *Egypt* is fixed very nearly by a Circumſtance mentioned in their Hiſtory, which is, *that the Aſſyrians were then grown potent* (in the lower *Aſia*). Now, the firſt Enlargement of the *Aſſyrian* Empire, and Encreaſe of its Power, was

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made by the Conqueſt of *Babylonia* and *Chaldæa*, and the Addition of them to the *Aſſyrian* Empire.

This was the Power which the firſt *Shepherd* King *Salatis* was afraid of; and therefore he fortified the Eaſtern Parts of *Egypt* towards *Arabia* and *Chaldæa*, which were moſt expoſed to be invaded by it.

Now *Ninus* was the firſt King of *Aſſyria* who reigned over *Babylonia* and *Chaldæa*, which he conquered in the Year before *Chriſt* 2016. The *Shepherds* invaded *Egypt*, as appears from *Manetho*, in the Year before *Chriſt* 1982. So the *Aſſyrians* were grown potent in *Aſia* by the Conqueſts of *Ninus*, when the Shepherds invaded *Egypt*. This made the Shepherds juſtly afraid of ſo powerful a Nation, and ſo warlike a Prince as *Ninus*, who had extended the *Aſſyrian* Empire ſo far towards *Egypt*; and might eaſily have invaded it at any time through *Arabia*, whoſe King was in Alliance with him; as *Diodorus Siculus* relates from *Cteſias*, lib. ii. p. 90.

Salatis therefore, the firſt Shepherd-King, being apprehenſive of ſuch an Invaſion, fortified ſtrongly the Eaſtern Parts of *Egypt* adjoining to *Arabia* and the *Red Sea*; and placed a ſtrong Garriſon in *Peluſium*, which was the Inlet into *Egypt*: and this might hinder any Deſigns of the *Aſſyrians* againſt *Egypt*. This Jealouſy and Foreſight of the Shepherd-King was well grounded, as appears from what *Plutarch* (1) ſaies of *Semiramis*, who ſucceeded *Ninus*. He relates, that after ſhe had built *Babylon*, or enlarged and walled it about, ſhe made a Navy of Ships, and ſailed down the *Perſian* Gulph into the *Red Sea*, and conquered the *Æthiopians* and *Arabians*. Theſe were the Eaſtern *Æthiopians*, and the People of *Arabia Felix*. And *Diodorus Siculus* (2) relates from *Cteſias*, that *Semiramis*, after her Exploits and Conqueſts in *Aſia*, invaded *Egypt*, and ſubdued a great Part of *Libya*, and conſulted the Oracle of *Jupiter Ammon* concerning her Death; and after that, ſhe alſo conquered a great Part of *Æbiopia*.

Polyænus (3) relates, that ſhe cauſed it to be inſcribed on a Pillar, that her Dominion extended as far as to the *Indies* on the Eaſt, and to *Arabia Felix* on the South; and that no *Aſſyrian* Prince before her had ever ſeen the Sea.

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(1) De virtut. Alex. Orat. ii. p. 336.

(2) Lib. ii. p. 102. Rhod.

(3) Τῇ δὲ στήλῃ αὐτῆς ἐπιγέγραπται τάδε—πρὸς ἕω μὲν ὥρισα ποταμὸν Ἰναμάνην [corrige Ἰομάνην, ex Plin. Hiſt. Nat. lib. vi. c. 19.] πρὸς δὲ μέσον ἡλίου τὴν

Thirdly, It is evident, that *Joſephus* did not think the *Shepherd*-Dynaſty continued five hundred and eleven Years; becauſe he believed the *Shepherds* to be no other than the *Iſraelites*, who went with *Jacob* into *Egypt:* and their Abode there he knew to be no more than two hundred and fifteen Years (4). The Time of the *Iſraelites* Sojournment in *Egypt* agreeing ſo nearly with the Reigns of the *Shepherd*-Kings induced him to think, that the *Shepherd*-Dynaſty was really the Hiſtory of *Joſeph* and the *Iſraelites.* This, though a plain and groſs Miſtake in *Joſephus*, and contrary to Scripture, and not at all agreeable to *Joſephus's* own Chronology; yet (5) *Perizonius*, a learned Modern, has been ſo far miſled by it, as not only to ſuppoſe the *Iſraelites* to have been the *Shepherds* of *Manetho*; but further, to imagine their Abode in *Egypt* to have been four hundred and thirty Years, to reconcile it the better with the five hundred and eleven Years given to the *Shepherds* and their Poſterity in *Manetho*. *Perizonius* ſaw the Abſurdity of making three Generations from *Levi* to the eightieth Year of *Moſes* contain four hundred and thirty Years: and therefore he ſuppoſes ſome omitted; but yet there are eighty-one Years more in his ſuppoſed Dynaſty of *Shepherds*, of which he is not able to give any Account. *Perizonius* followed the Opinion of *Gerard Voſſius*, who, to

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φέρουσαν λιβανωτὸν ϗ σμύρναν.—Θάλασσαν πρότερον οὐδεὶς Ἀσσυρίων εἶδεν. Strateg. lib. viii. c. 26. *Strabo* from *Megaſthenes* denies, that *Semiramis* went as far as *India*, Geog. lib. xv. p. 1007. But *Diodorus Siculus* from *Cteſias* relates, that *Semiramis* made an Expedition into *India*; and loſt a great Part of her Army, and returned without Succeſs, Lib ii. p. 103—107. This was her laſt Expedition, and a little before her Death.

(4) Antiq. Jud. lib. ii. c. 15.

(5) Orig. Ægypt. c. 19, 20. *Perizonius* might have alledged for his Opinion, *Theophilus*, Biſhop of *Antioch*, who, from a corrupted Reading of his Copy of the *Septuagint*, inferred, that the *Iſraelites* ſojourned four hundred and thirty Years in *Egypt*, from the Time of *Jacob's* going thither. His Copy in *Exod.* xii. 40. had omitted the Word ϗ ἐν γῇ Χαναάν. Ad Autolyc. iii.

palliate the Opinion of the Time of the *Iſraelites* in *Egypt* being four hundred and thirty Years, is forced to ſuppoſe ſeveral Generations between *Levi* and *Moſes* to have been omitted. And this was neceſſary for him to ſuppoſe; for according to the Generations mentioned by *Moſes*, *Cohath* was born when *Levi* his Father went into *Egypt*, (*Gen.* xlvi. 11.) and if *Amram* was born the laſt Year of *Cohath's* Life; and if *Moſes* was alſo born in the laſt Year of *Amram's* Life, the whole is no more than three hundred and fifty Years from the *Iſraelites* going into *Egypt* to their coming out in the eightieth Year of *Moſes* complete. Thus, *Cohath* lived an hundred and thirty-three Years, *Exod.* vi. 18. *Amram* his Son lived an hundred and thirty-ſeven Years, ℣ 20. *Moſes* was eighty Years old when he led the *Iſraelites* out of *Egypt*. So the whole Term is 133+137+80, that is, three hundred and fifty.

This ſhews the Impoſſibility of four hundred and thirty Years Sojournment of the *Iſraelites* in *Egypt* in the three Generations mentioned by *Moſes*; even though *Cohath* be ſuppoſed to be born the ſame Year that his Father *Levi* went into *Egypt*. But as *Moſes* ſaies, that *Cohath* and *Merari* his younger Brother both went into *Egypt*, they were probably born a few Years before, three or four Years at leaſt. And this is a Proof, that the *Jews* have corrupted the Text of *Moſes*, Exod. xii. 40. where we now read, *The Sojourning of the Children of Iſrael, who dwelt in Egypt, was four hundred and thirty Years.* Whereas it is certain, that they ſojourned or dwelt in *Egypt* no more than two hundred and fifteen, or two hundred and eighteen Years (6).

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(6) The *Samaritan Hebrew* Text has the true Reading, viz. *The Sojourning of the Children of Iſrael and of their Fathers, which they ſojourned in the Land of Canaan, and in the Land of Egypt, was four hundred and thirty Years.* And this Term was reckoned from God's Covenant with *Abram*, when he commanded him to go from *Haran* into the Land of *Canaan*, Gen. xii. which was exactly four hundred and thirty Years: and ſo St. *Paul* reckoned it, *Gal.* iii. 17. This Reading is preſerved in the *Greek Septuagint* Verſion. The *Complutenſe* Copies have the Reading,—Κατῴκησαν αὐτοὶ ϗ οἱ πατέρες αὐτῶν ἐν γῇ Αἰγύπτου ϗ ἐν γῇ Χανάαν, [αὐτοὶ ϗ οἱ πατέρες αὐτῶν, which is a needleſs Repetition, by an Error of the Copy] *etc.* The *Oxonian* Manuſcript

The Computation of the three Generations containing the Term of the *Iſraelites* Abode in *Egypt*, as made by *Maximus* the *Martyr*, and *Syncellus*, is, *viz. Syncellus* ſaies, it was univerſally agreed, that from the Birth of *Levi* to the Birth of *Moſes* it was an hundred and eighty-three Years: and that *Levi* was forty-ſeven Years old when he begat *Cohath*; and *Cohath* ſixty when he begat *Amram*; and *Amram* ſeventy-five when he begat *Moſes*; to this add the eighty Years of *Moſes*, and the whole is two hundred and fifteen Years: *viz.* 60+75+80. This differs three Years from my Computation in the preceding Volume and Diſcourſe about the Genealogy of the Patriarchs from *Abraham* to *Moſes*. The foregoing Reckoning ſuppoſes *Cohath* to be born in the Year of the *Iſraelites* going into *Egypt*: but I think it more probable, that he was born three or four Years before.

Now that no Generations are omitted by *Moſes* may further be inferred from other parallel Generations in the ſame Term. *Phallu*, Son of *Reuben*, went with him into *Egypt*, Gen. xlvi. 9. and his Son was *Eliab*, and *Eliab* was Father of *Dathan* and *Abiram*, Numb. xxvi.

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reads; — Κατῴκησαν αὐτοὶ ϗ οἱ πατέρες αὐτῶν, etc. as the *Complute* has it. The *Roman* Copy reads; — Κατῴκησαν ἐν γῇ Αἰγύπτῳ ϗ ἐν γῇ Χαναὰν, but omits αὐτοὶ ϗ οἱ πατέρες αὐτῶν. The *Aldine* Copy has it, Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ἣν παρῴκησαν ἐν γῇ Αἰγύπτῳ ϗ ἐν γῇ Χαναὰν, αὐτοὶ ϗ οἱ πατέρες αὐτῶν, etc. And this, I think, is the genuine Reading of the *Septuagint Greek* Verſion. And the *Alexandrian* Copy has, after Χαναὰν, αὐτοὶ ϗ οἱ πατέρες αὐτῶν, agreeably to the *Aldine* Edition. In the Readings of both which laſt Copies *Bos* omits the Word αὐτοί. *Euſebius* read after Χαναὰν, αὐτοὶ ϗ οἱ πατέρες αὐτῶν. In Chron. See Auguſt. tom. iv. lib. 2. Quæſt. in Exod. 47. *Joſephus* had the ſame Reading in his *Hebrew* Copy: for he ſaies, "that "the Children of *Iſrael* departed out of *Egypt* on the 15th Day of *March*, "according to the lunar Computation," [or reckoning from the new Moon of that Month] "which was four hundred and thirty Years after that *Abraham* came into the Land of *Canaan*." Antiq. Jud. lib. ii. c. 15. And this, he adds, was two hundred and fifteen Years after they came into *Egypt*. And the *Jews*, who follow the preſent *Maſorete* Text, agree to reckon the four hundred and thirty Years from the Time of *Abraham's* coming into the Land of *Canaan*. See Morin. in Pentateuch. Samar. Exercitat. iv. p. 271, 272, 273. and Exercitat. viii. lib. 1. c. 1. de Heb. Græcique Textus ſinceritate. So there can be no Doubt but that the four hundred and thirty Years commenced from *Abraham's* coming into *Canaan*.

8, 9.

8, 9. So there are but three Generations from *Reuben* to *Dathan*, etc. as there is from *Levi* to *Moſes*. Again, *Judah's* Grandſon, *Hezron*, went into *Egypt*; and *Ram* was his Son; and *Aminadab* was *Ram's* Son; and *Naaſſon* was the Son of *Aminadab*, and lived after *Moſes*, 1 *Chron*. ii. 9, 10.

Fourthly, Though there is a Similitude between the *Iſraelites* and *Phœnician* Shepherds in two or three Circumſtances; as that they both came out of *Phœnicia*, or the Land of *Canaan*, into *Egypt*; and both returned into the Land of *Canaan* when they left *Egypt*; alſo that both theſe People dealt in Flocks and Cattle, as the Inhabitants of *Phœnicia*, *Arabia*, and other Countries, at that Time generally did: yet there is no Similitude at all in the main Parts of their Hiſtory: which are, the *Phœnician* Shepherds going into *Egypt* in Number about a Million; conquering the whole Country; and reigning there in a Succeſſion of ſix Kings for two hundred and fifty-nine Years and ten Months. Whereas the *Iſraelites* were but very few in Number when they came into *Egypt*; never had any Sway during their Abode there, but only in the Life-time of *Joſeph*, who was chief Miniſter to two of the Kings of *Egypt* for fourſcore Years. After his Death they were treated as Slaves, till they were miraculouſly delivered from their Bondage by the Hand of *Moſes*.

This unhappy Confuſion of the *Iſraelites* with the *Phœnician* Shepherds, in which the ancient *Chriſtians* were miſled by *Joſephus*, has occaſioned an Anachroniſm of about two hundred Years in their reckoning of the Time of the *Iſraelites* going out of *Egypt*, which is a groſs Error in their Account of the Scripture-Chronology, and is attended with ſeveral others introduced into it. For upon the Suppoſition of the *Iſraelites* being the *Shepherds* who went out of *Egypt* when *Amoſis* was King, the ancient *Chriſtian* Writers, without well conſidering the Chronology of Scripture, have placed the Exodus of the *Iſraelites* in his Reign, whom the *Jewiſh*, *Egyptian*, and *Greek* Hiſtorians thought to be contemporary with *Inachus*, *Phoroneus*, and *Ogyges*, the firſt Kings of *Attica* and *Argos*.

Juſtin Martyr (7) alledges the Teſtimony of *Polemo* in his *Greek*

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(7) Cohort. ad Græc. p. 9, 10. edit. Colon.

Hiſtory, wrote in the Reign of *Ptolemy Epiphanes*, that *Moſes* was the Ruler of the Nation of the *Jews* in the Time of *Ogyges* and *Inachus*. He alſo cites *Apion*, a learned Grammarian of *Alexandria*, who lived in the Reign of the *Roman* Emperor *Tiberius*, as relating in his Book againſt the *Jews*, and alſo in the fourth Book of his Hiſtory, that in the Reign of *Inachus*, King of *Argos*, the *Jews*, under the Conduct of *Moſes*, rebelled againſt *Amaſis* (or *Amoſis*) King of *Egypt*. He adds, that *Ptolemy* of *Mendes*, who lived in the Reign of *Auguſtus*, if not before, in his *Egyptian* Hiſtory agreed with the foregoing Writers.

Apion had his Account from *Ptolemy*, Prieſt of *Mendes*, whom he cited as relating in his Chronicon, *that Amoſis, who lived in the Reign of* Inachus, *King of Argos, demoliſhed* (8) *Avaris:* and in his Hiſtory of the *Egyptian* Kings, that *in the Reign of Amoſis the Jews went out of Egypt under the Conduct of Moſes.*

Theophilus (9), Biſhop of *Antioch*, about A. D. 168. ſaies, that *Moſes* led the *Jews* out of *Egypt*, when *Amaſis* (or *Amoſis*) reigned there.

Tatian (10), who wrote about the ſame Time, A. D. 172, ſaies, that *Ptolemy of Mendes*, in his Hiſtory of the *Egyptian* Kings, related, *that the Jews, under Moſes their Leader, went out of Egypt in the Reign of Amaſis* (or *Amoſis*), and that *Amaſis* (or *Amoſis*) lived in the Reign of *Inachus*, King of *Argos*.

Origen (11) alſo ſaies, that *ſome Greek Writers placed Moſes in the Reign of Inachus, Father of Phoroneus.*

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(8) Apud Clem. Alex. Strom. i. p. 320. where inſtead of *Avaris* (Ἄυαριν) the Copies of *Clemens* have it corruptly *Athyria* (Ἀθυρίαν), but *Euſebius* in his Citation of the Paſſage of *Clemens* has it *Avaris* or *Abaris*, Præp. lib. x. c. 12. In *Euſebius* it is wrote Ἀȣ́αριν. Hence by an eaſy Miſtake a Tranſcriber might make it Ἀθύριαν. But the true Reading is Ἄυαριν, or rather Ἀȣ́αριν, the ȣ expreſſing the *Æolic Digamma* or *Latin* Conſonant V. But *Euſebius* from *Tatian* cites it Ἄυαριν, Præp. Ev. lib. x. c. 11.

(9) Ad Autolyc. lib. iii.

(10) Orat. cont. Græc. p. 171. et apud Euſeb. Præp. Evang. lib. x. c. 11.

(11) Cont. Celſ. lib. iv. p. 167. See Tertul. Apol. c. 19.

Tatian alſo cites *Apion*, as relating out of the Annals of *Ptolemy of Mendes*, that *Amoſis* demoliſhed *Avaris* (which is corruptly called *Maria* in his Editions, but *Avaris* in *Euſebius* from him, and in *edit. Pariſ.* 1742) in the Reign of *Inachus*, *who lived*, he ſaies, *twenty Generations before the Deſtruction of Troy.*

Laſtly, *Africanus* (12) in his Chronography ſaies, that *Moſes* led the *Jews* out of *Egypt* in the Reign of *Ogyges*: and that ſome of the *Greek* Hiſtorians related, that *Moſes* lived about this Time: and he cites *Polemo* (13) relating in his *Greek* Hiſtory, *that in the Reign of Apis, Son of Phoroneus, Part of an Egyptian Army retired out of Egypt, and ſettled in Paleſtine, called Syria, not far from Arabia. Africanus* thought he meant thoſe who went out of *Egypt* with *Moſes* their Leader. He adds, that *Herodotus* in the ſecond Book of his Hiſtory mentioned this Defection and Retreat when *Amoſis* was King of *Egypt*.

Now *Africanus* (14) ſaies, that the beſt *Greek* Chronologers, and the moſt accurate *Chriſtian* Writers alſo, reckoned one thouſand and twenty Years from *Ogyges* to the firſt Olympiad; ſo they placed *Ogyges* in the Year 1796. before the *Chriſtian* Æra: and *Africanus* reckoned the ſame Number of Years from the Exodus to the ſame Æra. For he computes from *Moſes* and the *Exodus* to the firſt of *Cyrus*, or the firſt Year of the 55th Olympiad, in the Year before *Chriſt* 559, the Sum of one thouſand two hundred and thirty-ſeven Years. Now this extravagant Computation of *Africanus* was owing to his reckoning the Time from the Exodus to the Foundation of *Solomon's* Temple (15) to be ſeven hundred and forty Years: and alſo placing the Return of the *Jews* from the *Babyloniſh* Captivity in the firſt Year of the Reign of *Cyrus* in *Perſia*, or in the firſt Year of the 55th Olympiad; whereas it did not commence till twenty-four Years after, and in the ſecond Year after he had conquered *Babylon*, in the Year before *Chriſt* 535. By theſe and other Enlargements of the Scripture-Chronology, *Africanus* brought the Time of *Moſes* and of the *Iſraelites* going out of *Egypt*, to the Reign of *Ogyges*, and the Year before *Chriſt* 1796. Nor is he leſs miſtaken in ſaying, that *Herodotus* in his ſecond Book made mention of this Defection of the *Jews* in the Reign of *Amoſis*; or of any *Egyptian* Army retiring out of *Egypt*. *Herodotus* ſaies no ſuch Thing, either in the ſecond or any other Book of his Hiſtory, nor ever mentions *Amoſis* at all. *Syncellus* (16) follows *Africanus* in the groſs Error about *Herodotus*.

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(12) Apud Euſeb. Præp. Evang. lib. x. c. 10.

(13) Πολεμὼν ἐν τῇ πρώτῃ τῶν Ἑλληνικῶν ἱστοριῶν λέγων, Ἐπὶ Ἄπιδος τοῦ Φορωνέως μοῖρα τοῦ Αἰγυπτίων στρατοῦ ἐξέπεσεν Αἰγύπτου· οἳ ἐν τῇ Παλαιστίνῃ καλουμένῃ Συρίᾳ οὐ πόρρω Ἀραβίας ᾤκησαν. αὐτοὶ δηλονότι οἱ μετὰ Μωσέως—μέμνηται δὲ καὶ Ἡρόδοτος τῆς ἀποστασίας ταύτης καὶ Ἀμώσιος ἐν τῇ δευτέρᾳ. Ibid.

(14) Apud Euſeb. Præp. Evang. lib. x. c. 10.

(15) Apud Syncel. Chronograph. p. 175.

Euſebius in the (17) Preface to his Chronicon ſaies, that the moſt learned Men, both amongſt *Jews* and *Chriſtians*, agree, that *Moſes* lived in the Reign of *Inachus*; and he mentions for this Opinion *Clemens* (18), *Africanus*, and *Tatian*, amongſt the *Chriſtian* Writers, and *Joſephus* and *Juſtus* amongſt the *Jewiſh* Hiſtorians: and adds from them, that *Inachus* lived ſeven hundred Years before the *Trojan* War. It is only five hundred Years in (19) *Scaliger's* Copy of *Jerome's* Tranſlation of *Euſebius*: but it appears from what immediately follows, that *Euſebius* and *Jerome* wrote ſeven hundred Years. For *Euſebius* adds, that *Porphyry* made *Moſes* older than *Semiramis*, who reigned, he ſaies, an hundred and fifty Years before *Inachus*; and ſo, he adds, *Porphyry* (20) made *Moſes* eight hundred and fifty Years older than the *Trojan* War. This ſhews, that the preceding Number was ſeven hundred, and not five hundred, as the preſent Copies have it. And that *Euſebius* wrote ſeven hundred Years, we are aſſured from *Syncellus*, who citing this Preface of *Euſebius* to his Chronicon, ſaies, that *Euſebius* (21) wrote, that *Clemens*, *Tatian*, and *Africanus*, made *Inachus* ſeven hundred Years older than the *Trojan* War.

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(16) Chronograph. p. 63, 64.

(17) Apud Scalig. Theſaur. Temp. p. 54. and Syncel. Chronograph. p. 65, 66.

(18) *Africanus* did not place *Moſes* and the Exodus in the Reign of *Inachus*; but in the Reign of his Son *Phoroneus*, and *Ogyges* his Contemporary. Apud Euſeb. Præp. Evang. lib. x. c. 10. p. 489.

(19) Inachus *quingentis* annis Trojanum bellum antecedit. It follows, Ex Ethnicis vero impius ille Porphyrius—poſt Moſen Semiramim fuiſſe adfirmat; quæ apud Aſſyrios 150 ante Inachum regnavit annos, (and ſo he ſaies Præp. Evang. lib. x. c. 9. p. 486.) idque juxta eum 800 pene et quinquaginta annis Trojano bello Moſes ſenior invenitur. Proœm. p. 54.

(20) That *Semiramis* reigned an hundred and fifty Years before *Inachus* was not the Opinion of *Porphyry*, but only of *Euſebius*: neither did *Porphyry* think, that *Moſes* was older or ſo old as *Inachus*, though he allowed him to

The Miſtake might be owing to ſome Copier of the *Greek*, who wrote Φ, the numeral Letter for 500, inſtead of Ψ, the numeral Letter for 700: and from this Corruption of a *Greek* Copy the Tranſlation of *Jerome* might be corrupted alſo.

Hence we may correct a ſimilar numeral Error in the Copies of *Tatian*, and *Clemens Alexandrinus* from him, relating to this Point of Chronology. *Tatian* and *Clemens* from him, reckon the Exodus under *Moſes*, from the Teſtimony of *Ptolemy*, Prieſt of *Mendes*, to have been in the Reign of *Amoſis*, King of *Egypt*, and *Inachus*, King of *Argos*: and they obſerve, that from *Inachus* to the Deſtruction of *Troy* were twenty complete Generations; ſo *Tatian*; *Clemens* ſaies they were *more*, viz. *one more*, as *Euſebius* cites it from them. They alſo place *Inachus* before *Phoroneus* and the *Ogygian* Deluge, which two laſt were contemporary. Yet this Term is ſaid to be no more than four hundred Years in *Tatian*; and a *little more* than four hundred Years in the Text of *Clemens*: and this Error is in the preſent Copies of *Euſebius* (22), where their Words are cited.

But this Computation of four hundred Years for twenty or twenty-one Generations from *Inachus* to the Deſtruction of *Troy* is manifeſtly wrong, and contrary to all ancient Hiſtory. Twenty Generations, according to the Reckoning of *Herodotus*, and the *Greeks*, (three Generations being reckoned to a Century) amounted to ſix hundred ſixty-ſix

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be older than *Semiramis*: but he ſuppoſed *Semiramis* to reign not many Years before the *Trojan* War, as *Euſebius* himſelf obſerves; and therefore his Inference is not right.

(21) Ἴναχον δὲ τῶν Ἰλιακῶν ἔστησαν ἑπτακοσίοις πρεσβεύειν. Chron. p. 65, 66.

(22) Εἰς δὲ τὸν χρόνον τῶν Τρωϊκῶν ἀπὸ Ἰνάχου γενεαὶ μὲν εἴκοσιν ἢ μιᾶς πλείους διαριθμοῦνται· ἔτη δὲ Υ (i. e. 400) καὶ πρόσω. Præp. Evang. lib. x. c. 11, 12. p. 494, 497. See Tatian. Orat. cont. Græc. inter op. Juſt. Mart. p. 172. Clem. Alex. Strom. i. p. 320.

Years: and *Clemens Alexandrinus* ſo reckoned (23) them. This demonſtrates, that there is an Error in their Number, and that both *Tatian* and *Clemens* wrote ſeven hundred Years; as the Teſtimony above concerning them, cited by *Euſebius* in the Preface to his Chronicon, ſhews that they did.

The Error might ariſe from a Tranſcriber of *Tatian* writing Υ, the numeral Letter for 400, inſtead of Ψ, the numeral Letter for 700, which was undoubtedly the true Number.

But if *Ptolemy* of *Mendes* thought *Moſes* lived in the Reign of *Amoſis* and *Inachus*, it does not hence certainly follow, that *Tatian* and *Clemens* placed him ſo high: nay, it is plain, that *Clemens*, in reckoning the Time from the Exodus to the Foundation of *Solomon's* (24) Temple, computes it to be no more than five hundred and ſixty-ſix Years; and ſo *Moſes* and the Exodus by this Computation was in the Year before *Chriſt* 1580: but by other Reckonings *Clemens* made this Term one thouſand five hundred and ninety-two Years.

Euſebius perceiving the Error of *Africanus*, who made *Moſes* contemporary with *Phoroneus*, placed his leading the *Jews* out of *Egypt* with much greater Probability in the Reign of *Cecrops* (25), firſt King of *Athens*. He places *Cecrops* four hundred Years (26) before the Deſtruction of *Troy*; and he reckons the Deſtruction of *Troy* with the *Greek* Chronologers to be four hundred and eight Years before the Olympiads; by this Computation (if he had placed the Exodus in the Beginning of the Reign of *Cecrops*) *Moſes* and the Exodus would have been in the Year before *Chriſt* 1584.

This Epoch wants only nine Years of the true Time, according to the Hiſtory of the Book of *Judges*; and the Times of the Kings of *Judah* and *Iſrael* afterwards.

But *Euſebius* choſe in his Chronicon to follow a contracted Chronology of the Times of the *Judges*, founded only on ſome *Jewiſh* Interpretations and Traditions concerning them. This was a great Weakneſs in *Euſebius*; and his Example has miſled the Moderns, and induced them to ſhorten the Scripture-Chronology by an hundred Years in the Time between *Moſes* and the Temple; in direct Contradiction to the Times of the *Judges*, as related both in the *Hebrew* and *Greek* Copies of Scripture: and as underſtood by *Joſephus*, and the whole *Chriſtian* Church before the Time of *Euſebius*, and by many learned *Chriſtian* Writers ſince.

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(23) Εἰς μέντοι τὰ ἑκατὸν ἔτη τρεῖς ἐκαταλέγονται γενεαί. Strom. i. p. 335.

(24) Strom. i. p. 323—325.

(25) The *Parian* Marbles place *Cecrops* in the Year before *Chriſt* 1582.

(26) Præp. Evang. lib. x. c. 9. p. 486.

The Miſtake of *Africanus*, and other ancient *Chriſtian* Writers, concerning the Time of *Moſes* and the *Iſraelites* going out of *Egypt* in the Reign of *Amoſis* and *Inachus*, or of *Phoroneus* and *Ogyges*, is evidently owing to their following the Error of *Joſephus*, who ſuppoſed the Shepherds of *Manetho's* ſeventeenth Dynaſty to be the *Iſraelites*; and alſo their ſuppoſing that *Herodotus*, *Polemo*, *Ptolemy of Mendes*, *Apion*, and others, had made them the ſame.

Herodotus, as I have obſerved, ſaies nothing about it; and it is evident, that *Manetho*, from whom the Relation of the other Hiſtorians was taken, did not think the *Iſraelites* were theſe Shepherds whom *Amoſis* expelled out of *Egypt*. And *Joſephus* ſhews out of *Manetho* himſelf, that he placed the Expulſion (27) of the *Jews* five hundred and eighteen Years after that of the Shepherds. So little Ground had *Joſephus* to imagine, that the Hiſtory of the Shepherd Kings in *Manetho* belonged to the *Iſraelites*; and that *Manetho* himſelf ſo (28) underſtood it, contrary to his profeſſed Hiſtory of them.

Neverthéleſs, on this groundleſs Suppoſition, the Time of the Exodus of the *Iſraelites* being confounded with that of the Expulſion of the Shepherds, is carried too high by an hundred and twenty-nine Years.

It is certain, that *Apion* could not cite *Ptolemy of Mendes* for *Moſes* going out of *Egypt* with the *Jews* in the Reign of *Amoſis* and *Inachus*; becauſe he himſelf (29) placed the Exodus ſo low *as the firſt Year of*

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(27) Cont. Apion. lib. i. p. 460, 461, 462.
(28) Cont. Apion. lib. i. p. 459. and lib. ii. p. 469.
(29) Apud Joſeph. cont. Apion. lib. ii. p. 469. *Lyſimachus* of *Alexandria*,

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he ſeventh Olympiad, (reckoned probably from *Iphitus*, in the Year before *Chriſt* 884) *the ſame Year*, he adds, *that the Phœnicians built Carthage:* and ſo in the Year 860 before the *Chriſtian* Æra, by his Reckoning. And as *Apion* placed the Exodus of the *Jews* ſo low, he could not cite *Ptolemy of Mendes* for relating that the *Jews* departed out of *Egypt* in the Reign of *Amoſis*; and no doubt *Ptolemy* ſpake of the *Phœnician* Shepherds only, and not of the *Jews*.

But as *Joſephus* applies to the *Jews* the Hiſtory of *Manetho's* Shepherds; and even ventures to ſay, that *Manetho* himſelf (30) related that the *Jews* came into *Egypt* being many Myriads in Number; and went out thence into *Judæa* in the Reign of *Tethmoſis:* ſo *Africanus* and other *Chriſtian* Writers might in like manner apply to the *Iſraelites* what *Ptolemy* of *Mendes* meant of the *Phœnician* Shepherds. What ſupports this Suppoſition is, that *Tatian* and *Clemens* both obſerve from *Apion*, that *Ptolemy* related, that *Amoſis*, who, as they thought, expelled the *Jews*, demoliſhed *Avaris*, which was the very City out of which he expelled the *Phœnician* Shepherds, (as *Manetho* related) and not the *Jews*.

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in his *Egyptian* Hiſtory, pretended, the *Jews* went out of *Egypt* in the Reign of *Bocchoris*, one thouſand ſeven hundred Years ago, ſaies the preſent Text of *Joſephus*, cont. Apion. lib. ii. p. 469. But *Joſephus* certainly knew better than to write that *Bocchoris* lived one thouſand ſeven hundred Years before his Time. *Bocchoris* began to reign in the Year before *Chriſt* 736, as appears from *Manetho's* Dynaſties: ſo that the Number 1700 is undoubtedly corrupt; and might be 700, but that is too little. *Tacitus* had told the ſame idle Story of the *Jews* being driven out of *Egypt* in the Reign of *Bocchoris*, which he probably took from *Lyſimachus*. Annal. lib. v. c. 3.

(30) Προειπὼν (Μανεθὼς) τοὺς ἡμετέρους πολλαῖς μυριάσιν ἐπὶ τὴν Αἴγυπτον ἐλθόντας κρατῆσαι τῶν ἐνοικούντων· εἶτ' αὐτὸς ὁμολογῶν χρόνῳ πάλιν ὕστερον ἐκπεσόντας τὴν νῦν Ἰουδαίαν κατασχεῖν, καὶ κτίσαντες Ἱεροσόλυμα τὸν νεὼ κατασκευάσασθαι. Cont. Apion. lib. i. p. 459. Μανεθὼς μὲν γὰρ κατὰ τὴν Τεθμώσιος βασιλείαν ἀπαλλαγῆναί φησιν ἐξ Αἰγύπτου τοὺς Ἰουδαίους πρὸ ἐτῶν τριακοσίων ἐνενήκοντα τριῶν τῆς εἰς Ἄργος Δαναοῦ φυγῆς. Ibid. lib. ii. p. 469. Hence *Joſephus* might eaſily have ſeen, both from the Number of *Shepherds*, as being many Myriads, as alſo from the Time of their coming into *Egypt* and going out of it; and likewiſe from their being ſaid to have conquered the Country, that *Manetho* could not ſpeak of the *Jews*, but only of the *Phœnician* Shepherds.

The ſame Suſpicion ariſes about the Teſtimony of *Polemo*, whom *Africanus* cites as only ſaying, that in the Reign of *Apis*, Son of *Phoroneus* (31), *Part of an Egyptian Army withdrew out of Egypt, and ſettled in Paleſtine, called Syria, not far from Arabia.* *Africanus* thought this was meant of the *Jews*, but *Polemo* meant it undoubtedly of the Army of the *Phœnician* Shepherds, who went out of *Egypt* in the Year 1722 before the *Chriſtian* Æra; which was the fifty-eighth Year of the Reign of *Phoroneus*, who reigned ſixty Years, and three Years before the Reign of *Apis*, according to the trueſt Æra of the *Argive* Kingdom.

And as *Africanus* appeals at the ſame time to (32) *Apion* for the *Jews* going out of *Egypt* under the Conduct of *Moſes*, in the Reign of *Amoſis*, King of *Egypt*, and of *Inachus*, King of *Argos*; and even ſaies, that *Herodotus* mentions this their Retreat, and alſo *Amoſis*; we need not doubt but that, as he is greatly miſtaken with reſpect to both theſe Writers, as I have ſhewn, he is alſo no leſs miſtaken (and *Juſtin Martyr* and others before him likewiſe) with regard to *Polemo* and *Ptolemy* of *Mendes*; whoſe Relations of the *Phœnician* Shepherd Army they have miſunderſtood and ſuppoſed to be meant of the *Jews*, juſt as *Joſephus*, by a like Miſunderſtanding, has applied to them *Manetho's* Dynaſty of the *Phœnician* Shepherd-Kings.

There ſeem to have been but few and very imperfect Accounts remaining in the *Egyptian* Records concerning the Abode of the *Jews* in *Egypt*, and their Exodus under *Moſes*: and theſe ſeem to have been Miſrepreſentations of their Hiſtory, and Departure, which was miraculous, made out of Hatred to the *Jewiſh* Nation, of all others moſt oppoſite to the *Egyptians* in religious Matters: and *Manetho* in his Account of them is groſsly miſtaken in the Time of their Departure, as well as in the Reaſon which he gives for their Expulſion: and nothing that he ſaies about them has the leaſt Evidence to ſupport it. *Manetho*, and *Chæremon*, an *Egyptian*, who lived in the Year 30 before the *Chri-*

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(31) Apud Euſeb. Præp. Evang. lib. x. c. 10. p. 490.
(32) Apud Euſeb. ibid.

ſtian Æra, and followed in many Things the Account of *Manetho* (33), agree, that the *Iſraelites* were driven out of *Egypt* in the Reign of *Amenophis:* and this *Amenophis,* they pretended, was the Grandſon of *Sethos,* or *Seſoſtris.* This Relation ſeems to be occaſioned either by their wilfully miſtaking the *ſecond Amenophis,* who was the eighth King of the eighteenth Dynaſty, and in the firſt Year of whoſe Reign the *Iſraelites* went out of *Egypt,* (his Father *Tuthmoſis* being the *Pharaoh* who was drowned in the *Red Sea,* as I fully proved above) for another *Amenophis,* who was the Son of *Rampſes,* the ſecond King of the nineteenth Dynaſty, and lived ſeveral Centuries after the other: or elſe, as *Joſephus* ſaies, they feigned this later *Amenophis,* as they have done the whole Hiſtory of the Exodus of the *Jews,* on purpoſe to degrade the Antiquity and Reputation of the *Jewiſh* Nation.

But however this was, the Teſtimonies of *Manetho* and *Chæremon* fairly imply, that the ancient *Egyptian* Annals made mention of the *Iſraelites* and their leaving *Egypt* in the Beginning of the Reign of *Amenophis,* which was true; and they might relate this with the Addition of many ignominious Circumſtances fixed upon the *Jews,* rather than own the Truth, that the *Jews* were led out of *Egypt* under the divine Conduct of *Moſes,* after many Judgments and Plagues inflicted upon the *Egyptians* for their obſtinate Impiety and Infidelity; and that *Tuthmoſis,* the Father of *Amenophis,* loſt his Life, and was drowned in the *Red Sea,* with all his Army, in the Purſuit of them. This was a ſhocking Circumſtance and Diſaſter to the *Egyptians,* which they would be willing to conceal, or diſguiſe: and ſo pretended that the *Jews* were expelled from *Egypt,* not by *Amenophis,* the Son of *Tuthmoſis,* who was drowned; but by another *Amenophis,* who lived ſeveral (34) Ages after: and that alſo they were driven out on account of their Leproſy; and not that they departed by the Command of God, and were miraculouſly delivered from the Hands of the *Egyptians.*

But yet, though *Manetho* hath diſguiſed and miſrepreſented the *Jewiſh* Hiſtory, we learn from *Artapanus,* who lived about a Century before *Chæremon*, that there were better and truer Accounts of it in the *Egyptian* Books. For he tells us, that *the Prieſts of Heliopolis*, who knew the *Jewiſh* Hiſtory in *Egypt* beſt, fairly owned, that the *Egyptian* King with his whole Army was drowned in the *Red Sea*, whilſt they purſued the *Iſraelites*, who marched through it on dry Land. The Account is very remarkable, *viz.* " The *Heliopolitans*, ſaies he (35), " relate, that their King, with a great Army, along with which they " carried the *ſacred Animals*, purſued the *Jews*, who had carried " away the Goods which they borrowed of the *Egyptians*. But *Moſes*, " by a divine Command, ſmote the Sea with his Rod; upon which the " Waters gave way, and their whole Army marched through upon " dry Land: and whilſt the *Egyptians* went in after them, and purſued them, *Lightnings* flaſhed in their Faces, and the Sea returned " into its Channel, and overwhelmed them: ſo that the *Egyptians*, " partly by Lightning, and partly by the Surges of the Sea, all periſhed " to a Man; but the *Jews* all eſcaped."

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(33) Apud Joſ. cont. Apion. lib. i. p. 465.

(34) See a full Account of the Relations of *Manetho* and *Chæremon* concerning the *Jews,* in Joſephus, lib. i. cont. Apion. p. 460—465.

This Account from the *Egyptian* Prieſts themſelves is a ſtrong Atteſtation to the Truth of the Scripture-Hiſtory of the *Jews*, and to the divine Oeconomy of *Moſes*.

What the *Heliopolitan* Prieſts related concerning the *ſacred Animals* being carried with the *Egyptian* Army when they purſued the *Jews*, from a ſuperſtitious Belief of their protecting them againſt their Enemies, gives Light to what is related *Exod.* xii. 12. where God threatneth *to execute Judgment againſt all the Gods of Egypt:* ſome of which probably were ſlain with the *firſt-born* of the *Egyptians*; and others drowned with their Worſhipers *Pharaoh* and his Hoſt in the *Red Sea*.

And their mention alſo of the *Egyptians* being burnt with Lightning at the ſame time, illuſtrates what is ſaid *Pſalm* lxxvii. 16, etc. *The Waters ſaw Thee, O God, the Waters ſaw Thee: they were afraid, the Depths alſo were troubled. The Clouds poured out Water; the Skies ſent out a Sound; thine Arrows alſo went abroad. The Voice of thy Thunder was in the Heaven; the Lightnings ſhone, the Earth trembled and ſhook. Thy Way is in the Sea, and thy Paths in the great Waters.*

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(35) Apud Euſeb. Præp. Evang. lib. ix. c. 27. p. 436.

ters.—Thou leddeſt thy People like a Flock by the Hands of Moſes and Aaron.

Joſephus applies (36) the foregoing Words of the *Pſalmiſt* to the miraculous Paſſage of the *Iſraelites* through the *Red Sea*, and the Deſtruction of the *Egyptians*. The *Chaldee* Paraphraſt here interprets the Sea alſo of the *Red Sea*.

Diodorus Siculus (37) has a remarkable Paſſage in his Hiſtory of the *Ichthyophagi*, who lived near the *Arabian* Gulf, amongſt whom, he ſaies, was preſerved a Tradition handed down to them from their Anceſtors many Ages then ago, that the *(Arabian)* Gulf was all laid dry by a great Reflux of the Sea, inſomuch that dry Land appeared at the Bottom of it: the Water of the Sea afterward by a violent Tide returned into its former Channel. This ſeems to be an imperfect Tradition of the Paſſage of the *Iſraelites* through the *Arabian* Gulf of the *Red Sea*.

Diodorus Siculus (38) alſo had an Account from the *Egyptians*, that the *Jews* were ſent out of *Egypt* on account of *a Plague* which raged amongſt them; which might be the Account of the Deſtruction of their *Cattle* and their *firſt-born*.

There are other hiſtorical Evidences, which are older than *Manetho*, of the *Phœnicians* having invaded and lived in *Egypt* in the Times related by *Manetho*.

The Prieſts of *Jupiter* at *Thebes* in *Egypt*, told *Herodotus*, that two Prieſteſſes of *Jupiter* were taken Captive, and carried away from *Thebes* by the *Phœnicians*; and that one of them was ſold into *Libya*, where by her Advice the *Libyans* founded the Oracle of *Jupiter Am-*

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(36) Antiq. Jud. lib. ii. c. 16. p. 115.

(37) The *Ichthyophagi* are placed by *Pliny* in an Iſland of the *Arabian* or *Red Sea*, Hiſt. Nat. lib. vi. c. 28. *Cellarius* places them upon the *Arabian* Gulf, and bordering upon the *Troglodytæ*: and here they are placed by *Marcianus Heracleotes*, or *Scymnus Chius*, in his *Periplus*, who calls them Ἀραβαιγύπτιοι Ἰχθυοφάγοι, p. 41. There were ſeveral other Nations called *Ichthyophagi*.

(38) Apud Phot. Biblioth. p. 1152, 1153. See alſo *Strabo* concerning *Moſes*, etc. Geog. lib. xvi. p. 1104.

mon: and that the other was ſold into *Greece* to the *Theſprotian Pelaſgi,* and perſuaded them to found an Oracle at *Dodona* to the ſame *Jupiter:* and that theſe were the firſt (39) Oracles of *Libya* and *Greece.*

The Prieſteſſes of *Dodona,* and others, who were Miniſters of the Temple there, agreed to the *Egyptian* Account, that their Oracle was founded by a Woman who came from *Egypt,* whom they called *a black Pigeon,* (as being a *Widow,* whom the *Egyptians* hieroglyphically denoted by a *black Pigeon,* as *Orus Apollo* tells us.) And in Confirmation of this Account, *Herodotus* ſaies, there was a (40) great Similitude between the Oracle at *Thebes* and that at *Dodona.*

Now as this Oracle was the moſt (41) ancient of any in *Greece*; and was far older than the *Theogony* of the *Greek* Gods: and that in *Libya* was famous in the Reign of *Semiramis,* who ſucceeded *Ninus,* and conſulted it about the Year 1930 before the *Chriſtian* Æra: it is very probable, that they were founded by two Prieſteſſes, who were taken captive at *Thebes* by the *Phœnicians,* when they invaded and conquered *Egypt* in the Year before *Chriſt* 1982. For we learn from *Manetho,* that they plundered all the Country as far as *Thebes:* and ſo it is probable, that theſe Prieſteſſes were then made Captives amongſt others, and carried to *Memphis,* which the Shepherd Kings made the Seat of their Kingdom; and were ſold, one to the neighbouring *Libyans*; and the other to the *Theſprotian Pelaſgi,* who traded into *Egypt.* So this is an Evidence of the *Phœnicians* having in ancient Times been powerful in *Egypt*; and Hiſtory mentions no other Time but that when the *Phœnician Shepherds,* ſo called, conquered *Egypt.*

There are two other Paſſages in *Herodotus,* which ſhew that the *Phœnicians* in ancient Times had dwelt in *Egypt*; and afterward left it and ſettled in the Country where they then were. One is, where *Herodotus* ſpeaking of the *Phœnicians,* who furniſhed *Xerxes* with Ships in his Expedition againſt *Greece* (42), relates, that *they themſelves*

(39) Herodot. lib. ii. c. 54, 55.
(40) Ibid. c. 58.
(41) Ibid. c. 52.
(42) Οὖτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἴκεον (ὡς αὐτοὶ λέγουσι) ἐπὶ τῇ ἐρυθρῇ

owned, that in ancient Times they had dwelt near the Red Sea; and paſſing from thence inhabited the Sea Coaſts of Paleſtine Syria. Theſe *Phœnicians*, who in old Times had dwelt in the Borders of the *Red Sea*, could be no other than the *Phœnician* Shepherds, who had ſettled themſelves hereabout, and inhabited all along the Coaſts of the *Egyptian Arabia*, from *Peluſium* to the *Red Sea*, after their Invaſion and Conqueſt of *Egypt:* and who after their Expulſion from *Peluſium* went into *Phœnicia* of *Paleſtine*, which was anciently included in *Syria*, and lived there ever after.

The other Paſſage is, where, ſpeaking of the firſt Occaſion of the Quarrel between the *Greeks* and *Aſiatics*, he ſaies, that the moſt approved *Perſian* Hiſtorians related, " that the *Phœnicians* were origi-
" nally the Authors of it: who after they were come from the Parts
" about the *Red Sea*, into the Country which they then inhabited
" upon the Sea Coaſts, exerciſed themſelves in Shipping, and carried
" *Egyptian* and *Syrian* Merchandiſes into other Countries, and amongſt
" the reſt to *Argos*, which City at that Time excelled all others in
" *Greece*. Here by Surprize they ſeized *Io*, the Daughter of *Inachus*
" King of *Argos*, and carried her into (43) *Egypt*." This was the Account of the ancient *Perſians*, and is a Teſtimony agreeing with the *Phœnicians* own Account, that they had formerly inhabited the Borders of the *Red Sea*.

θαλάσσῃ· ἐνθεῦτεν δὲ ὑπερβάντες τῆς Συρίης οἰκέουσι τὸ παρὰ θάλασσαν· τῆς δὲ Συρίης τοῦτο τὸ χωρίον καὶ τὸ μέχρι Αἰγύπτου πᾶν Παλαιστίνη καλέεται. Lib. vii. c. 89. p. 412.

(43) Περσέων μὲν νῦν οἱ λόγιοι Φοίνικας φασὶ γενέσθαι τῆς διαφορῆς αἰτίους· τούτους γὰρ ἀπὸ τῆς ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν, καὶ οἰκήσαντας τοῦτον τὸν χῶρον τὸν καὶ νῦν οἰκέουσιν, αὐτίκα ναυτιλίῃσι μακρῇσιν ἐπιθέσθαι· ἀπαγινέοντας δὲ φορτία Αἰγύπτιά τε καὶ Ασσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι, καὶ δὴ καὶ ἐς Ἄργος· τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχεν ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλεομένῃ χώρῃ—καὶ Ἰοῦν τὴν Ἰνάχου σὺν ἄλλῃσιν ἀρπαθῆναι [a Phœnicibus] ἐσβαλλομένους δὲ [Φοίνικας] ἐς τὴν νέα οἴχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου· οὕτω μὲν Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι. Lib. i. c. 1, 5. *Ephorus* agreed with this Account, Apud Schol. Apollon. Rhod. Argonaut. lib. ii. ỳ 168. p. 160. And he ſuppoſed *Io* to be the Daughter of *Inachus*. Diod. Sic. lib. v. p. 331. makes *Io* to be the Daughter of *Inachus:* but then he ſuppoſes *Inachus* to reign but a little before *Triopas*. *Pherecydes* alſo made her Daughter of *Inachus*, Apud Apollod. lib. ii. c. 1. See more in the Obſervations following.

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The Story of the Rapture of *Io* was otherwiſe related by the *Greeks*, as *Herodotus* adds; and the *Phœnicians*, in their Relation of it, ſaid, that *Io* (44) was not forced away; but that ſhe lay with a Maſter of one of their Ships, and afterward finding herſelf with Child, ſhe went voluntarily away with the *Phœnicians* for fear of her Parents, and to hide her Diſgrace. Now this *Io* was her whom *Syncellus* (p. 152.) calls the ſecond *Io*, and the *Pharian Iſis*, who after her coming into *Egypt* was married to *Telegonus*, and had by him *Epaphus*. *Apollodorus* (45) and *Pauſanias* make her the Daughter of *Jaſus*; but *Apollodorus* makes *Jaſus* Son of *Argus* and *Iſmene*, and ſo Brother of *Criaſus* King of *Argos*; and *Pauſanias* makes him Son of *Triopas*, and to reign before *Crotopus*; but this is not probable. *Cercops*, cited by *Apollodorus*, wrote, that ſhe was the Daughter of *Argus* and *Iſmene*: *Heſiod* and *Acuſilaus* made her the Daughter of *Pirenis*, or *Piranthus*, who was Brother of *Jaſus*. *Caſtor*, and the Tragedian Writers, and *Hyginus* (Fab. 145.) and *Æſchylus* (46) agree with *Pherecydes* and *Ephorus*, that ſhe was the Daughter of *Inachus*. Whence it is uncertain, whether *Io* was the Daughter of *Inachus*, or of *Jaſus*, or of *Piranthus*; but of whichſoever of theſe ſhe was the Daughter, her Age is fixed, becauſe *Æſchylus*, who makes her the Daughter of *Inachus*, ſuppoſes her to live but four (47) Generations before *Danaus*. For *Epaphus* was her Son, and *Libya* was Daughter of *Epaphus*, and *Belus* was Son of *Libya*, and *Danaus* was Son of *Belus*. And if ſhe was Daughter of *Jaſus*, or *Piranthus*, there were no more than four Generations from her to *Danaus*; viz. 1. *Phorbas*, who ſucceeded *Criaſus* King of *Argos*, and the Brother of *Jaſus* and *Piranthus*. 2. *Triopas*; 3. *Crotopus*; 4. *Sthenelus*, who was contemporary with *Danaus*. From all which it is evident, that the Rapture of *Io* cannot be placed above ten or twelve Years higher than *Phorbas*, and about the Year 1600 before the *Chriſtian* Æra. And this was 122 Years after the

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(44) Herodot. lib. i. c. 5.
(45) Apollod. Biblioth. lib. ii. ſect. 3, 4. Pauſ. Corinth. p. 58.
(46) Æſchyl. Prometh. vinct. p. 38. edit. Steph. 1557.
(47) Ibid. p. 52. et Schol. in loc.

Phœni-

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Phœnicians retired from the Parts about the *Red Sea*, to the Sea Coaſts of the *Mediterranean*. And the preceding Narrations of *Herodotus* are a ſtrong Evidence of the *Phœnicians* having anciently dwelt in *Egypt*, near the Borders of the *Red Sea*: and therefore they muſt be the ancient *Phœnician* Shepherds, who after their Departure out of *Egypt*, ſettled in *Paleſtine Phœnicia*, as *Manetho* related.

I proceed to conſider the Time and Hiſtory of the moſt famous *Egyptian* King and great Conqueror *Sethos*, as he is called by *Manetho*; and by the *Greeks*, *Seſooſis*, *Sethoſis*, and *Seſoſtris*.

Sethos was the firſt King of the nineteenth Dynaſty of *Manetho*, and ſucceeded his Father *Amenoph*, in the Year before *Chriſt* 1338. according to the *Egyptian* Chronology.

There is no Reaſon to doubt of the Exactneſs of this Chronology: but *Manetho*, by a groſs and unaccountable Error, related *Sethos* to be *Ægyptus*, who was the Brother of *Danaus*. This has occaſioned both ancient and modern Chronologers to place *Seſoſtris*, or *Sethos*, many Years too high. *Manetho* undoubtedly knew the true Time of *Sethos*, as it was recorded in the *Egyptian* Annals: but he did not know the Time of *Ægyptus* and *Danaus*, which he took from ſome *Greek* Writers; and ſo was impoſed upon in believing them to be the ſame with *Sethos* and his Brother *Armais*. This was a Fable which he took from ſome Mythologiſts, whoſe Writings he owns he made uſe of; and does not pretend that *Sethos* was called *Egyptus* in the *Egyptian* Records, in which he was by another Name called *Rameſſes*, *Rameſes*, or *Rameſtes*, as he himſelf obſerved. All the *Greek* Hiſtorians, which are extant, agree that the Hiſtory and Time of *Sethos*, or *Seſoſtris* and of *Ægyptus* and *Danaus*, are different from each other. *Herodotus*, *Diodorus Siculus*, and *Strabo*, ſuppoſe them to be different Perſons, and to live in different Times. *Apollodorus*, the learned *Athenian*, who was well verſed in the *Egyptian* Hiſtory, tells us, that *Ægyptus* and *Danaus* were the Sons of *Belus*, who was the Brother of *Agenor* the Father of *Cadmus* (48). So *Danaus*, *Ægyptus*, and

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(48) Apollod. Biblioth. lib. ii. c. 1. ſect. 4. lib. iii. c. 1. init.

Cadmus, were Coſen-germans and Contemporaries. Their Times are fixed with great Certainty by the *Parian Marbles*, which place the Coming of *Cadmus* into *Greece*, and his building *Cadmea*, 310 Years before the Deſtruction of (49) *Troy*; that is, 1493 Years before the

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(49) The *Arundel*, or *Parian* Marbles, which are very valuable Chronological Tables of ancient Times, and begin with the *Attic* Æra; and were made by ſome learned *Athenian* 263 Years before the *Chriſtian* Æra, place the Deſtruction of *Troy* twenty-five Years too high; and in conſequence of that, they place the hiſtorical Facts preceding it in general ſo many Years too high, and alſo after it to the Time of the annual Archons. Therefore the true Uſe to be made of theſe Marbles, in the ancient Times before the taking of *Troy*, and to the annual Archons, is to reckon ſo many Years as are ſet down in them precedent to the Deſtruction of *Troy*; and theſe Years reckoned with the true Æra of *Troy*, or 1183 Years before the *Chriſtian* Æra, will always give us the true Time of the hiſtorical Facts before the *Trojan* Æra; or we may deduct twenty-five Years in any Computation of Facts mentioned in them, to the Time of the annual Archons. But if we, otherwiſe, reckon all the Years ſet down in them, with the Addition of 263 Years to the *Chriſtian* Æra, we ſhall reckon twenty-five Years too many in moſt, if not all the Times preceding the Deſtruction of *Troy*, and after to the annual Archons. This is evident, from the concurring Teſtimonies of Hiſtorians and Chronologers. *Iſocrates* (Orat. Panathen. p. 454.) reckons the *Athenian* Conſtitution to have ſubſiſted, from its firſt Eſtabliſhment by *Cecrops*, to the Tyranny of *Piſiſtratus* and the Time of *Solon*, *not leſs than a thouſand Years:* ταύτῃ γὰρ χρώμενος οὐκ ἔλαττον χιλίων ἐτῶν. ἀλλ' ἐμμείνας ἀφ' οὗ παρέλαβε, μέχρι τῆς Σολῶνος μὲν ἡλικίας, Πεισιστράτου δὲ δυναστείας. Now *Piſiſtratus* ſeized upon the Government of *Athens*, in the Year before *Chriſt* 561, according to the *Marbles:* and therefore, by the Reckoning of *Iſocrates*, *Cecrops* began to reign in *Attica*, in the Year before *Chriſt* 1561. This is twenty-one Years later than the Marbles place him, which reckon from *Cecrops* to *Piſiſtratus* 1021 Years, and put *Cecrops* in the Year 1582 before the *Chriſtian* Æra. This Teſtimony of *Iſocrates* is an ancient and ſtrong Evidence, that the Epoch of the Marbles is fixed too high. The many Omiſſions of Reigns and Archons in the Marbles ſhew, that they were not extracted from any public authentic Records; but from ſome ancient Writers, from whom alſo they have inſerted many curious hiſtorical Facts, not relating to the *Athenian* Hiſtory. The Facts are all adapted to the Times of the Kings, or Archons of *Athens*, in which they happened: and from the Time of the annual Archons, they are the moſt authentic Records which are extant; and in the whole, are a moſt valuable Remain of Chronological Antiquities. They ſeem to have been engraved in *Paros*,

Chriſtian Æra. They alſo place the coming of *Danaus* to *Argos*, eight Years later, or 1485 Years before the ſame Æra: and this Time is agreeable to all ancient Hiſtory and Chronology.

Tatian, a learned *Chriſtian* Chronologer, reckons ten Generations from *Danaus* to the Deſtruction of *Troy*. Theſe Generations were computed three to a Century, as *Herodotus* (50) acquaints us. So *Danaus*, by this Reckoning, came to *Argos* out of *Egypt* 333 Years before the taking of *Troy*, or about 1517 Years before the *Chriſtian* Æra. But as there were really but nine ſucceſſive Generations and Reigns from *Danaus* to the taking of *Troy*, which made 300 Years; this Computation places *Danaus* 1483 Years before the *Chriſtian* Æra.

Euſebius ſaw plainly, that the Time of *Sethos* in the Dynaſties of *Manetho* could not ſtand with the known Time of *Ægyptus*; and therefore, with the uſual Liberty which he takes with thoſe Dynaſties, he ſuppoſes, that *Ægyptus* was not *Sethos* but *Armeſſes*, the ſixteenth King of the eighteenth Dynaſty, who was the Grandfather of *Sethos*; and whom, the better to diſguiſe the Matter, he calls *Remeſſes*, or *Rameſſes*, in his Chronicon, knowing that *Sethos* had this Name in *Manetho*. Nor is this all; but *Euſebius* proceeds with further Liberty, and omits the true *Rameſſes* who immediately preceded his *Remeſſes*, becauſe he reigned but one Year and four Months; and thereby makes *Armais* immediately to precede him; and ſuppoſes *Armais* to be *Danaus*, the Brother of his *Remeſſes*, called by him *Ægyptus*, though in Reality he was his Grandfather, as appears from *Manetho*. And laſtly, that he might bring his *Remeſſes* up to the Time of *Ægyptus*, he adds twenty-one Years to the Reign of *Amenoph*, and inſtead of nineteen gives him forty Years. By all which Management he places *Remeſſes*, or more truly *Armeſſes*, in the Time of *Ægyptus*, and 1487 Years before the *Chriſtian* Æra, and very near to the true Time of *Ægyptus*: but *Armeſſes*, whom he would have to be *Ægyptus*, began to reign in *Egypt* in the Year before *Chriſt* 1424.

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when *Aſtyanactes* was Archon there, as is mentioned in the Beginning of them: or however, they are engraved on Marble brought from that Iſland.

(50) Γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐϛι. Lib. ii. c. 142.

From what has been ſaid, it appears very evident and undeniable, that *Ægyptus* and *Danaus* lived 150 Years before *Sethos* and his Brother *Armais*: and our learned Chronologer Archbiſhop *Uſher*, and others, have erred near ſo many Years in the Time of *Seſoſtris*.

But if the Time of *Sethos* had agreed with that of *Ægyptus*, they could not thence be inferred to be the ſame King of *Egypt*. Their Hiſtory is entirely different.

If it be true that *Belus* reigned in *Egypt*, as *Apollodorus* relates, it is probable that he reigned at *Thebes*, and over the upper *Egypt*; and the Parts of *Arabia* towards the *Red Sea*, and *Libya* which belonged to this Kingdom. For *Cadmus*, his Brother's Son, is ſaid to have been born at *Thebes* (51). *Iſidore* (52), by a ſtrange Miſtake, ſaies, that *Cadmus* built *Thebes* in *Egypt*, as well as the City of the ſame Name in *Bæotia*. *Apollodorus* (53) adds, that *Belus* made his Son *Ægyptus* Præfect of *Arabia* belonging to *Egypt*; and placed his other Son *Danaus* over *Libya*. But *Sethos* was King of all *Egypt*, and reſided at *Memphis*: and when he came to the Throne, he made his Brother *Armais* Governor of the whole Kingdom under him, whilſt he went on his warlike Expeditions. But we never read that *Ægyptus* made any Expeditions, or went out of *Egypt*.

Other Writers think, that *Belus* never reigned in *Egypt*. *Diodorus Siculus* (54) relates, that this *Belus* went with a Colony out of *Egypt* into *Babylonia*, and ſettled near the River *Euphrates*. And *Pauſanias* (55) ſaies, that the *Babylonian Belus* had his Name from *Belus* an *Egyptian*, the Son of *Libya*. Though this Account of *Pauſanias*, that the *Belus* worſhiped by the *Babylonians* was ſo called from the *Egyptian Belus*, be by no means true, yet it ſhews that there was an *Egyptian Belus*, Son of *Libya*, and Father of *Ægyptus*.

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(51) Conon. Narrat. 37.

(52) Origin. lib. xv. p. 1187.

(53) Biblioth. lib. ii. c. 1, ſect. 4. and from him the Scholiaſt, on the Prometh. vinct. of *Æſchylus*, p. 52. edit. Steph. and Euſtath. Comment. in Hom. Il. Α. ſaies, Δαναὸς μὲν θανάτῳ τοῦ πατρὸς (Βήλου) ἦρξε Λιβύης, Αἴγυπτος δὲ Ἀῤῥαβίας. But *Iſocrates* agrees with the oldeſt *Greek* Writers, that *Danaus* went from *Egypt* to *Argos*. Laudat. Helen. in fin.

(54) Lib. i. p. 17.

(55) Meſſen. p. 134.

In all the Hiſtory of *Sethos* there is not the leaſt mention of his having more than *ſix* (56) Sons, much leſs of his having *fifty*, as *Ægyptus* is ſaid to have: nor is it any where related, that any of his Sons married the Daughters of his Brother. Laſtly, it appears probable from the Account of *Herodotus*, that *Sethos*, or *Seſoſtris*, at his Return from his Expeditions, put his Brother *Armais* to Death, for ſeizing on his Kingdom, and alſo conſpiring againſt his Life.

For *Herodotus* ſaies, that, in his Return, being at *Daphne* near *Peluſium*, he narrowly eſcaped being burnt in an Houſe or Tent, by his Brother's Contrivance, with his Wife and all his Children; two of whom, by his Wife's Perſuaſion, he laid upon the Flames with which they were ſurrounded, that by damping them with their Bodies for a while, they might ſave themſelves and the reſt of the Children, as they accordingly did. And as ſoon as he returned into *Egypt*, *he took Revenge* (57) *upon his Brother*, i. e. he put him to Death. But *Danaus* fled (58) from his Brother *Ægyptus* into *Greece*, and reigned at *Argos* many Years.

It is ſufficiently proved, that *Sethos* was not the ſame Perſon with *Ægyptus*, as *Manetho* ſuppoſed him to be; but it is certain and indubitable, that he is the ſame with him who is called *Seſooſis* by *Diodorus Siculus*, and *Seſoſtris* by *Herodotus*, *Strabo*, and other *Greeks*. Their Time, and the whole Hiſtory of their Actions entirely agree: their Exploits and Conqueſts in *Africa*, *Aſia*, and *Europe*, are related to be the ſame.

Manetho ſaies, that *Sethos*, or *Sethoſis*, *had an Army of Horſe and a Fleet of Ships; and that having conſtituted his Brother Governor of Egypt, he made Expeditions into Cyprus and Phœnicia, Aſſyria and Media, and ſubdued all theſe Countries; ſome by the Sword; and others were terrified with the Number of his Forces, and yielded without fighting. And being elated with his Succeſſes, he marched into the*

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(56) *Herodotus*, lib. ii. c. 107. ſaies, he had ſix Sons.
(57) Herodot. lib. ii. c. 108.
(58) Iſocrat. in Helen. Laudat. p. 377.

Eaſt, and ravaged the Cities and Provinces of it. After a long Abſence from his Kingdom, being advertiſed that his Brother had put on the Crown, and proclaimed himſelf King, he returned home; and at Peluſium depoſed his Brother, and took the Government into his own Hands. This is the Account of *Manetho* (59).

The *Egyptian* Prieſts told *Herodotus* (60), *that Seſoſtris was the firſt who had a Fleet of long Ships, with which he ſailed down the Arabian Gulph into the Red Sea, and ſubdued the Nations bordering upon it. That afterwards he raiſed a prodigious Land Army, with which he marched through the Continent, and conquered wherever he came. That in thoſe Countries where they fought valiantly againſt him in Defence of their Liberty, he erected* (61) *Pillars, on which were inſcribed his Name and that of his Country, and how by his Might he had ſubdued them. In the Countries alſo which yielded to him without fighting, he ſet up Pillars with the ſame Inſcription as in the others, and ordered beſide, the Privities of a Woman to be engraved on them, to denote their Cowardice and Want of manly Bravery.*

Having conquered (Phœnicia, Syria, and) Aſia, he paſſed over into Europe, and ſubdued the Scythians and Thracians, but went no further.

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(59) Apud Joſ. cont. Apion. lib. i. p. 447.

(60) Lib. ii. c. 102, 103. See Lucan. lib. x. ℣ 276. Arrian. Indic. p. 518.

(61) Theſe Pillars with Inſcriptions, which *Seſoſtris* ſet up in Memory of his Conqueſts, were moſt of them demoliſhed in the Time of *Herodotus*. It was natural for the People every where, as they recovered their Liberties, to deſtroy thoſe Monuments of their Slavery and Subjection. But *Herodotus* ſaies, he ſaw ſome of them in *Paleſtine Syria*, lib. ii. c. 106. and *Strabo* ſaies, others remained in *Æthiopia* and *Arabia* to his Time. It is highly probable, that the Pillar, which *Joſephus* ſaies was remaining in his Time, was one of theſe; which having the Name of *Sethos* inſcribed upon it, he imagined it to have been erected by *Seth* the Son of *Adam*, before the Flood, Ant. Jud. lib. i. c. 2. But *Seth*, or *Sethos*, who ſet up this and many other like Pillars, was no other than the *Egyptian Sethos*, called by the *Greeks Sethoſis* and *Seſoſtris*. His proper Name was *Rameſſes*, or *Rameſtes*, as we learn from *Manetho* and the *Egyptian* Obeliſks: and he had the Name of *Sethos* from his Puiſſance; ſo the *Egyptians* explained the Word, as *Plutarch* tells us. Σὴθ Αἰγύπτιοι καλοῦσιν, ὅπερ ἐστὶ καταδυναστεῦον. De Iſid. et Oſir. p. 367.

In his Return home his Brother, whom he had made Regent of Egypt, had like to have burnt him and all his Family in his Houſe, or Tent, at Daphne, ſixteen Miles diſtant from Peluſium, as above obſerved.

Diodorus Siculus (62) relates, that *Seſoſtris* (whom he calls *Seſooſis*) *had a Fleet of* 400 *long Ships, with which he ſailed into the Red Sea, and conquered all the Iſlands of it; and all the Sea Coaſts as far as India. That he had alſo an Army of ſix hundred thouſand Foot, and twenty-four thouſand Horſe, and twenty-ſeven thouſand armed Chariots. That he ſubdued Æthiopia, and afterwards all the Kingdoms of Aſia: that he conquered alſo the Scythian Nations, as far as the River Tanais: and that he paſſed over into Europe, and marching through Thrace, he had like to have loſt his Army for want of Proviſions, and by other Difficulties; and ſo went no further. And having finiſhed his Expeditions in the Space of nine Years, he returned home loaded with immenſe Spoils, and with an innumerable Number of Captives. Diodorus* (63) alſo agrees with *Herodotus*, that the Brother of *Seſoſtris*, whom he left in the Government of his Kingdom, uſurped the Crown and rebelled againſt him, and attempted to have burnt him with his Wife and Children in his Tent near *Peluſium* at his Return from his Expeditions. And it is obſervable, that *Manetho* ſaies, that *Peluſium* was the Place where *Sethos* recovered his Kingdom out of the Hands of his Brother, who had uſurped it. *Diodorus* alſo mentions the Pillars which *Seſoſtris* ſet up every where in Memory of his Conqueſts.

Having proved the Hiſtory of *Sethos* and *Seſoſtris* to be one and the ſame; I ſhall next ſhew that the Time of *Seſoſtris* agrees with that of *Sethos* in the Dynaſties of *Manetho*.

Herodotus ſaies, that *Seſoſtris* ſucceeded (64) *Mœris*, or *Myris*; and

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(62) Lib. i. p. 48—50.

(63) Ibid. p. 53. See Strab. Geog. lib. xv. p. 1007. alſo lib. xvi. p. 1114. where he mentions the Conqueſts of *Seſoſtris* in *Æthiopia* and *Arabia (Felix)* and his ſubduing all *Aſia*. Alſo lib. xvii. p. 1138. where he ſaies, he marched as far as the Cinnamon Country; and ſet up every where Pillars and Inſcriptions in Memory of his Conqueſts.

(64) Lib. ii. c. 102. That *Seſoſtris* ſucceeded *Mœris* is evident, becauſe

that

that *Mœris* had not been (65) dead 900 Years when he was in *Egypt*, about 450 Years before the *Chriſtian* Æra. We may therefore ſuppoſe, that it was about 890 Years from the Death of *Mœris*, and the Beginning of the Reign of *Seſoſtris* who ſucceeded him, to the Time of *Herodotus* being in *Egypt*, in the Year before *Chriſt* 450. And by this Computation *Seſoſtris* began to reign about 1340 Years before the *Chriſtian* Æra. This Reckoning is no more than *two* Years before the Time of *Sethos* in the Dynaſty of *Manetho*, who ſucceeded his Father *Amenoph*, in the Year before *Chriſt* 1338.

Herodotus (66) alſo ſaies, that *Seſoſtris* was ſucceeded by his Son *Pheron*; and that *Pheron* was ſucceeded by a *Memphite*, whom the *Greeks* called *Proteus*, in whoſe Reign *Paris* was driven by a Storm, with *Helena* into *Egypt*, and was brought to *Memphis* Priſoner to *Proteus*; who being informed that *Paris* had treacherouſly carried off *Helena*, who was the Wife of *Menelaus*, he detained her till her Huſband ſhould come to fetch her home, and ordered *Paris* to depart out of *Egypt*. Thus it appears from *Herodotus*, that *Seſoſtris* lived two Generations before the War of *Troy*: and *Sethos* in *Manetho* was ſucceeded by his Son *Rampſes*, who is evidently the *Pheron* of *Herodotus* (for the *Egyptian* Kings had ſeveral Names) and he reigned ſixty-ſix Years, and was ſucceeded by (67) *Rameſes*, or *Rameſſes*, in whoſe

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the *Egyptians* reckoned, as *Herodotus* ſaies, 330 Kings from *Menes* to *Mœris*, and 341 from *Menes* to *Sethon*, who is the eleventh from *Mœris*, and *Seſoſtris* is the firſt of the eleven. Ibid. c. 100, 101, 143.

(65) Ibid. c. 13. By ſuppoſing *Herodotus* to have been in *Egypt* in the Year before *Chriſt* 450, I make him to be there ſix Years before he wrote and finiſhed his Hiſtory at *Thurium* in the Year 444 before the *Chriſtian* Æra, and in the 310th Year of *Rome*, as *Pliny* tells us, Hiſt. Nat. lib. xii. c. 4. *Euſebius* in his Chronicon ſaies, that *Herodotus* recited his Hiſtory with Applauſe in a public Aſſembly at *Athens* (perhaps at the *Panathenæa*) in the third Year of the eighty-third Olympiad, and the Year before *Chriſt* 446. But *Pliny* ſaies, he wrote his Hiſtory at *Thurium* in *Italy*, whither he went with the *Athenian* Colony, who built this City in the 310th Year of *Rome*. This makes a Difference of two Years. But by either Account it is probable, that *Herodotus* was in *Egypt* about 450 Years before the *Chriſtian* Æra.

(66) Lib. ii. c. 111.

(67) *Manetho*, as I obſerved above, has put an *Amenophis* between *Ramp-*

Reign *Troy* was taken: ſo there were two Generations between *Sethos* and the taking of *Troy*, juſt as there were between *Seſoſtris* and the ſame Æra.

Another Argument to prove that *Sethos* and *Seſoſtris* lived at the ſame time, may be drawn from his Conqueſt of *Media* and *Aſſyria*, which were then two diſtinct Kingdoms. This muſt have been before the *Aſſyrian* Empire was extended over the upper *Aſia*, and had *Media* ſubject to it, which was in the Year before *Chriſt* 1230, according to *Herodotus*, who ſaies, that the *Aſſyrians* ruled over all the upper *Aſia* 520 Years before the *Medes* (68) revolted from them. This Revolt happened upon the Deſtruction of the Army of *Senacherib*, and his being ſlain by his Sons, mentioned in Scripture (2 Kings xix. 35, 36, 37.) and 710 Years before the *Chriſtian* Æra. So the *Aſſyrians* had conquered all the upper *Aſia* 1230 Years before this Æra.

The upper *Aſia*, of which *Media* was a Part, as well as the leſſer, with *Phœnicia*, *Syria*, and *Arabia*, were all ſubject and tributary to the *Egyptians*, during the Reign of *Seſoſtris* or *Sethos*, who died in the Year before *Chriſt* 1270. But upon his Death (69) they ſhook off the *Egyptian* Yoke, in the Reign of *Pheron* or *Rampſes* his Son, who was an unactive Prince, and made no Expeditions (70), as both *Herodotus* and *Diodorus Siculus* acquaint us: and in the forty-firſt Year of his Reign, the *Aſſyrians* had not only recovered their own Liberty, but were become Maſters of *Media*, and all the upper *Aſia*. Theſe are remarkable Coincidences, to ſhew that *Sethos* and *Seſoſtris* reigned at the ſame time (and conſequently were the ſame King of *Egypt*) and alſo confirm the Relation which *Herodotus* gives of the

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ſes and *Rameſſes*: but he added no Years to his Reign; and ſo he was probably a fictitious King, as *Joſephus* thinks. *Herodotus* had heard nothing of him: nor is there any Room for him in the Dynaſties.

(68) Herot. lib. i. c. 95.

(69) *Conſtantine Manaſſes* relates from ſome ancient Writers, that the *Aſſyrians* recovered their Kingdom and Power after the Death of *Seſoſtris*, p. 13. edit. Pariſ. 1655.

(70) Herodot. lib. ii. c. 111. Diod. Sic. lib. i. p. 54.

Aſſyrian Dominion over the upper *Aſia*, being no older than 1230 Years before the *Chriſtian* Æra: and that *Cteſias*, and the Writers who followed his Accounts were miſtaken, and carried the *Aſſyrian* Empire in the upper *Aſia* many Years too high.

We may alſo nearly fix the Age of *Seſoſtris* from his Expedition againſt the *Scythians* and *Thracians*, and founding the Kingdom of *Colchis* near *Pontus* along the River *Phaſis*. The Account of *Herodotus* is, "that (71) *Seſoſtris* having ſubdued the *Scythians* and *Thra-*
" *cians*, in his Return homeward, when he came to the River *Phaſis*,
" he either left a Part of his Army to people that Country: or elſe
" a Body of his Soldiers, who were weary with their Expeditions,
" choſe to ſettle there."

That the *Colchi* were *Egyptians* *Herodotus* makes no doubt; and adds, that the *Colchi* remembered more of the *Egyptians* than the *Egyptians* did of them; who, notwithſtanding, thought they were a Part of the Army of *Seſoſtris*. *Diodorus Siculus* (72), *Valerius Flaccus* (73), and others, agree that *Seſoſtris* was the Founder of this Kingdom.

(71) Lib. ii. c. 103, 104.

(72) Lib. i. p. 50.

(73) ——Cunabula gentis
Colchidos hic ortuſque tuens: ut prima Seſoſtris
Intulerit rex bella Getis; ut clade ſuorum
Territus hos Thebas patriumque reducat ad amnem;
Phaſidos hos imponat agris, Colchóſque vocari
Imperet—— Argonaut. lib. v. ℣ 418. etc.

Dionyſius calls the *Colchi* a Colony of the *Egyptians* (μετήλυδες Αἰγύπτοιο) de Sit. Orb. ℣ 689. And ſo Ammian. Marcellin. lib. xxii. c. 8. p. 313. And *Agathias Scholaſticus*, who ſaies they were called *Lazi* before, lib. ii. p. 55. *Juſtin* (lib. li. c. 3.) and *Pliny* (lib. xxxiii. c. 3.) agree with *Valerius Flaccus*, that the *Scythians* beat the Army of *Seſoſtris*, and purſued them to the Borders of *Egypt*. But all ancient Hiſtorians agree, that *Seſoſtris* conquered the *Scythians*. *Apollonius Rhodius* relates the Expeditions of *Seſoſtris* in *Europe* and *Aſia*, without mention of his Name; and ſaies, the Poſterity of this *Egyptian* King remained at *Æa*, founded by him, and which was the Capital of *Colchis*, when the *Argonauts* came thither, lib. iv. ℣ 272, etc. He ſaies, *Æa* was inhabited many Ages before the *Argonauts* came thither: but it was really no more than three Generations, or an hundred Years, as will

The firſt (74) King of the *Colchi* was called by an *Egyptian* Name which ſignified *Helius* or *Sol*; and he was the Father of *Æëtes*, who reigned many Years, and was very old at the Time of the *Argonaute* Expedition: ſo that it could not be leſs than about an hundred Years from *Seſoſtris* to this Expedition, which was made about 1230 Years before the *Chriſtian* Æra, as will be hereafter proved: and *Seſoſtris* returned into *Egypt* in the Year before *Chriſt* 1329.

Herodotus (75) ſaies, that the *Scythians* themſelves related, that their Nation had ſubſiſted no more than a thouſand Years before the Invaſion of their Country by *Darius Hyſtaſpis*. This Invaſion (76) was about the Year before *Chriſt* 513, or, as *Petavius* thinks, in the Year 508. So we may place the Beginning of the *Scythian* Kingdom about 1510 Years before the *Chriſtian* Æra.

Herodotus (77) calls the firſt *Scythian* King *Targitaus*, who was ſucceeded by his youngeſt Son *Colaxas*. But theſe were only two of

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be plainly proved. *Apollonius* thought *Seſoſtris* to be the *Seſonchoſis* of *Dicæarchus*, who was a far older *Egyptian* King, whom he fabulouſly related to live 2936 Years before the Olympiads. Apud Schol. Apollon. in lib. iv. p. 411, 412.

(74) *Pliny* mentions two Kings who had reigned at *Colchis*, or rather in the Country of the *Suanes*, which bordered upon it, or might be that called afterwards *Colchis*, in the Time of *Seſoſtris*. Theſe he calls *Salauces* and *Eſubopes*. Jam regnaverat in Colchis Salauces et Eſubopes, qui terram virginem nactus plurimum argenti aurique eruiſſe dicitur in *Sannorum* gente, et alioquin velleribus aureis inclyto regno. Hiſt. Nat. lib. xxxiii. c. 3. Here *Pliny* wrote either *Saonorum*, as *Strabo* has it, Geog. lib. ii. p. 763. or rather *Suonorum*, as ſome of *Harduin's* Manuſcripts of *Pliny* read, and *Ptolemy* alſo, Geog. p. 131. In this Country great Quantities of Gold were brought down the Streams of the Rivers, which the Inhabitants gathered in Troughs full of Holes, in which Fleeces of Wool were laid to receive it. Hence *Strabo* thinks came the Fable of the golden Fleece, which is very probable. The *Sanni* were another People near *Trepezun*, or *Trebiſond*. Ibid. lib. xii. p. 825.

(75) Lib. iv. c. 5, 6, 7.

(76) See Prideaux's Connect. vol. i. p. 275. and Petav. Doct. Temp. tom. ii. p. 563.

(77) Σκύθαι λέγουσι νεώτατον ἁπάντων ἐθνέων, εἶναι τὸ σφέτερον. τοῦτο δὲ γενέσθαι ὧδε. ἄνδρα γενέσθαι πρῶτον ἐν τῇ γῇ ταύτῃ ἐούσῃ ἐρήμῳ, τῷ οὔνομα εἶναι Ταργίταον. Lib. iv. c. 5.

the firſt Kings of the *Scythians*, who reigned, after they were ſettled about the *Palus Mæotis*, as is plainly implied in the Relation of *Herodotus*, who ſaies, that when *Targit* came with the *Scythians* into this Country, he found it uninhabited.

Jornandes (78), from other ancient *Gothic* Writers, aſſures us, that the *Goths*, *Getes*, or *Scythians*, firſt migrated out of *Scandinavia*, their original Habitation, under their King called *Berig*. This was about the Year before *Chriſt* 1490. The *Sueogothic* Chronicle calls him *Eric*, or *Ericton*, who reigned at *Athens*, having outed *Amphyction* in the Year 1488 before the *Chriſtian* Æra.

The fifth King was called *Filmer*, or *Filimer*, Son of *Gudarig*, who led another Colony out of *Europe* into *Aſia*, where they ſettled about the *Palus Mæotis* and the *Euxine* Sea. *Filimer* reigned about the Year before *Chriſt* 1386. After *Filimer* reigned *Tanaus*, or *Tanauſis*, about the Year before *Chriſt* 1350. From this King the River *Tanais* might have its Name.

The Son (79) of *Berig*, *Beric*, or *Eric*, was *Vigetor*, who made the ſecond Migration out of *Scandia* into *Mæſia*, where he reigned. The Son of *Vigetor* was *Vingener*, in whoſe Reign *Samulkſis*, the (80) famous *Scythian* Legiſlator, returned out of *Mæſia* into *Scandia*, and after his Death was worſhiped as a God. The next King was *Filmader*, or *Filmer the Great*, who reigned near the Lake *Mæotis*. His Son was *Tanauſis*, or *Tanauſo*, who, by the *Gothic* Account, fought and beat *Veſoſis*, or *Seſoſtris*, at the River *Tanais*. After *Tanauſis* reigned *Magne*, Son of *Filmader*, in whoſe Reign *Lampeto* and *Marpeſia* were famous Queens of the *Goths*.

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(78) Ex Scanzia inſula—cum rege ſuo nomine Berig Gothi quondam memorantur egreſſi—quinto rege regnante poſt Berig Filimer, *Filegud Arigis* (leg. filio Gudarigis) in prima parte Scythiæ juxta Mæotidem commanebant. De reb. Get. p. 596, 598. edit. Baſil. 1531. If *Berig*, or *Eric*, was the *Ericton*, or *Ericthon*, who drove *Amphictyon* from *Athens* in the Year 1488 before *Chriſt*, his Father *Targit* muſt probably reign in the Year 1510. The *Sueogothic* Chronicle ſaies he firſt went out of *Scandia* into *Samothrace*, and thence paſſed into *Aſia*, and built *Dardanum*, ſo called after his Name, *Dardan*, *Thardan*, *Thorgiot*. This was about one thouſand five hundred Years before the *Chriſtian* Æra. See Chron. Sueogothic. apud Not. in Vit. Theoderic. p. 351, 617, 618. alſo Sheringham de Angl. Gent. Orig. p. 225. ibid. p. 167, 168.

(79) Chron. Sueogothic. in Not. ad Vit. Theoderic. Reg. Goth. Stockholm. A.D. 1699. edit. a Joan. Peringſkiold. p. 619—621.

(80) *Samulkſis* is the famous *Gothic* Lawgiver whom the *Greeks* called *Zamolxis*, and thought to be the Servant of *Pythagoras*. But this is a great Miſtake; and *Samulkſis* lived eight hundred and fifty Years before *Pythago-*

The ſix Kings above ſeem to be all the *Gothic* Princes who ſucceeded each other from *Targit* to *Tanauſis*, from the Year before *Chriſt* 1510 to the Year before *Chriſt* 1350.

The foregoing Æra of the *Gothic-Scythian* Kingdom is confirmed by what *Olaus Magnus* (81) writes, *viz.* that *Sweden and Gothland had Kings one thouſand three hundred and ſeventy Years before Dan, the firſt King of Denmark, began to reign.* Now the Time of *Dan* may be nearly known from *Saxo Grammaticus*, the famous *Daniſh* Hiſtorian. The great *Daniſh* God (82) *Odhen*, or *Othin*, came out of the *Scythian Aſia* into the Northern Parts of *Europe* with a Colony, in

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ras. He flouriſhed about the Year 1420. before the *Chriſtian* Æra. He is mentioned in *Plato's Charmides* as an ancient King of the *Thracians*, (*i. e.* the *Thracian Goths*) who was worſhiped by them, and was their Lawgiver, p. 464. Ficin. Σάμολξις (ἔφη i.e. the *Thracian* Phyſician) λέγει ὁ ἡμέτερος βασιλεὺς, θεὸς ὤν, etc. Samulkſis Scytho-Gothorum rex in Daciæ, Thraciæ, & Mœſiæ ſolo, maximus ille Legiſlator, in Scandiam reverſus eſt, etc. Chron. Sueogoth. p. 620. fin. Not. ad vit. Theoderic. *Anacharſis* in *Lucian* ſwears by the *Spear* and *Zamolxis* the Gods of their Country. This ſhews, that *Lucian* did not think him to be the Scholar of *Pythagoras*, becauſe *Anacharſis* was forty Years older than *Pythagoras*. Scytha, p. 342. *Herodotus* ſaies, the *Greeks* told him, that *Zamolxis* was the Scholar of *Pythagoras*; but he gave no Credit to the Story; and judiciouſly thought, that *Zamolxis* was far older than *Pythagoras*, Lib. iv. c. 95, 96. He obſerves alſo, that the *Getes* worſhiped no other God but *Zamolxis*, and knew no other: but whether he had been a Man, or was a Dæmon of the Country, he profeſſeth not to know. But the ancient *Gothic* Annals inform us, that he was one of their ancient Kings, who was deified and worſhiped; and before him they worſhiped only a *Spear*, the Symbol of *Mars*.

(81) De Gent. Septentrion. lib. v. c. 1. Suecia et Gothia mille trecentis ſeptuaginta annis reges & principes habuerunt, antequam *Dan*, primus rex, in Dania regnare cœpit.

(82) Stephan. Not. in Sax. Grammat. lib. vi. p. 141. col. 1.

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the Year 24 before the *Chriſtian* Æra: and was (83) worſhiped with his Wife *Friga*, who was a lewd Woman, and his Son *Thor*, by all the Northern Nations, *Goths*, *Swedes*, and *Danes*. Now *Saxo* tells us, that *Othin* came in the Beginning of the Reign of the *Daniſh* King *Hading*, who was the eighth from *Dan*, or rather the ſeventh; becauſe the ſeventh King *Gutborm* reigned only as a tributary Prince, or Prefect, under the ſixth King *Suibdager*, who reigned in *Norway*. The Reigns were all ſhort; moſt of the Kings being ſlain in Battle, or killed by their Subjects, or depoſed. So that, if we reckon their Reigns at eighteen Years one with another, (which is probably too much) *Dan* muſt reign in the Year before *Chriſt* 150, or 126 Years before *Odhen* or *Othin* came into *Europe*. To this Number 150 add 1370, and then the Beginning of the *Scythian-Gothic* Kingdom commenced in the Year before *Chriſt* 1520. Whereabout the *Scythians* themſelves related the Beginning of it from *Targit*, as we learn from *Herodotus*; and this agrees with the *Sueogothic* Chronicle.

In the Reign of (84) *Tanaus*, whom *Jornandes* calls *Tanauſis*, and who was the ſixth from *Targit*, *Seſoſtris* called by *Juſtin* corruptly *Vexoris* (85), and by *Oroſius*, from him, *Veſores*, and by *Jornandes*, *Veſoſis*, invaded the *Scythians*; and, as they relate, was defeated by them at the River *Phaſis*, and purſued through *Aſia* to the (86) Borders of *Egypt*. *Tanaus* was worſhiped as a God after his Death.

This *Tanaus*, or *Tanauſis*, ſeems to be him whom *Arrian* calls *Janduſis*, who, he ſaies, was King of the *Scythians* in the Reign of *Seſoſtris*, King of *Egypt*. In his Reign the *Parthians* (probably after his Defeat by *Seſoſtris*) left *Scythia*, and ſettled in the Country called from them *Parthia* (87). This Account of the *Scythian* Kingdom, and the Invaſion of it by *Seſoſtris*, when *Tanaus*, or *Tanauſis* was King, agrees entirely with the Time of *Sethos* in *Manetho*. And this Agreement further appears from the Original of the *Amazonian* Kingdom about the River *Thermodon*, which began a few Years after the Return of *Seſoſtris* into *Egypt*. For whilſt the *Scythians* were making Expeditions and Settlements in the upper *Aſia*, whither they fled from *Seſoſtris*, and where they founded the *Parthian* Kingdom; their Wives were invaded at home by a neighbouring Nation, againſt whom they defended themſelves, and taking Arms beat their Enemies with *a modeſt Bravery*, and then choſe two of the moſt courageous of their Sex to govern them. Theſe were *Marpeſia* and *Lampedo*.

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(83) Sax. Grammat. Hiſt. Dan. lib. i. p. 12, 13.

(84) Juſt. lib. i. c. 1.

(85) Lib. ii. c. 3. Oroſ. lib. i. c. 14. Jornand. p. 599.

(86) Juſt. lib. ii. c. 3. See Not. ad vit. Theodoric, p. 340.

(87) Arrian. ex Phot. Eclog. p. 615, 616. ad fin. Exped. Alex: who ſaies, Πάρθυς ἐπὶ Σεσώστριδος τοῦ Αἰγυπτίων βασιλέως καὶ Ἰανδύσου τοῦ Σκυθῶν, ἀπὸ τῆς σφῶν χώρας Σκυθίας εἰς τὴν νῦν μετοικῆσαι. See Jornand. de reb. Get. p. 599.

The Beginning of this Kingdom commenced fifteen Years after the Return of the *Egyptian* Army out of *Scythia*; or 1314 Years before the *Chriſtian* Æra; for *Seſoſtris* returned home in the Year before *Chriſt* 1329.

Theſe two Queens headed two different Armies by turns, with one of which they defended their own Country, and with the other they made Conqueſts abroad. They ſubdued a great Part of the leſſer *Aſia* (88), and built many Cities in the Countries which they conquered: and particularly they built the City of *Epheſus*, and the ſo much renowned Temple of *Diana* there. They alſo paſſed into *Europe*, and conquered ſeveral Provinces of *Greece*; and marched as far as *Athens*, where they were beat by *Theſeus*: but they ruled over the leſſer *Aſia* about an hundred Years. *Marpeſia* was ſucceeded by her Daughter *Orithya*, who is called *Otrera* (89) by *Apollonius Rhodius*; and *Lampedo* by her Daughter *Antiope*. In their Reign *Hercules* and *Theſeus* made War upon them, and took captive *Menalippe* and *Hippolyte*, the two Siſters of *Antiope*. *Pentheſilea* ſucceeded *Orithya*, and was ſlain by *Achilles* at the War of *Troy*: after which their Kingdom declined, and they chiefly dwelt about Mount *Caucaſus*.

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(88) See Jornandes de reb. Get. p. 599, 600, 601. who took his Account from Trog. Pomp. See alſo Juſt. lib. ii. c. 3, 4. Mela de Sit. Orb. lib. i. c. 17. Oroſ. lib. i. c. 14, 15. Scalig. Animadv. in Chron. Euſeb. ad num. 870. p. 52. Steph. Byz. voce Ἔφεσος. Strab. Geog. lib. xi. p. 770, 771. Pauſan. Attic. p. 39. and Achaic. p. 207. where he thinks *Pindar* to be miſtaken in ſaying, that the Temple of *Diana* at *Epheſus* was built by the *Amazons* at the Time of their Expedition againſt *Athens* and *Theſeus*: and *Pauſanias* thinks, the Temple was much older than the Time of the *Amazons*.

(89) Ὀτρήρη τε ϗ Ἀντιόπη, ὁπότε στρατόωντο. Argonaut. lib. ii. ℣ 389.

Diodorus Siculus (90) ſaies, that *Hercules* took Captives *Antiope*, whom he gave to *Theſeus*; and *Melanippe* (ſo *Diodorus* calls her, and alſo *Apollonius Rhodius*, and not *Menalippe*) Queen of the *Amazons*, who purchaſed her Liberty with her Girdle, which ſhe gave him to obtain it. *Diodorus* does not mention *Theſeus* to have been in the *Amazonian* War with *Hercules*; though *Juſtin*, *Plutarch*, and *Pauſanias* (Attic. p. 2.) do. But (91) *Pherecydes*, *Hellanicus*, and others, think, that *Theſeus* had his own Fleet only in the Expedition which he made; and which occaſioned the *Amazons* to invade *Attica*. The beſt Account ſeems to be, that *Theſeus* went with *Hercules* to invade the *Amazons* a few Years after the *Argonaut* Expedition, which ſhewed them the Way into their Country: and *Theſeus* fought them afterwards when they invaded *Attica*, with his own Forces alone. And this laſt War was after the Death of *Hercules*, if it was in the Year before *Chriſt* 1209, according to the Computation of *Thraſyllus*: but (92) *Diodorus Siculus* placeth this *Amazonian* War with *Theſeus*, when the *Amazons* invaded *Attica*, and warred againſt *Athens* itſelf, in the Time of the laſt Labours of *Hercules*, when he was in *Africa* and *Egypt*. The War, he ſaies, was occaſioned by *Theſeus* keeping *Antiope*; and ſo ſaies (93) *Iſocrates*; or, as ſome related, *Hippolite*. The *Scythians* aſſiſted the *Amazons* in the War, as *Iſocrates* alſo relates; and thoſe who remained after their Defeat by *Theſeus*, went back with the *Scythians*, and lived amongſt them. If this was ſo, the Expedition of the *Amazons* againſt *Athens* was a few Years higher than *Thraſyllus* placed it; and might probably be about the Year 1214 or 1215 before the *Chriſtian* Æra: and ſo it was, when the *Amazons* (as *Jor-*

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(90) Lib. iv. p. 224.
(91) See Plutarch. vit. Theſ. p. 12, 13.
(92) Lib. iv. p. 234.
(93) Orat. Panathen. p. 471.

nandes (94) writes) had been Maſters of the leſſer *Aſia* about an hundred Years.

Thus we ſee, that the Hiſtory of the *Amazonian* Kingdom, from the Death of *Tanaus*, or *Tanauſis*, fifteen Years after the Return of *Seſoſtris* from his *Scythian* Expedition into *Egypt*, to the Time of the *Amazonian* War againſt the *Athenians*, which was reckoned about an hundred Years, does exactly and remarkably fix his Reign with the Reign of *Sethos* in *Manetho*, who, no doubt, was no other than the famed *Seſoſtris*.

That the *Amazons* were famous for their warlike Expeditions and Conqueſts both in the leſſer *Aſia* and in *Europe*, is atteſted by all ancient Writers, Poets, and Hiſtorians, down from *Homer*. But yet it is not probable, that they were a Nation conſiſting of Women only. They were moſt probably the Wives and Daughters of the *Cimmerian Sauromatans*, or *Sarmatians*, who dwelt on both Sides the *Palus Mæotis* and River *Thermodon*; and who were expert in *Riding*, *Archery*, and *throwing the Dart*; and uſed to attend their Parents and Huſbands in their Wars. They fought in the Front, or elſe were a diſtinct Body in Battle, and commanded by the Queen, or chiefeſt of them: and were always ſignalized for their Bravery.

This Account (95) of them is agreeable to the Relation of *Hippocrates*, and *Dionyſius*, and *Herodotus*, concerning them.

The *Amazons* are frequently mentioned as in Alliance with the *Cimmerians* and *Sarmatians*: and as they made a diſtinct Army from the

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(94) De reb. Get. p. 600.

(95) Ἐν δὲ τῇ Εὐρώπῃ ἐστὶν ἔθνος Σκυθικὸν, ὃ περὶ τὴν λίμνην οἰκεῖ τὴν Μαιῶτιν διαφέρον τῶν ἐθνέων τῶν ἄλλων, Σαυρομάται καλεῦνται· τουτέων αἱ γυναῖκες ἱππάζονταί τε καὶ τοξεύουσι καὶ ἀκοντίζουσιν ἀπὸ τῶν ἵππων· καὶ μάχονται τοῖς πολεμίοις, ἕως ἂν παρθένοι ἔωσιν· οὐκ ἀποπαρθενεύονται δὲ, μέχρις ἂν τῶν πολεμίων τρεῖς ἀποκτείνωσι, καὶ οὐ πρότερον συνοικέουσιν, ἥπερ τὰ ἱερὰ θύουσαι τῷ [leg. θύωσι τὰ) ἐν νόμῳ· ἣδ' ἂν ἄνδρα ἑωυτῇ ἄρηται, παύεται ἱππαζομένη ἕως ἂν μὴ ἀνάγκη καταλάβῃ παγκοίνου στρατείης. Τὸν δέξιον δὲ μαζὸν οὐκ ἔχουσιν· παιδίοις γὰρ ἐοῦσιν ἔτι νηπίοις αἱ μήτερες χάλκεον τετεχνημένον ἢ ἐπ' αὐτῷ τουτέῳ διάπυρον ποιέουσαι πρὸς τὸν μαζὸν τιθέασιν τὸν δέξιον καὶ ἐπικαίεται, ὥστε τὴν αὔξησιν φθείρεσθαι, ἐς δὲ τὸν δέξιον ὦμον καὶ βραχίονα πᾶσαν τὴν ἰσχὺν καὶ τὸ πλῆθος ἐκδιδόναι. Hippoc. Lib. de Aëre, Aquis, et Locis, ſect. iii. p. 291. See Herodot. lib. iv. c. 116. and Dionyſ. Perieгeſ. ℣ 652, etc.

Men, who were their Fathers, Brothers and Huſbands, they might eaſily be thought to be a (96) *female* Nation. The *Scythian* Women in general were very couragious, and uſed to Arms as well as the Men.

Nothing more remains to be ſaid upon the Dynaſties of *Manetho,* but only to obſerve one or two Things which the *Egyptian* Prieſts told *Herodotus* and *Diodorus Siculus.*

When *Herodotus* went into *Egypt* on purpoſe to get the beſt Information concerning the *Egyptian* Hiſtory and Antiquities, the Prieſts of *Memphis* (97) told him, that *Menes* was the firſt *mortal* or *Egyptian*-born King of *Egypt*, after the Gods: that from *Menes* to *Mæris* there had been a Succeſſion of three hundred and thirty Kings; and from *Menes* to *Sethon* they reckoned three hundred and forty-one ſucceſſive Generations of Men, and the ſame Number of High-Prieſts alſo, all whoſe Coloſſus's, or Statues, made of Wood, they ſhewed to him; and told him they were all from the firſt to the laſt a lineal Succeſſion of Father and Son; each of whom (in Diſtinction to the Gods and Heroes who had lived and reigned there before them) they called a *Piromis* born of a *Piromis,* to ſhew, that they were of *human* Original only, and not deſcended from their firſt Kings, or Gods. *Herodotus* not underſtanding the Word *Piromis,* interprets it as meaning in the *Greek* Language, *virtuous and good.* But in the *Egyptian* Language it meant merely *a Man* (98): and this his own Narration ſhews; for he adds, that by this Name *Piromis* they demonſtrated, that the Perſons, whoſe Images they ſhewed him, were not deſcended from the Gods, who had lived and reigned in *Egypt* long before theſe Men.

That *Menes* was the firſt mere Man who reigned in *Egypt*, appears from the Dynaſties of *Manetho* and *Eratoſthenes.* But the *Egyptian*

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(96) See Gorop. Becan. Amazonica, p. 822, 833, 834, 843. alſo p. 884, 885, 917.

(97) Lib. ii. c. 4, 99, 100, 142, 143, 144.

(98) Kircher. Prodromus Copt. p. 289—300. Bochart. De ſede Aul. Ægypt. p. 1101. And Sineſius De provid. p. 65. edit. Pariſ. 1553. his Words are; Οὐ γὰρ ἀπιστοῦσιν Αἰγύπτιοι μυρίους καθ' ἕνα θεοὺς αὐτῶν βασιλεῦσαι, πρὶν ὑπ' ἀνθρώπων ἀρχθῆναι τὴν γῆν καὶ γενεαλογηθῆναι τοὺς βασιλέας Πείρωμιν ἐκ Πειράμιδος.

Prieſts Pretence of a Succeſſion of three hundred and thirty Kings and High-Prieſts from *Menes* to *Mœris*, was a groſs Impoſition, which they put upon *Herodotus*, in order to magnify the Antiquity of their Nation: for it appears evident from the Catalogues of both the forementioned Writers, which were taken from the ſacred Records of *Thebes* and *Memphis*, that there were not more than thirty-one Kings at *Memphis*, and thirty-two at *Thebes*, in this Interval.

They therefore, to magnify the Antiquity of their Kingdom amongſt the *Greeks*, reckoned in the Number which they gave to *Herodotus*, all the (99) *contemporary* Kings of the ſeveral Provinces of upper and lower *Egypt*, from *Menes* to *Mœris*, as making ſo many *ſucceſſive* Generations and Reigns: and ſo many, and more, are enumerated in the ſeveral Dynaſties of *Manetho*, as they are placed in a ſucceſſive Order by *Syncellus* from *Africanus*. But I have ſhewn, that they were not ſucceſſive, but really collateral Dynaſties.

The *Egyptian* Prieſts did not tell *Herodotus*, how many Years the three hundred and thirty Kings had reigned by their Computation; and ſo, he not ſuſpecting a Fraud, reckoned them three Ages or Reigns to a Century, after the manner of the *Greeks*; and thereby made a romantic Sum of the Years of their Reigns.

The Accounts which the *Egyptian* Prieſts gave *Diodorus Siculus*, were very different from thoſe which their Predeceſſors had given to *Herodotus*. They were ſo diſguiſed, that he was little better for them, though they contained a great deal of true *Egyptian* Hiſtory and Chronology. He relates from them in his Hiſtory, that in the larger Numbers ſome reckoned the Years to be *Months* only; by which I have fully ſhewn in ſeveral particular Computations, how their Chronology really ſtood; though neither *Herodotus* nor *Diodorus* did at all underſtand it.

(99) In like manner they impoſed upon *Diodorus Siculus*, and told him, that they had a Succeſſion of four hundred and ſeventy Kings, and alſo five Queens, who were *Egyptian*-born, lib. i. p. 41, 42. And ſuch a Number we may almoſt find mentioned in the Dynaſties: and there are alſo four *Egyptian* Queens mentioned beſides the Goddeſs *Iſis*.

The Prieſts told *Diodorus*, as they had told *Herodotus*, that *Menes* was the firſt King of *Egypt* after the Gods and Demigods: and that after him fifty-two Kings of his Poſterity, who did nothing memorable, reigned more than one thouſand and four hundred Years to the firſt *Buſiris*; after whom eight Kings of his Family reigned, the laſt of which was alſo called *Buſiris*. Who theſe fifty-two Kings of the Family of *Menes* were, hath been ſhewn above: but who were the two *Buſiris's* is not eaſy to determine, nor when they lived. No Hiſtorian, beſides *Diodorus*, that I know of, mentions more than one *Buſiris*, who was a King of *Egypt*; and who is generally thought to have been a cruel Tyrant, who reigned near the Coaſts of the *Nile*, and uſed to ſacrifice Strangers who came into his Territories: and that he was ſlain or ſacrificed by *Hercules*. This *Buſiris* is mentioned by moſt of the ancient Writers, who generally agree, that he was inhoſpitable, and uſed to kill or (1) ſacrifice thoſe Strangers who unhappily came upon his Coaſts. *Syncellus* (2) ſaies, he was the Son of *Neptune* and *Libya*, and reigned near the *Nile*, and ſacrificed Strangers who travelled through his Country.

Euſebius (3), from whom *Syncellus* took his Account, ſaies, that *Buſiris* was the Son of *Neptune* and *Libya*, the Daughter of *Epaphus*; and that he uſed to ſlay the Strangers who paſſed through his Country.

Apollodorus (4) alſo relates, that *Buſiris* was the Son of *Neptune* and *Libya*; and *Iſocrates* (5) ſaies the ſame. *Apollodorus* (6) adds, that

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(1) Plut. vit. Theſ. p. 5. et de Fortun. Rom. p. 315. Hygin. Fab. xxxi. Sext. Empiric. adv. Mathemat. p. 82. A. Gell. Noct. Attic. lib. ii. c. 6. Tat. Orat. cont. Græc. Min. Felix. ſect. 30. Macrob. Saturnal. lib. vi. c. 7. Aug. De civ. Dei lib. xviii. c. 12. Virgil. Georg. lib. iii. ℣ 5. Ovid. Metamorph. lib. ix. ℣ 182, 183.

(2) Chronograph. p. 152.

(3) Chron. p. 79.

(4) Bibliothec. lib. ii. p. 118. where *Apollodorus* has in his preſent Text *Lyſianaſſa* inſtead of *Libya*, which latter is undoubtedly the true Reading. Though *Tzetſes* has the corrupt Reading *Lyſianaſſa*. But *Iſocrates* and all the ancient Hiſtorians had *Libya*.

(5) Orat. in laud. Buſir. p. 386.

(6) Lib. ii. p. 118, 119. The Account of *Apollodorus* is elegantly expreſſed by the Poet:

“ he reigned in *Egypt*, and there having been a great Scarcity of Corn “ for nine Years, he was told by one *Thraſius*, who came from *Cyprus*, and was ſkilled in prophecying, that the Scarcity of Bread “ would ceaſe, if a Stranger was yearly ſacrificed to *Jupiter*. Upon “ this *Buſiris* firſt ſacrificed the Prophecier himſelf; and afterwards “ Strangers who came into his Country. It happened, that *Hercules* “ came, and was ſeized, and carried bound to the Altar to be ſacrificed: “ but he brake his Fetters, and ſlew *Buſiris*, and his Son *Amphidamas*, “ and his Cryer *Chalbes*, and eſcaped.”

So this Sacrificing of Strangers by *Buſiris*, does not appear to have been an Act of natural and tyrannical Cruelty; but was owing to a ſuperſtitious Belief of delivering his Country from a Famine by this barbarous Rite, which juſtly coſt the Adviſer of it his Life.

Diodorus Siculus (7) amongſt the reſt relates, that *Buſiris* uſed to ſlay the Strangers who travelled through his Country, and that *Hercules* ſlew him after he had killed *Antæus*. And yet *Diodorus* himſelf repreſents the Story of *Buſiris* ſacrificing Strangers, to be (8) *a Grecian Fable*, taken from the real ſacrificing of *red haired Men*, called *Typhonians*, *at the Tomb of Oſiris*, which in the *Egyptian* Language was called *Buſiris*. This was the *Egyptian* Account: and it is favoured by the known Hiſtory of the Abolition of human Sacrifices by *Amoſis* King of *Egypt*, who reigned almoſt two hundred Years before *Buſiris*.

Dicitur Ægyptus caruiſſe rigantibus arva,
   Imbribus, atque annis ſicca fuiſſe novem;
Quum Thraſeas Buſirin adit, monſtratque piari
   Hoſpitis effuſo ſanguine poſſe Jovem.
Illi Buſiris, Qui ſit Jovis hoſtia primus,
   Inquit, et Ægypto tu dabis hoſpes aquam. Ov. de Art. Am. L. i.

(7) Lib. iv. p. 225. and alſo p. 233. *Arrian* has the ſame Story, De Expedit. Alex. lib. iii. p. 158.

(8) Τῶν ἀνθρώπων τοὺς ὁμοχρωμάτους τῷ Τυφῶνι (i. e. πυῤῥοὺς) τὸ παλαιὸν ὑπὸ τῶν βασιλέων φασὶ θύεσθαι πρὸς τῷ τάφῳ τῷ Ὀσίριδος—διὸ καὶ περὶ τῆς Βουσίριδος ξενοκτονίας παρὰ τοῖς Ἕλλησιν ἐνισχύσαι τὸν μῦθον, οὐ τοῦ βασιλέως ὀνομαζομένου Βουσίριδος, ἀλλὰ τοῦ Ὀσίριδος τάφου ταύτην ἔχοντος τὴν προσηγορίαν κατὰ τὴν τῶν ἐγχωρίων διάλεκτον, lib. i. p. 79.

Herodotus (9) has a Relation, which he calls a *Greek* Fable, of the *Egyptians* carrying *Hercules* to the Altar of *Jupiter* to be ſacrificed. This ſeems to relate to the Story of *Buſiris*; which probably is either a Miſrepreſentation of the ancient *Egyptian* Cuſtom mentioned by *Diodorus*, and which was aboliſhed by *Amoſis*: or elſe was practiſed only on the Occaſion related by *Apollodorus*.

For though it be true that the *Egyptians* left off offering human Sacrifices from the Reign of *Amoſis*; yet on particular Occaſions, and to appeaſe the Anger of the Gods, and to avert national Calamities, as *Apollodorus* relates of *Buſiris*, ſuch Sacrifices might be ſometimes offered. *Diodorus Siculus* obſerves of the ancient *Egyptians* in general, that they were inhoſpitable and barbarous, and cruel to all Strangers who came upon their Coaſts, ſlaying ſome and making Slaves of others: and this barbarous Treatment of Foreigners continued to the Reign of *Pſammitichus*, who was the (10) firſt who opened into *Egypt* a free Communication and Commerce with the *Greeks* (11) and other Nations, whom he ſuffered to ſettle and live in the Country. So that there is no Improbability in what *Apollodorus* writes of *Buſiris* offering an annual human Sacrifice for the national Conſervation. *Strabo* indeed (12), from *Eratoſthenes*, denies there ever was any ſuch King as *Buſiris*; and looks upon the Relation of his Cruelties exerciſed in the *Buſirite* Nome, to be mere Fable: but he owns the Herdſmen were apt to rob and abuſe all Strangers they found upon the Coaſts.

That there was ſuch an ancient King in *Egypt* as *Buſiris*, if not more than one, is highly credible, from the concurrent Teſtimonies of Hiſtorians, as well as Poets.

Iſocrates has a whole Oration in the Praiſe (13) of *Buſiris*, in which he denies the Facts of his ſacrificing Strangers, and of his being ſlain by *Hercules*; and he alledges, that he lived many Years before *Hercules*: and that the Story of his Cruelties was feigned by the Poets (14). This Argument of *Iſocrates* is only founded on the Suppoſition of the *Hercules* who ſlew *Buſiris* being the *Theban Hercules*; for which indeed there is no Pretence: and it will appear, that *Buſiris* lived about 300 Years before this *Hercules*. But then *Hercules*, who was one of the *Greek Curetes* of *Crete*, was as old as *Buſiris* is ſuppoſed to be by *Iſocrates*; and the Chronology is ſo far right. (15) *Diodorus Siculus*, (16) *Arrian*, and even (17) *Apollodorus*, have confounded the *Hercules* who ſlew *Buſiris*, with the *Theban* Hero who lived in the Reign of *Euryſtheus*: and *Apollodorus*, though otherwiſe very exact in his genealogical Hiſtory of the moſt ancient Gods and Heroes of *Greece*, has very unaccountably made the *Hercules* who ſlew *Buſiris*, live not only in the Reign of *Euryſtheus*, but alſo in the Time of (18) *Prometheus* and *Atlas*, who lived many Generations before *Euryſtheus*.

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(9) Lib. ii. c. 45.

(10) Diod. Sic. lib. i. p. 60, 61. Herodot. lib. ii. c. 154.

(11) Herodot. ibid. and Diod. Sic. ibid.

(12) Geog. lib. xvii. p. 1154.

(13) *Virgil* ſeems to cenſure this Oration, in calling *Buſiris*, *inlaudatus*, Georg. lib. iii. ℣ 5. that is, *one who ought not to have been praiſed*, *or who was unworthy of Praiſe*: being in *Virgil's* Opinion a moſt cruel Tyrant. This Senſe of the Word *inlaudatus*, ſhews it to be a very ſtrong and emphatical Epithet, and not low or flat, as ſome ancient Grammarians thought, who

I ſhall now enquire who this famed *Buſiris* was, and when and where he reigned.

Diodorus Siculus (19) mentions a *Buſiris* who lived in the Reign of *Oſiris*, and was by him made Governor of the Parts of *Egypt* which lay towards *Phœnicia*, and alſo of the Sea Coaſts, whilſt he went out of *Egypt* on his Expeditions into *Aſia* and *Europe*. This *Buſiris* is alſo mentioned by (20) *Stephanus* of *Byzantium*, who ſaies, that ſome related that he was made a Toparch by *Oſiris*. And the Author of the *Etymologicon magnum* (21) ſaies, he was one of the *Hero Kings* of *Egypt*, from whom the City *Buſiris* was ſo called. But this *Buſiris*

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are mentioned by *A. Gellius*, Noct. Attic. lib. ii. c. 6. Macrob. Saturnal. lib. vi. c. 7. who interpret the Word *laude indignus*: and ſo *Servius* on the Place of *Virgil*.

(14) Orat. in Buſir. p. 394.

(15) Lib. iv. p. 225.

(16) De Expedit. Alex. lib. iii. p. 158.

(17) Lib. ii. p. 117—123.

(18) Ibid. p. 119, 120.

(19) Lib. i. p. 15.

(20) In voce.

(21) In voce.

ris was many Centuries older than him who is ſaid to have ſacrificed Strangers. It is very probable, that the famed *Buſiris* reigned in the Nome called after his Name; and as *Iſocrates* and *Apollodorus* agree that he was the Son of *Neptune* by *Libya* the Daughter of *Epaphus*, it will not be difficult nearly to aſcertain the Time of his Reign. *Epaphus* (22) was born of *Io*, about the Year before *Chriſt* 1640; and *Libya* his Daughter was born about the Year 1610 before the *Chriſtian* Æra; and ſo *Buſiris* her Son might be born about the Year before *Chriſt* 1590, and might begin to reign about the Year 1560, for he was contemporary with *Atlas*, *Prometheus*, and *Epimetheus*. And this Account agrees very well with that of *Iſocrates*, who (23) ſaies, that *Buſiris* was more than 200 Years older than *Perſeus*; and that all Hiſtorians agreed, that *Perſeus* was four Generations before *Hercules*:

Now the Time of *Perſeus* may be known from (24) *Thraſyllus* of *Mendes*, a learned Chronologer, who flouriſhed in the Reign of *Tiberius Cæſar*. He placed the *Deucalion* Flood, and the Conflagration of *Phaeton*, in the Year before *Chriſt* 1514 (or they were at lateſt in the Year 1504, according to the corrected Marbles) from the *Deucalion* Flood to the Fire in the Woods of Mount *Ida*, and the Invention of Iron, and the *Idæi Dactyli*, he reckoned ſeventy-three Years, that is, to the Year before *Chriſt* 1441. Thence to the Rape of *Ganymede* he reckoned ſixty-five Years, to the Year 1376. Thence to the Expedition of *Perſeus*, and the *Iſthmian* Games, inſtituted by *Glaucus* in Honour of *Melicerte*, fifteen Years, to the Year 1361 before the *Chriſtian* Æra. By this Account *Buſiris* reigned 199 Years before the Expedition of *Perſeus*: and by the Marbles 209 Years before that Expedition. The Computation of *Thraſyllus* makes the Term from *Buſiris* to *Perſeus* one Year leſs than 200 Years; and that of the Marbles nine Years more than 200, in exact Agreement with *Iſocrates*. *Thraſyllus* adds, that from the Expedition of *Perſeus* to the building of *Troy* it was thirty-four Years, that is, in the Year before *Chriſt* 1327. Thence to the *Argonaut* Expedition he reckoned ſixty-four Years, that is, to the Year 1263 before the *Chriſtian* Æra. Thence to *Theſeus* and the *Minotaur* thirty-two Years, or to the Year before *Chriſt* 1231. Thence to the *Theban* War ten Years, that is, to the Year before *Chriſt* 1221. Thence to the *Olympic* Games inſtituted by *Hercules* for *Pelops*, three Years, that is, to the Year before *Chriſt* 1218.

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(22) *Æſchylus*, in his Prometh. vinct. ver. 850, etc. reckoned *Danaus* the fifth in Deſcent from *Io*, viz. *Io*, *Epaphus*, *Libya*, *Belus*, *Danaus*. The four Generations, excluſive of *Danaus*, may be reckoned 133 Years. *Danaus* came into *Greece* in the Year 1486 before the *Chriſtian* Æra: and 133 Years added, reach up to the Year before *Chriſt* 1619. And as *Danaus* came into *Greece* in the fifth Generation, *Io* ſeems exactly enough placed, in the Year before *Chriſt* 1640.

(23) Orat. in Laud. Buſir. p. 194.

(24) Apud Clem. Alex. Strom. lib. i. p. 335, 336.

So it was a little more than four Generations (three Generations being by the *Greeks* reckoned an hundred Years) from the Expedition of *Perſeus* to *Hercules*, as counted above.

Iſocrates might probably reckon the four Generations between *Perſeus* and *Hercules* from the Expedition of *Perſeus*, in the Year before *Chriſt* 1361, to *Hercules* reigning at *Argos*, or being famous there, which *Apollodorus* (25) wrote, was thirty-eight Years before he was deified; and ſo it was by the Computation of his Deification by *Thraſyllus* (in the Year before *Chriſt* 1198) in the Year 1236 before the *Chriſtian* Æra, and 125 Years after the Expedition of *Perſeus*; and this wanted eight Years and no more of four Generations. So that we may be ſure, that the Time of *Buſiris* is very exactly ſtated; and that we have not erred more than eight or ten Years at moſt.

They who made *Buſiris* the Builder of *Thebes* miſtook him for *Oſiris*; and the Names are ſometimes confounded: and the *Buſiris* we have been enquiring after, reigned moſt probably in the Nome called after his Name.

Concerning the Egyptian *Obeliſks.*

It cannot be known when Obeliſks were firſt erected in *Egypt*: becauſe the firſt of them, as *Pliny* (26) relates, were erected by the

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(25) Apud Clem. Alex. Strom. i. p. 322.
(26) Hiſt. Nat. lib. xxxvi. c. 8.

Nomarchs of *Heliopolis*, and the Time is no where mentioned. But it is highly probable that they were older than the Pyramids; and the firſt of them not later than the Time of the *Iſraelites* going out of *Egypt*, though it might be precedent to it. The Deſign of erecting them was to preſerve their ſacred Learning and myſtical Theology from being loſt, by inſcribing the Symbols and Characters in which they were contained upon Pillars of Stone, which were not ſubject to Decay. The Stone was a very hard *Granite*, called *Thebaic* (27) Stone, which was of a reddiſh Colour, and variegated with divers glittering Spots, or Speckles, ſome black and ſome white. The Hieroglyphic Characters and Figures, engraved on the Obeliſks, were ſymbolical (28) Explanations of that ſacred Learning and Philoſophy, for which the *Egyptians* were ſo famous in all the World. They contained the whole Syſtem of their Theology; all that related to the Knowledge of the one ſupreme Being, and the Properties of the divine Nature; the Science of the celeſtial Orbs, and the ſeveral Deities preſiding in them; and their Connection with the inferior terreſtrial World: alſo the Doctrine of Dæmons and Genii, and whatever related to Magic, Incantations and Divinations, Expiations, Purgation of the Soul, and all their ſuperſtitious *Theurgy*, ſo called.

Theſe Hieroglyphics were compoſed of Figures of Men and Animals, mixed and conjoined in the ſame Figure: of ſacred Birds alſo and Inſects; and of the Parts of all theſe: of Plants likewiſe, and Utenſils and Inſtruments uſed in Sacrifices and religious Rites. Amongſt theſe many ſacred Characters were interſperſed; which probably were Explanations of the Symbols. The Obeliſks inſcribed with theſe Hieroglyphics were erected in the Areas of the Temples, and all dedicated to the (29) *Sun*, who was the great *Egyptian* God, whom they called *Oſiris*, and who was worſhiped in all the Nomes both of the upper and lower *Egypt*.

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(27) Plin. ibid.

(28) Ammian. Marcel. lib. xvii. p. 160.

(29) Trabes ex eo fecere reges quodam certamine obeliſcos vocantes *ſolis* numini ſacratos. Radiorum ejus argumentum in effigie eſt, et ita ſignificatur nomine Ægyptio. Plin. Hiſt. Nat. lib. xxxvi. c. 8. Ammian. Marcel. lib. xvii. p. 160, 161.

The various Combinations of the Hieroglyphic Symbols, as repreſented on the Obeliſks, and the ſacred Characters inſerted amongſt them, were known only to the Prieſts, and explained to thoſe who were initiated into the ſacred Myſteries. And as the ſacred Books which contained the Explanations of them are all long ſince loſt, it is impoſſible now, and a vain Attempt, to explain, with any Certainty, the Theology and Science ſignified by them: or to know more of them, than the Meaning of ſome of the Symbols diſtinctly, and ſeparately taken, as we find them explained in ancient Writers. There are engraved on the Obeliſks ſeveral Inſtruments, Plants, Birds, and Fiſhes, which cannot now be certainly known or explained: and the learned *Kircher* owns, that the ſame Hieroglyphic Figures admit of various Significations; and according to their different Places, Attitudes and Combinations, expreſs different Things. So that although many of his Explanations are very acute and ingenious, and agree very well with the myſtic *Egyptian* Theology; yet for the Reaſons before-mentioned they cannot be depended on.

However, it ſeems highly probable, if not certain, that the Subjects of the Hieroglyphic Obeliſks were the Theology and natural Philoſophy of the *Egyptians*, agreeably to *Pliny's* (30) Account of two of them: and that the hiſtorical Actions of their Kings were never wrote upon them. The very Nature of Hieroglyphics was inconſiſtent with hiſtorical Relations, as being ſymbolical and ænigmatical, and known only to the Prieſts, and to thoſe to whom they explained them in their Myſteries. If the Kings of *Egypt* had been deſirous to have their Hiſtory and Exploits recorded on Pillars of Stone, for a public and laſting Memorial of them, they would have ordered them to have been engraved in the known vulgar Characters, that all the People might have been able to read them: and incited to admire and reverence their Perſons on account of them: and that Strangers alſo might have the Fame of their Greatneſs and Virtues communicated to them. But being engraved in Hieroglyphic Figures and Symbols, they would be kept concealed from thoſe whoſe Intereſt it chiefly was to know them. As the *Egyptian* Theology and other Science was of a ſecret and myſterious Nature, it was proper to be repreſented in Hieroglyphic Symbols, and that the Obeliſks which contained it ſhould be erected in their Temples; that the ignorant and deluded People might only behold the Symbols of the Gods, which they were taught to adore, without at all underſtanding the Meaning of them. Beſides, it is evident from the Inſpection of the Obeliſks, that the Hieroglyphic Animals, Birds, *etc.* are the Symbols of the *Egyptian* Gods, repreſented in their ſeveral Attitudes and Stations: whence it cannot be thought, that any other Hiſtory but that of the univerſal Syſtem of Nature and divine Government of the World, according to their Conceptions, is contained in them. Theſe Symbols were not at all adapted to repreſent the hiſtorical Actions of Kings; nor is there any Evidence that they were ever uſed for that Purpoſe: and thoſe Relations which remain of hiſtorical Sculpture of the Exploits of the *Egyptian* Kings, ſhew that they were engraved on the Walls of their ſepulchral Temples, and on Obeliſks, or Pillars of Stone, erected in them, and on their Monuments. But the Portraitures and Figures were all natural, as in common Painting and Sculpture; and the Inſcriptions were made in the *Egyptian* Language and with the vulgar Letters.

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(30) Inſcripti ambo rerum naturæ interpretationem Ægyptiorum opera Philoſophiæ continent. Hiſt. Nat. lib. xxxvi. c. 9. fin. *Harduin's* MSS. read, Ægyptiorum philoſophia: and perhaps the true Reading may be, Ex Ægyptiorum philoſophia (omitting opera.)

Laſtly, another Argument to prove that Theology and Philoſophy only were the ſubjects of the *Egyptian* Obeliſks is, that the Hieroglyphic Symbols are in a great meaſure ſimilar on all the Obeliſks, both in Figure and Order; which could not be, if they repreſented the various Hiſtory of different Kings: had they therefore been hiſtorical, they muſt have varied more and been more in Number. But as Theology and the Science of Nature was one uniform Syſtem, they would naturally be expreſſed in uniform Characters, and would not admit of that Variety that was neceſſary to repreſent the Multiplicity of hiſtorical Actions.

Kircher (31) largely inſiſts on this Point, and has, I think, put it beyond all reaſonable Doubt. But then what ſhall we ſay to the Accounts which (32) *Diodorus Siculus*, *Strabo*, *Tacitus*, *Ammianus Marcellinus*, and others, give of the Exploits of the *Egyptian* Kings being engraved on Obeliſks? Particularly, that the Actions and Victories of the great *Rameſtes*, or *Seſoſtris*, were inſcribed on Obeliſks which he erected at *Thebes?* To this it may be anſwered, that it was natural for the *Egyptian* Prieſt, who was commanded by *Germanicus* (as *Tacitus* relates) to explain one of the Obeliſks at *Thebes*, to tell him, that it contained the Hiſtory of their moſt famous King *Rhamſes*, or *Rameſtes*, or *Seſoſtris*, who erected it, and whoſe Hiſtory was recorded in the Archives of *Thebes*, though not upon the Obeliſks erected in the Temple of *Jupiter* there. The Prieſt durſt not refuſe to obey the Command of *Germanicus*; and on the other hand, he durſt not explain the ſecret and myſtical Theology contained in the ſacred Obeliſks of the Temple, which it was not lawful to reveal to Strangers; and which he was bound by Oath to conceal from all but thoſe who were initiated into the Myſteries of the *Egyptian* Religion. So that if *Germanicus* demanded the Interpretation of one of the Obeliſks of the Temple at *Thebes*, it is probable that the Prieſt impoſed upon him. But if it was a ſepulchral Obeliſk, erected in the Tomb of *Seſoſtris*, and which contained the Hiſtory of his Actions in the *Egyptian* Language, then there is no Difficulty in the Prieſt's Interpretation, which is entirely agreeable to the Hiſtory of *Seſoſtris:* and this appears to have been the real Fact. *Germanicus* having a mind to know what was wrote on one of the Obeliſks, or Columns of Stone, which he ſaw about the Ruins of *Thebes*, commanded one of the Prieſts to interpret to him what was wrote (33) *in the Egyptian Letters and Language.*

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(31) Oedip. Ægypt. tom. iii. Anacephal. Argument. I. III. p. 556—564. Obeliſc. Pamphyl. c. ix. p. 151, 152, etc.

(32) Lib. i. p. 53. Strab. Geog. lib. xvii. p. 1171. Tacit. Annal. lib. ii. c. 60. Ammian. Marcel. lib. xvii. p. 162.

(33) Viſit (Germanicus) veterum Thebarum magna veſtigia: et manebant ſtructis molibus literæ Ægyptiæ priorem opulentiam complexæ: juſſuſque c. ſenioribus ſacerdotum *patrium ſermonem* interpretari, referebat, etc. Tacit. Annal. lib. ii. c. 60.

This implies, that the Inſcription was in the vulgar Letters and Language, which is called *the Language of the Country*. But what was wrote in Hieroglyphics, was neither the Letters nor Language of the Country; theſe were mere ſymbolical Repreſentations; nor would any one who ſaw them ſuppoſe them to be Letters, or a Language, any more than the Figures of any Portraiture. So that the *Egyptian* Writing, which was interpreted to *Germanicus*, might probably be a real hiſtorical Relation of the Acts of the famous *Rhamſes*, *Rameſes*, or *Seſoſtris*, inſcribed on ſome Remains of his ſepulchral Temple, or on ſome Obeliſk belonging to it: and the Interpretation of the Prieſt makes it ſtill more probable to have been ſo.

The Prieſt related to *Germanicus* (34), *that formerly there had been in that City ſeven hundred thouſand Men fit to bear Arms; and that with this Army King Rhamſes ſubdued Libya, Æthiopia, the Medes and Perſians, Bactria, and Scythia, Syria, Armenia, Cappadocia, Bithynia, and Lycia. There was alſo enumerated the Tribute which every Nation paid; the Weight of Gold and Silver; and the Number of Arms and Horſes; the Donations of Ivory and Odours to the Temples; and the Quantity of Corn and all other Neceſſaries which every Nation paid*. This Relation agrees entirely with the Hiſtory of *Seſoſtris* (who was alſo called *Rameſes*, or *Rameſſes*, as I ſhewed above from *Manetho)* in *Herodotus* (35), *Strabo*, and *Diodorus Siculus*. In the Account of *Strabo*, his Army conſiſted of about a Million of Men: and in *Diodorus Siculus* it is ſaid to conſiſt of ſix hundred thouſand Foot, and twenty-four thouſand Horſe, and twenty-ſeven thouſand armed Chariots. But his whole Army might well be a Million of Men, if he raiſed ſeven hundred thouſand out of *Thebes* only.

Diodorus alſo relates, that *Seſoſtris*, whom he calls *Seſooſis*, erected at *Thebes* two Obeliſks which were one hundred and twenty Cubits in Height, on which was inſcribed the Number of his Forces, the Largeneſs of the Tributes paid to him, and the Number of the Nations which he had conquered. One of theſe might be that which the *Egyptian* Prieſt explained to *Germanicus:* and that they were ſepulchral Obeliſks may be inferred from *Strabo*, who ſpeaking of the Sepulchres of the Kings of *Thebes*, which were near the Temple of *Memnon*, ſaies, that Obeliſks were erected in them whereon was inſcribed an Account (36) *of the Riches and Greatneſs of ſome of the Kings, whoſe Dominion extended as far as Scythia, and Bactria, and India; and the Country then called Ionia: as alſo an Account of the Largeneſs of the Tributes paid to them; and of an Army of about a Million of Men.* The Account of theſe ſepulchral Obelisks agrees with the Inſcriptions mentioned by *Diodorus* and *Tacitus*; and they are evidently the Hiſtory of the Conqueſts and Greatneſs of the ſame King: for it was never known that any King of *Egypt* but the famed *Seſoſtris* conquered *Bactria, Scythia, Media, Perſia*, and all the leſſer *Aſia*. Hence we may with Reaſon conclude, that the Obelisks mentioned by *Diodorus Siculus* and *Tacitus* to have the Actions and Victories of *Seſoſtris*, called *Rhamſes*, or *Rameſſes*, inſcribed upon them, were not either of thoſe two large Obelisks which he ſet up in the Temple of the *Sun* at *Thebes*, and which were inſcribed with hieroglyphic Symbols of the *Egyptian* Gods, and other Figures repreſenting the Ceremonies of their Worſhip, and the myſterious Science of their Theology: but that they were Obelisks placed in the ſepulchral Temple of the Kings, on which their Hiſtory was engraved in the vulgar *Egyptian* Letters.

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(34) Tacit. ibid.

(35) Herodot. lib. ii. c. 102—110. Strab. Geog. lib. xvii. p. 1138, 1171. Diod. Sic. lib. i. p. 49, 50.

The Inſcriptions which *Ammianus Marcellinus* took out of the Book of *Hermapion*, who probably was an *Egyptian* Prieſt, and had wrote on the Subject of the *Egyptian* Inſcriptions in *Greek*, are, I think, plainly nothing elſe but the Inſcriptions which were engraved on ſeveral Columns of the South and Eaſt Gates of the Temple of *Heliopolis*, which was built by *Seſoſtris* after his Return from his Expeditions and Conqueſts.

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(36) Ὑπὲρ δὲ Μεμνονείου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα θαυμαστῶς κατεσκευασμέναι, θέας ἄξιαι. ἐν δὲ ταῖς θήκαις ἐπί τινων ὀβελίσκων ἀναγραφαὶ δηλοῦσαι τὸν πλοῦτον τῶν τότε βασιλέων καὶ τὴν ἐπικράτειαν, ὡς μέχρι Σκυθῶν καὶ Βακτρίων καὶ Ἰνδῶν καὶ τῆς νῦν Ἰωνίας διατεινάσαν· καὶ φόρων πλῆθος καὶ στρατιᾶς περὶ ἑκατὸν μυριάδας. Geog. lib. xvii. p. 1171.

queſts. The Subject of each of them is much the ſame, being a Compliment paid to *Seſoſtris*, called *Rameſtes*, from the great God *Helius*, or the *Sun*, who is repreſented telling him how much he is beloved by him and others of the great Gods; and promiſing him the Continuance of his Greatneſs and Dominion, with long Life, for adorning his City with a Temple dedicated to him; and erecting alſo in it Statues of the other Gods.

Whoever conſiders the Inſcriptions will be inclined to think with me, that they were taken from the Temple of the *Sun* at *Heliopolis*: and it was uſual to (37) inſcribe on the Walls and Gates of the Temples Elogiums in praiſe of the Kings who built them; and all theſe Inſcriptions were engraved in the vulgar *Egyptian* Letters. But as no Obelisks, except the ſepulchral, were inſcribed with the vulgar *Egyptian* Letters, or mentioned the hiſtorical Acts of Kings; ſo *Ammianus Marcellinus* is groſly miſtaken in ſuppoſing the Inſcriptions taken from *Hermapion* to belong to the Obelisk brought from *Heliopolis*, and erected by *Auguſtus* in the great *Circus* at *Rome*. The Inſcriptions undoubtedly belong to the great *Rameſtes*, *Rameſſes*, or *Seſoſtris*, who built a (38) Temple there. His Son *Rameſſes* erected two Obelisks in *Heliopolis*: but the Inſcriptions in *Ammianus Marcellinus* certainly belonged to his Father, the great *Rameſſes*, or *Seſoſtris*; and are not in the leaſt ſuitable to his Son, who was an indolent and unactive Prince, and made no Expeditions or Conqueſts, as (39) *Herodotus* and *Diodorus Siculus* tell us: nor is he related to have built any Temple. But theſe Inſcriptions mentioned the Conqueſt of *foreign* Nations.

Ammianus Marcellinus, not underſtanding the Characters and Deſign of Obelisks, miſtook the *Hermapion* Inſcriptions, ſuppoſing them to be taken from an Obelisk of *Heliopolis*, whereas they were taken undoubtedly, I think, from the Gates of the Temple. But further, that the Inſcriptions could not belong to the Obelisk which was erected by *Auguſtus* in the *great Circus*, as *Ammianus Marcellinus* (40) relates, is evident from *Pliny*, who ſaies, that this Obelisk was cut and engraved by Order of (41) *Semneſertus*, who was King of *Egypt* when *Pythagoras* was there: and adds very judiciouſly, that the hieroglyphic Inſcriptions both of this, and of the other in the *Campus Martius*, which was erected by *Seſoſtris*, *contained an Interpretation of the Egyptian* (ſacred and myſtical) *Philoſophy*; which was the Science of the univerſal Syſtem.

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(37) See Kircher's Oedip. Ægypt. tom. iii. ſyntag. iii. p. 254.

(38) *Diodorus Siculus* relates, that *Seſoſtris* built a Temple in every City of *Egypt* in honour of the God who was peculiarly worſhiped in each of them, Lib. i. p. 51.

(39) Herodot. lib. ii. c. cxi. Diod. Sic. lib. i.

The learned *Kircher*, not knowing to what the Inſcriptions of *Hermapion* belonged, or who he was, ſuppoſes the whole to be a (42) mere Fiction; and confounds the Author with *Chæremon*, an ignorant and arrogant Sophiſt, who attended *Ælius Gallus*, the *Roman* Governor, in *Egypt*; and who, as *Strabo* (43) ſaies, was laughed at for his Ignorance and Impertinence in pretending to be acquainted with the *Egyptian* Learning which he knew nothing of. But *Hermapion* was another Man, and appears to have been well ſkilled in the *Egyptian* Language and Learning.

Kircher alſo, without any Truth or Reaſon (44), blames *Herodotus* for relating ſome of the Expences of building the firſt great Pyramid to have been inſcribed upon it in *Egyptian* Letters. Surely we may believe *Herodotus*, who ſaw the Inſcription upon the Pyramid, which was engraved in the common *Egyptian* Letters: and he tells us, that the Meaning of it was interpreted to him; and was (45), *that one thouſand ſix hundred Talents of Silver were expended on the Workmen for Parſley, Onions and Garlick only.* The Foundation of *Kircher's* Accuſation of *Herodotus* is, that he ſuppoſed this Inſcription to be made in hieroglyphic Characters, which were peculiarly appropriated to ſacred Matters: but *Herodotus* ſaies only, that the Inſcription was (46) *in Egyptian Letters*; meaning the common Letters of the Language: and *Kircher* himſelf (47) obſerves, that ſuch ſort of Things were frequently wrote on Pyramids in the vulgar Letters: and he might have ſeen that *Herodotus* ſpeaks of no other.

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(40) Qui autem notarum textus obeliſco inciſus eſt veteri quem videmus in Circo, Hermapionis librum ſecuti interpretatum literis ſubjecimus Græcis. Then follow the Inſcriptions, Lib. xvii. p. 161, 162.

(41) Is autem obeliſcus quem Divus Auguſtus in Circo magno ſtatuit, exciſus eſt a rege Semneſerteo, quo regnante Pythagoras in Ægypto fuit— is vero qui eſt in Campo Martio—a Seſoſtride. Inſcripti ambo rerum naturæ interpretationem ex Ægyptiorum philoſophia continent. Nat. Hiſt. lib. xxxvi. c. 9. fin. See above Not. 30.

(42) Oedip. Ægypt. tom. iii. ſyntag. 3. p. 250. *Kircher* ſaying, that *Hermapion* was called *Cymbalum mundi*, ſeems to have confounded him with the famous Grammarian *Apion*, who was ſo called by *Tiberius Cæſar*. Plin. Præfat. Hiſt. Nat. But *Apion*, as well as *Chæremon*, were both different Perſons from *Hermapion*.

(43) Geog. lib. xvii. p. 1159.

(44) Oedip. Ægypt. tom. iii. Anaceph. p. 557.

The Time of building ſome of the firſt Obelisks is not known.

Pliny (48) tells us, that *Mitres*, or *Meſtres*, (as (49) *Kircher* ſaies it was wrote in a Manuſcript of *Pliny*, which is in the *Vatican* Library; and *Harduin* has other Manuſcripts for *Meſtres)* who was Nomarch of *Heliopolis*, erected the firſt Obelisk, being by a Dream commanded to do it; and this was ſignified by an Inſcription engraved upon it.

Of the Time when *Mitres*, or *Meſtres*, reigned at *Heliopolis*, we have no Evidence; only it appears from the Order of *Pliny's* Hiſtory of the Obelisks, that he lived ſome Years before the War at *Troy*. This firſt was probably a ſmall Obelisk, the Height of which *Pliny* has not told us. Afterwards another Nomarch, called (50) *Sochis*, erected in the ſame City four Obeliſks, each forty-eight Cubits long. *Sochis* probably ſucceeded *Mitres*, or *Meſtres*. The next which *Pliny* mentions was built by *Rameſes*, in whoſe Reign *Troy* was taken. He erected two, one in the City (51), forty Cubits high; and the other cloſe by the Palace of *Mnevis*, which was *ninety-nine* Feet high; and the Breadth was four Cubits on each Side.

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(45) Lib. ii. c. 125. *Stephanus Byzant.* has, by a groſs Error, ten thouſand five hundred Talents. Voc. Πυραμίδες.

(46) Σεσήμανται δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ πυραμίδι. Ibid.

(47) Oedip. Ægypt. tom. iii. p. 254.

(48) Primus omnium inſtituit (obeliſcum) Mitres (vel Meſtres) qui in Solis urbe regnavit, ſomnio juſſus; et hoc ipſum inſcriptum eſt in eo. Nat. Hiſt. lib xxxvi. c. 8.

(49) Obeliſc. Pamphil. lib. ii. c. 10. p. 163.

(50) Poſtea et alii regum in ſupradicta urbe (Heliopoli): *Sochis* quatuor numero quadragenûm octonûm cubitorum longitudine. Plin. ubi ſup. *Kircher* ſaies, that he found the Name wrote *Sothis* in ſome *Vatican* Manuſcripts of *Pliny*. Obeliſc. Pamphil. lib. i. c. 8. p. 65. But the Manuſcripts of *Harduin* have *Sochis*, which yet he has corruptly publiſhed *Sothis*. *Kircher* alſo will have the *Pamphilian* Obeliſk to be one of theſe erected by *So-*

One of the Obeliſks of *Sochis*, as is probable, was found about the middle of the laſt Century near *Matarea* and *Cairo:* and it was erected there, and remains to this Day. The Height agrees very exactly to

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chis; but he owns the Height does not anſwer to *Pliny's* Account. The *Pamphilian* Obeliſk erected afreſh by Pope *Innocent* the Tenth in the *Forum Romanum* A. D. 1649. was no more than ſeventy-four Palms in Height, whereas *Pliny's* was ninety-ſix Palms, or forty-eight Cubits. So *Kircher* is miſtaken. He likewiſe thinks, that the *Pamphilian* Obeliſk is that which the Emperor *Antoninus Caracalla* erected in the new *Circus*, which he built near the *Prætorian* Camp. Hiſt. Obeliſc. Pamphil. ſect. 2. Further, *Kircher* is groſsly miſtaken in making *Sochis*, whom he calls *Sothis*, to be the Son of *Amenophis*, whoſe Name was *Sethos*, called by the *Greeks Seſoſtris:* but *Kircher* makes *Seſoſtris* to be the third King after him. He is no leſs miſtaken in making *Rameſes* to be the Son of *Sochis*, or *Sothis*, whom *Pliny* relates to have reigned when *Troy* was taken, agreeably to the Dynaſties of *Manetho:* but *Kircher* makes *Rameſes* reign in the Year 1297 before the *Chriſtian* Æra. So injudicious an Hiſtorian and Chronologer is this learned Man. He likewiſe, contrary to the Evidence of *Manetho*, *Herodotus*, and all Hiſtorians, places *Seſoſtris* after the Deſtruction of *Troy*, and in the Year before *Chriſt* 1157. And further, he is ſo weak as to make *Saul*, the King of the *Jews*, his Contemporary. Chron. Obeliſc. Pamphil. But *Kircher* knew nothing of the Diſpoſition of *Manetho's* Dynaſties, or of the *Egyptian* Chronology.

(51) Ramiſes autem is, quo regnante Ilium captum eſt, quadraginta cubitorum (ſubintellecto, *unum poſuit*): idem digreſſus inde, ubi fuit Mnevidis regia, poſuit alium longitudine *undecenis* pedibus, per latera cubitis quatuor. Nat. Hiſt. lib. xxxvi. c. 8. Here the Reading *undecenis* is plainly corrupt, and was more probably *undecentum*, as I have rendered it. For the Sides of this Obeliſk being each in Breadth four Cubits, or *ſix* Feet, ſhew, that the Length was more than *eleven* Feet: the Height or Length was uſually ten or twelve times more than the Breadth of the Sides. *Kircher* fancies, that *Rameſes* erected four Obeliſks in *Heliopolis:* but *Pliny's* ſaying that he placed *another* near the Palace of *Mnevis*, implies rather his having erected but *one* before. See Oedip. Ægypt. tom. iii. ſyntag. v. c. 2.

them, which *Pliny* relates to have been each forty-eight Cubits: and this Obelisk was found to be ninety-ſix (52) Palms, or half Cubits, beſides the Baſe, which *Pliny* might not take into his Account. Dr. *Pococke* meaſured this Obelisk by his Quadrant, and found it to be ſixty-ſeven Feet and a half in Height; and allowing three Feet for the Depth of the Plinth it was let into, the whole Height is ſeventy Feet and a half. But the *Engliſh* Foot being ſomething larger than the *Greek* and *Roman*, makes up the Difference without the Plinth. See *Pococke's* Travels, p. 23.

Dr. *Shaw* ſaies, (Travels, p. 413.) that the Breadth of the loweſt Part of this *Heliopolitan* Obelisk is ſix Feet; and the whole Height, as he meaſured it by the Proportion of Shadows, was no more than ſixty-four Feet: though he ſaies other Travellers have found it upwards of ſeventy. This Obelisk has Hieroglyphics upon it deſcribed by *Kircher* and Dr. *Shaw*; and is the only Obelisk which remains of thoſe which were erected by *Sochis*; and is greatly valuable for its Antiquity, being probably the moſt ancient entire Structure in the World.

Diodorus (53) *Siculus* relates, that *Seſoſtris*, after his Return from his Expeditions, employed the Captives which he brought with him, in building Temples in every City of *Egypt*; and that he erected at *Thebes* two Obelisks, which were an hundred and twenty Cubits in Height. Theſe were the largeſt Obelisks that we read of.

One of theſe ſeems to have been the great *Theban* Obelisk mentioned by *Pliny* (54), in the cutting of which twenty thouſand Men were employed:

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(52) See Kirch. Oedip. Ægypt. tom. iii. ſyntag. viii. c. 1, 2.

(53) Lib. i. p. 51, 53.

(54) Opus id feciſſe dicuntur viginti millia hominum: ipſe rex cum ſubrecturus eſſet, vereretur que ne machinæ ponderi non ſufficerent, quo majus periculum curæ artificum denunciaret, filium ſuum adalligavit cacumini, ut ſalus ejus apud molientes prodeſſet et lapidi. Hac admiratione operis effectum eſt ut cum oppidum id expugnaret Cambyſes rex, ventumque eſſet incendio ad crepidines obeliſci, extingui ignem juberet molis reverentia qui urbis nullam habuerat. Lib. xxxvi. c. 9. *Herodotus* ſaies nothing of *Thebes* being burnt by *Cambyſes*: but mentions it as ſubſiſting long after: ſo that perhaps the Obeliſk of *Pliny* might be the great one erected at *Heliopolis*, which *Auguſtus* left there on account of its Largeneſs; and was afterward brought to *Rome* by *Conſtantius*.

ployed: and when it was to be erected, the King fearing that the Machines were not ſufficient to raiſe ſo great a Weight, and that the Workmen would ſink under the Undertaking, ordered his Son to be tied to the Top of it, to engage the Workmen, out of Regard to his Safety, to take greater Pains and Care that it ſhould not fall or break in the Erection.

When *Cambyſes* took the City of *Thebes*, and ſet it on Fire, and the Flame ſpread to the Temple, and reached to the Baſe of the Obelisk, which was erected in the Area of it, he was ſo ſtruck with the amazing Greatneſs of the Obelisk, that he ordered the Flames to be extinguiſhed, which were ready to deſtroy it.

What became of this and the other Obelisk of equal Height and Magnitude, is not known. Thoſe which now remain at *Thebes* and *Luxurein*, and were viewed by Dr. *Pococke*, are not half the Height of either of theſe erected by *Seſoſtris*. *Kircher* (55) cites an *Arabian* Author, who relates, that there was at *Thebes* a Column, or Obelisk, of an hundred Cubits in Height beſides the Baſe; and alſo, that there is another in the Mountains of *Thebes*, which, by his Account, muſt be as large, or larger. Theſe might be the Obelisks erected by *Seſoſtris*. *Kircher* (56) will have it, that this is the *Rameſſæan* Obelisk, erected by *Rameſes*, mentioned by *Pliny* above-cited, in the Temple of the Sun at *Thebes*; and which was brought to *Rome* by Order of *Conſtantius*, and placed in the great *Circus*; and which, having been thrown down and broken by the *Goths*, was in the Pontificate of *Sixtus* the Fifth found buried ſix Yards deep in Mud; and was by this Pope's Order erected hard by *St. John de Lateran*, in the Year of our Lord 1588.

Kircher adds, that this Obelisk was placed in the middle of the great *Circus*, where that of *Auguſtus* had been erected, and which was removed, and placed at three Paces Diſtance from it, that the Difference of their Magnitude might be more conſpicuous. But all this is groſs Miſtake in *Kircher*, who is very injudicious and inaccurate in Matters of Antiquity, Hiſtory, and Chronology. The Height of this Obelisk does not agree to either of thoſe erected at *Thebes* by *Seſoſtris*, or *Rameſſes* the Great; and his Son *Rameſſes* erected none there that we know of. The *Theban* Obelisks were one hundred and twenty Cubits in Height; but this of *Conſtantius* meaſured only to one hundred and thirty Feet, and ſo was leſs by fifty Feet. But further, it is evident from *Ammianus Marcellinus*, that the *Rameſſæan* Obelisk placed by *Conſtantius* in the great *Circus*, was not brought from *Thebes*, but from *Heliopolis*, from whence *Auguſtus* had brought two before: and *Ammianus Marcellinus* ſaies, that *Auguſtus* left this Obelisk at *Heliopolis*, being deterred by the Largeneſs of it from attempting to tranſport it. *Conſtantine* the Great removed it from *Heliopolis* to *Alexandria*, where it lay to be brought over to *Rome*. For this purpoſe he built a prodigious Ship to be navigated by three hundred Rowers: but dying ſoon after, his Son *Conſtantius* was perſuaded by his Courtiers to make himſelf more famous than *Auguſtus* by tranſporting to *Rome* that Obelisk which *Auguſtus* durſt not meddle with, and which was much larger than either of thoſe which he had erected in *Rome*.

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(55) Obeliſc. Pamphil. p. 69. See *Pococke's* Obſervations on *Egypt*, p. 95, 107.

(56) Oedip. Ægypt. tom. iii. ſyntag. ii. p. 162—168. Hiſt. Obeliſc. Pamphil. ſect. i. and lib. i. p. 85.

Conſtantius ordered the Obeliſk to be put on board the Ship which *Conſtantine* had built, and it was brought ſafe to *Rome*, and erected in the middle of the great *Circus* (57) near to that of *Auguſtus*, placed there, that its ſuperior Magnitude might be the more conſpicuous. This was in the (58) Year of our Lord 357.

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(57) Sufflantes adulatores id ſine modo ſtrepebant, quod, cum Octavianus Auguſtus obeliſcos duos ab Heliopolitana tranſtuliſſet Ægyptia, quorum unus in Circo maximo, alter in Campo locatus eſt Martio, hunc recens advectum difficultate magnitudinis territus nec contrectare auſus eſt nec movere.—Verum Conſtantinus id parvi ducens avulſam hanc molem ſedibus ſuis—jacere diu perpeſſus eſt, dum tranſlationi pararentur utilia. Quo convecto per alveum Nili projectoque Alexandriæ, navis amplitudinis antehac inuſitatæ ædificata eſt ſub trecentis remigibus agitanda. Quibus ita proviſis digreſſoque vita principe memorato urgens effectus intepuit: tandemque ſero impoſitus navi (An. Ch. 357.)— defertur in vicum Alexandri.—Unde Chamulcis impoſitus, tractuſque lenius per Oſtienſem portam piſcinamque publicam Circo illatus eſt maximo. Ammian. Marcel. lib. xvii. c. 4.

This is the true Account of that famous Obeliſk: and it was probably one of thoſe two which *Rameſſes*, Son of *Seſoſtris*, by Order of the Oracle of *Butus*, or *Latona*, erected at *Heliopolis* in the Temple of the *Sun*, and in honour of that God who had cured him of a Blindneſs, by directing him to waſh his Eyes with the Urine of a chaſte Woman. Theſe two Obeliſks were each cut out of one Rock, and were an hundred Cubits in Height and eight Cubits in Breadth. They were erected by *Rameſſes*, whom *Herodotus* calls (59) *Pheron* (and *Pliny*, *Nuncoreus* Son of *Seſoſtris*) in the eleventh Year of his Reign, which was in the Year before *Chriſt* 1260. One of theſe was probably that which *Pliny* ſaies remained at *Heliopolis* in his Time, and which *Conſtantius* erected in the middle of the great *Circus*. The Dimenſions very nearly agree; for the Obeliſk of *Conſtantius* was 130 Feet in (60) Height; and that of *Rameſſes*, or *Nuncoreus*, was 100 Cubits, or 150 *Grecian* Feet: but the *Grecian* Foot was leſs than the *Paris* Foot, by which latter the Obeliſk might be meaſured at *Rome*.

The Obeliſk which was erected by *Auguſtus* in the great *Circus* was cut, as *Pliny* (61) relates, by *Semneſerteus*, in whoſe Reign *Pythagoras* was in *Egypt*. The Height of this Obeliſk was 125 Feet and nine Inches, beſides the Baſe.

This *Semneſerteus* is an Error of *Pliny*; for his Name was *Pſamma-*

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(58) Sigon. de Occidental. imperio. lib. vi. p. 135. ex Ammian.

(59) This *Egyptian* King's Name was *Pheron Nuncores*: but after he came to the Throne, he took his Father's Name *Rameſſes*, as Diod. Sic. tells us, lib. i. See Herodot. lib. ii. c. 111. Diod. Sic. lib. i. p. 54. Ejuſdem (Nuncorei) remanet et alius centum cubitorum, quem poſt cæcitatem viſu reddito ex oraculo *Soli* ſacravit. Plin. Nat. Hiſt. lib. xxxvi. c. 11.

(60) Kirch. Obeliſc. Pamphil. lib. i. p. 85.

(61) Is autem obeliſcus, quem divus Auguſtus in Circo Magno ſtatuit, exciſus eſt a rege Semneſerteo, quo regnante Pythagoras in Ægypto fuit, centum viginti quinque pedum et dodrantis præter baſim ejuſdem lapidis. lib. xxxvi. c. 9. he adds, Is vero qui eſt in Campo Martio, novem pedibus minor, a Seſoſtride. If this was ſo, the *Rameſſæan* Obeliſks were not much larger than the greateſt of thoſe of *Auguſtus*.

cherites, or *Pſammenitus* Son of *Amaſis*, who began to reign in the Year before *Chriſt* 525 ending, or the Beginning of 524, and reigned no more than ſix Months, as I have obſerved in the twenty-ſixth Dynaſty of *Manetho*. So that if *Pſammenitus*, or *Pſammacherites*, was King when this Obelisk was erected, it muſt have been erected in the Year above-mentioned. It was probably cut in the Reign of his Father *Amaſis*, when he might be under him Nomarch of *Heliopolis*. *Pythagoras* went into *Egypt* in the Reign of *Amaſis*, to whom he was recommended by Letters from (62) *Polycrates*, Tyrant of *Samos*, as *Laertius* and *Porphyry* relate. This ſhews the Abſurdity of the Fable which prevailed amongſt the ancient *Romans*, that *Pythagoras* (63) converſed with *Numa*, and inſtructed him in his Doctrine. *Livy* ſhews the Impoſſibility of it: and *Dionyſius Halicarnaſſenſis* (64) obſerves, that *Pythagoras* lived *four Ages* after *Numa*, i. e. 134 Years, as he really did, and more. *Numa* was thought to be a Diſciple of *Pythagoras*, from a fabulous Relation promoted by (65) *Caſſius Hemina*, an ancient *Latin* Annaliſt, and others; that about the Year before *Chriſt* 180, or 535 Years after the Reign of *Numa* commenced, a Cheſt or Coffin was found in which *Numa* was buried, and that ſome *Pythagoric* Books were found in it, which were burnt by *Q. Petilius* the Prætor (as not favouring the then eſtabliſhed Religion.) *Livy* (66) relates, that the Body of *Numa* was not found in the Coffin, but only that his Name was inſcribed upon it: and that the *Pythagoric* Books were found in another Cheſt, which were, as *Livy* ſaies, ſuppoſed to have been wrote by *Numa*, from the fabulous Opinion then prevailing that *Numa* was a Diſciple of *Pythagoras*. *Plutarch* (67) has the ſame Story; but obſerves, that *Pythagoras* lived almoſt five Ages after *Numa*: and that the Story of *Numa* being his Diſciple might ariſe from *Pythagoras* the *Spartan*, who lived in *Numa's* Reign, and won the Race in the ſixteenth Olympiad, and afterward came into *Italy* and converſed with *Numa*, and aſſiſted him with his Advice in the ſettling of his Government. *Dionyſius* of *Halicarnaſſus* (68) mentions the *Spartan Pythagoras* winning the Race in the ſixteenth Olympiad, in the third Year of which *Numa*, as he reckons, began to reign: but he gives no Credit to the Account of this *Pythagoras* having converſed with *Numa*, and ſuppoſes that the Story was feigned by Perſons who were ignorant in Hiſtory and Chronology, from the famed Wiſdom of *Numa*, and from *Pythagoras* being famous for his Wiſdom, and known to have taught in *Italy*: whom therefore they joined together, without conſidering the different Ages in which they lived. *Cicero* (69) gives much the ſame Account. But the Age of *Pythagoras* has been diſputed by learned Men, eſpecially between Mr. *Dodwell* and Dr. *Bentley* at large: and Mr. *Dodwell* appears to have fixed the true Epoch of it. Dr. *Bentley*, with the learned Biſhop *Lloyd*, fixed the Birth of *Pythagoras* to the fourth Year of the forty-third Olympiad, *i. e.* to the Year before *Chriſt* 605. But this Account cannot be true, becauſe all the ancient Writers agreed, that *Pythagoras* was the Diſciple of *Pherecydes*, who was born in the Year before *Chriſt* 600.

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(62) Laert. vit. Pythag. init. Porphyr. vit. Pythag. c. vii. p. 11, 12.

(63) See Liv. Hiſt. lib. i. c. 18.

(64) Antiq. Rom. lib. ii. p. 120, 121.

(65) Plin. Hiſt. Nat. lib. xiii. c. 13.

(66) Lib. xl. c. 29.

(67) Vit. Num. p. 74, and p. 60.

The trueſt Account of the Age of *Pythagoras* may be thus collected, *viz.* *Jamblichus* (70) who wrote his Life, relates, that when *Cambyſes* conquered *Egypt*, *Pythagoras* was taken Captive and ſent to *Babylon*; that he ſtaid there twelve Years, and then rerurned to *Samos*, being in the fifty-ſixth Year of Age. By this Reckoning he was in the forty-fourth Year of his Age when *Cambyſes* conquered *Egypt* in the Year before *Chriſt* 525: and ſo he was born, as Mr. *Dodwell* (71) computes, in the fourth Year of the fifty-ſecond Olympiad, *i. e.* in the Year before *Chriſt* 569. If he ſtaid twenty-two Years in *Egypt*, as *Jamblichus* relates, he went thither in the twenty-third Year of his Age;

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(68) Ubi ſup.

(69) Tuſc. Diſput. lib. iv. c. 1.

(70) Vit. Pythag. c. iv. p. 15.

(71) See *Dodwell* De cyclis, Diſſert. iii. ſect. 12. et De ætat. Pythagor. exercit. 2ª. p. 15. compare Dr. *Bentley's* Diſſertation on the Epiſtles of *Phalaris* againſt *Boyle*, from p. 48 to 87.

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and in the Year before *Chriſt* 547: and this alſo is probable, and agrees to *Laertius*, who ſaies, *he was* (72) *young when he went into Egypt*. He left *Samos* and went into *Italy* in the fifty-ſeventh Year of his Age, and in the Year before *Chriſt* 513, in the fourth Year of the ſixty-ſixth Olympiad: and this agrees to the Relation of *Dicæarchus* (73), and other ancient and accurate Hiſtorians, who related, that *Pythagoras* left *Samos* (to go into *Italy*) after the Death of *Pherecydes*, who died in the Year before *Chriſt* 515. And the Account of *A. Gellius* (74) fixes his going into *Italy* to the Year before *Chriſt* 513; for he ſaies, it was the Year when *Hipparchus*, Son of *Piſiſtratus*, was ſlain by *Harmodius* and *Ariſtogiton*, which was this Year.

A View of the Age of Pythagoras.

Olymp.	*Year before Chriſt.*	
52 An. 4to.	569	*Pythagoras* was born.
58 An. 2do.	547	*Pythagoras* went into *Egypt*, being *young*. *Laert.* in the twenty-third Year of his Age. *Jamblich.*
60	540	*Pythagoras* flouriſhed, being twenty-nine Years old. *Laert.*
63 An. 4to.	525	*Pythagoras* having ſtayed in *Egypt* twenty two Years, to the Time that it was conquered by *Cambyſes*, he was taken Captive and ſent to *Babylon*; where he lived twelve Years, and returned to *Samos* in the fifty-ſixth Year of his Age, and in the Year 514 before the *Chriſtian* Æra. *Jamblich.*
66 An. 4to.	513	*Pythagoras*, two Years after the Death of *Pherecydes*, in the fifty-ſeventh Year of his Age, left *Samos*, and went

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(72) Vit. Pythag. lib. viii. p. 214.
(73) Apud Porphyr. vit. Pythag. c. lvi. p. 51.
(74) Noct. Attic. lib. xvii. c. 21. p. 984—986.

Olymp.	*Year before Chriſt.*	
		into *Italy* and ſettled at *Croton. A. Gellius*, and *Porphyr. vit. Pythag.*
71 An. 4to.	493	*Pythagoras* having lived twenty Years at *Croton*, went to *Metapontum*, in the ſeventy-ſeventh Year of his Age. *Juſtin.*
75 An. 2do.	479	*Pythagoras* being ninety Years old, as moſt Hiſtorians agreed (*Laert.*) died at *Metapontum. Juſtin*, *Dicæarchus* and *Heraclides* in *Laertius*, *Jamblichus*, and *Porphyry*.

But to return to the *Auguſtan* Obelisk before-mentioned; this Obelisk, as *Kircher* ſaies, was found buried under Rubbiſh in the great *Circus*, in the Pontificate of *Sixtus* the fifth, who erected it near the *Flaminian* Gate (75), in the Year of *Chriſt* 1589. But his Account of it is all groſs Error in Hiſtory and Chronology. He pretends it was erected at *Heliopolis* by *Pſammirtaus*, King of *Egypt*, and the third King of the 26th Dynaſty of *Manetho*, and 807 Years before the *Chriſtian* Æra. But the third King of that Dynaſty was *Nechao*, who began to reign in the Year before *Chriſt* 677; and there is no ſuch King as *Pſammirtaus* in this or any other of the *Egyptian* Dynaſties. And *Pliny* being ſo particular as to mention, that the Pyramid was erected when *Pythagoras* was in *Egypt*, the Time of its Erection muſt be where I have placed it: and it was the laſt Obelisk which was built.

The Obelisk ſet up by *Auguſtus* in the Field of *Mars*, was leſs in Height by nine Feet (76) than the other; and ſo was 116 Feet and nine Inches in Height: and was built by *Seſoſtris*. This was after his Return from his Expeditions, which was in the Year before *Chriſt* 1329. Theſe two Obelisks are mentioned by *Strabo* (77), as being brought to *Rome* from *Heliopolis*.

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(75) Oedip. Ægypt. tom. iii. ſyntag. iii. c. 1.

(76) Is vero qui eſt in Campo Martio novem pedibus minor a Seſoſtride. Plin. Nat. Hiſt. lib. xxxvi. c. 9. *Kircher* pretends, that *Pliny* made this Obeliſk 116 Palms in Height, and that he found it upon Meaſure to be no more than 100 Palms. Obeliſc. Pamphil. p. 69. But *Pliny* is expreſs for 116 Feet; and ſo they muſt be different Obeliſks which *Pliny* and which *Kircher* ſpeaks of.

It is further obſervable concerning this Obelisk, that *Auguſtus* made a ſingular uſe of it, to ſerve as the Gnomon of a Sun Dial, to deſcribe the lengthening and ſhortening of the Days by its Shadow projected on a Stone Pavement marked with Braſs Lines (78).

Kircher (79) ſaies, this Obelisk lay buried in the *Campus Martius* in his Time.

The third Obelisk brought to *Rome* was in the (80) Reign of

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(77) Geog. lib. xvii. p. 1158. *Caſalius Romanus* ſaies, that *Auguſtus* erected the two Obeliſks in the Year before *Chriſt* 22. De vet Ægypt. ritib. p. 15.

(78) Ei qui eſt in Campo (Martio) divus Auguſtus addidit mirabilem uſum ad deprehendendas ſolis umbras, dierumque ac noctium magnitudines, ſtrato lapide ad obeliſci magnitudinem, cui par fieret umbra brumæ confectæ die ſexta hora, paulatimque per regulas, quæ ſunt ex ære incluſæ, ſingulis diebus decreſceret, ac rurſus augeſceret: digna cognitu res et ingenio fœcundo mathematici. Plin. Hiſt. Nat. lib. xxxvi. c. 10. edit. Harduin.

The learned *Martin Folkes*, Eſq; Preſident of the Royal Society, gives the following Explication of the Uſe of this Obeliſk: from *Pliny's* Deſcription he concludes, "that there was laid down from the Foot of the Obeliſk "Northward a level Pavement of Stone, equal in Breadth to the Breadth "of the Obeliſk itſelf; and equal in Length to its Shadow at Noon upon the "ſhorteſt Day; that is to ſay, that its Length was to the Height of the "Obeliſk, almoſt as twenty-two are to ten: and that into this Pavement "there were properly let in parallel Rulers of Braſs, whoſe Diſtances from "the Point directly under the *Apex* of the Obeliſk were reſpectively equal "to the Lengths of the Shadow thereof at Noon on the ſeveral Days of "the Year; as the ſame Lengths decreaſed from the ſhorteſt Day to the "longeſt, and again encreaſed from the longeſt Day to the ſhorteſt." Tranſact. 5. for the Months of Jan. and Feb. 1747. vol. xliv. part ii. p. 369.

(79) Oedip. Ægypt. Tom. iii. ſyntag. xii. c. 1. and Obeliſ. Pamphil. cap. viii. ſect. 2. p. 66.

(80) Abies admirationis præcipuæ viſa eſt in navi quæ ex Ægypto Caii principis juſſu obeliſcum in Vaticano circo ſtatutum, quatuorque truncos lapidis ejuſdem ad ſuſtinendum eum adduxit: qua nave nihil admirabilius viſum in mari certum eſt. Plin. Hiſt. Nat. lib. xvi. c. 40. This Obeliſk was brought to *Rome* in the Year of *Chriſt* 39 or 40.

Caligula, and carried in a Ship of prodigious Bulk, built on purpoſe to bring it over; and it was erected in the Vatican *Circus*. This Obelisk was cut by King *Rameſſes*, Son of *Seſoſtris*, as I obſerved above; and was an hundred Cubits long and eight Cubits in Breadth. It is mentioned by *Suetonius Tranquillus*, who calls it the (81) *great* Obelisk, becauſe it was greater than either of thoſe which were brought to *Rome* by *Auguſtus*. It is alſo mentioned by (82) *Ammianus Marcellinus*, who ſaies, there was another brought and erected in the *Salluſtian* Gardens; and alſo two others, which were placed by the Monument of *Auguſtus*. All theſe three Obelisks were moſt probably brought from *Heliopolis*; but who erected them in *Egypt*, or brought them to *Rome*, is not known.

Kircher (83) thinks, that the Obelisk in the *Salluſtian* Gardens was brought to *Rome* by *Claudius*. But as *Pliny* ſpeaks of no more than *three* (84) being brought to *Rome* in his Time, it is more probable, that this Obelisk, and the other two, erected near the Tomb of *Auguſtus*, were brought by a later Emperor. The two Obelisks which were erected on the Mauſoleum of *Auguſtus*, are thought to be thoſe mentioned by *Pliny*, which were each forty-eight Cubits high, and without Hieroglyphics: one of which was made by (85) *Smarres*, or *Si-*

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(81) Claud. c. xx. ſect. 7. *Kircher* ſaies, this Obeliſk was found and erected again in the Vatican Field over-againſt St. *Peter's* Church, by Pope *Sixtus* the fifth, in the Year of *Chriſt* 1586. Oedip. Ægypt. tom. iii. ſyntag. xi. c. 2. Obel. Pamph. p. 81.

(82) Secutæque ætates alios tranſtulerunt: quorum unus in Vaticano (Circo) alter in hortis Salluſtii, duo in Auguſti monumento erecti ſunt. lib. xvii. c. 4.

(83) Oedip. Ægypt. tom. iii. ſyntag. iv. c. 1. and he thinks alſo, that *Claudius* brought the two which were erected by the Monument of *Auguſtus*. Obel. Pamphil. ſect. 2. But this is wholly improbable from the Relation of *Pliny*.

(84) Nat. Hiſt. lib. xxxvi. c. 11.

(85) This may be the Nomarch of the *Arſinoïte* Nome, whom *Ælian* calls *Marrhes*, and relates from the *Egyptians*, that he had a Crow ſo tame and docile, as to be taught to carry Letters wherever ſhe was commanded; and was the ſwifteſt of all his Couriers. The King for her Service, when ſhe died, honoured her with a monumental Tomb. Hiſt. Animal. lib. vi. c. 7.

marres, and the other by *Eraphio*, who were probably Nomarchs of *Heliopolis*, and followed the Models of *Sochis*. *Caſalius Romanus* (86) ſaies, that one of theſe Obelisks, which he thinks to be that of *Smarres*, was to be ſeen before the Church of *St. Mary la Grand* at *Rome*. But it is not known what became of the other. *Kircher* (87) ſaies, one of theſe Obelisks lies buried under Ground near *St. Roch*; and that the other was erected by Pope *Sixtus* the fifth on the *Eſquiline* Hill, where the Church of *St. Mary la Grand* is built.

Pliny (88) mentions another Obelisk, which was eighty Cubits high, and was cut by King *Nectabis*, who reigned five hundred Years before *Alexander the Great*; and ſo by this Account it was cut above 800 Years before the *Chriſtian* Æra. If *Nectabis* was the *Neochabis* of *Athenæus* (89), who is related to be the Father of *Bocchoris*, who began to reign in the Year before *Chriſt* 736, he might erect this Obelisk at *Saïs*, where he was Nomarch, about 770 Years before the *Chriſtian* Æra. This Obelisk was removed to *Alexandria*, and ſet up there by *Ptolemy Philadelphus*, in honour of his Queen and Siſter *Arſinoë*. It is not improbable, but that this may be the Obelisk which the Emperor *Theodoſius* brought from *Alexandria* to *Conſtan-*

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(86) Non legitur apud autores ubi illum erexerit Smarres; Romam autem ambos advectos et in mauſoleo Auguſti collocatos: quorum unus dicti Smarris ille eſt, qui modo ante eccleſiam ſanctæ Mariæ majoris viſitur, cum ſit abſque notis, necnon ejuſdem menſuræ cubitorum quadraginta octo. De vet. Ægypt. Ritib. p. 11. This Obeliſk was erected by Pope *Sixtus* the fifth, in the Year of *Chriſt* 1582. Kirch. Oedip. Ægypt. tom. iii. ſyntag. xi. c. i.

(87) Hiſt. Obel. Pamphil. ſect. 1. and ſect. 7. alſo lib. i. c. 9. p. 82.

(88) Alexandriæ ſtatuit unum octoginta cubitorum Ptolemæus Philadelphus, quem exciderat Nectabis rex purum.—Hic autem obeliſcus fuit in Arſinoëo poſitus a rege ſupradicto, munus amoris in conjugem eandemque ſororem Arſinoën. Inde eum navalibus incommodum Maximus quidam præfectus Ægypti tranſtulit in forum. lib. xxxvi. c. 9.—Nectabis regis ante Alexandrum magnum annis quingentis. Ibid. c. xiii. By *Pliny's* Account it ſeems, as if *Ptolemy* had built a Monument for his Siſter and Queen *Arſinoë* at *Alexandria*, upon the Port wherein he erected this Obeliſk; and that *Maximus* a *Roman* Præfect of *Egypt*, had removed it thence, as being inconvenient to the Shipping, and ſet it up in the Forum of *Alexandria*.

(89) Deipnoſ. lib. x. p. 418.

tinople (90), and erected in the Middle of the great Circus there, called the *Hippodrome.*

Pliny (91) ſaies further, that there were two other Obelisks at *Alexandria*, erected near the Port in the Temple of *Cæſar*; and that theſe were cut by King *Meſtres*, and were forty-two Cubits in Height. One of theſe, which is ſtanding, was meaſured by (92) Dr. *Pococke* with a Quadrant, and is ſixty-three Feet high; which is exactly the ſame Meaſure that *Pliny* made it: the other is thrown down and broke.

Of the Egyptian *Hieroglyphics.*

Having treated at large on the *Egyptian* Obelisks, it will be proper to add an Account of the Hieroglyphic Characters which were inſcribed on them.

After *Hermes*, and the *Egyptian* Prieſts who ſucceeded him, had by long Study and Speculation formed a Syſtem of Theology, and natural Philoſophy, in which God, the ſupreme Cauſe of all, was the univerſal Soul which was diffuſed through the whole Creation, they endeavoured to expreſs the divine Attributes and the Operations of the Deity in the Works of Nature, by the Properties and Powers of living Animals, and other natural Productions, as the moſt proper Symbols of them.

In order to chuſe the moſt proper Symbols, and moſt expreſſive of the divine Attributes, and of the Effects of divine Providence in every Part of the Univerſe, they ſtudied with great Application and Care the peculiar Properties of thoſe *Animals*, and of *Birds* and *Fiſhes*, and alſo of the *Herbs* and *Plants* which *Egypt* produced: and likewiſe the

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(90) See *Kircher's* Deſcription of it. Oedip. Ægypt. tom. iii. ſyntag. vi. c. 1. Obel. Pamphil. c. vii. p. 61, 62.

(91) Alii duo ſunt Alexandriæ ad portum in Cæſaris templo, quos excidit Meſtres rex quadragenûm binûm cubitorum. lib. xxxvi. c. 9. edit. Harduin. The common Editions read, in portu ad Cæſaris templum; and Meſphees rex.

(92) *Travels*, p. 7. *Kircher* deſcribes them Oedip. Ægypt. tom. iii. ſyntag. ix.

Geometrical Properties of Lines and Figures; and by a regular Concatenation of theſe in various Orders, Attitudes and Compoſitions, they formed the whole Syſtem of their Theology and Philoſophy, which was hidden under Hieroglyphic Figures and Characters, known only to themſelves, and thoſe who were initiated into their Myſteries.

In this Syſtem their principal Hero-Gods, *Oſiris* and *Iſis*, theologically repreſented the *ſupreme Deity*, and *univerſal Nature*; and phyſically ſignified the two great celeſtial Luminaries, the Sun and Moon, whoſe Influence actuated all Nature: and the inferior Heroes repreſented in like manner the ſubordinate Gods, who were the Miniſters of the ſupreme Spirit; and phyſically they denoted the inferior mundane Elements and Powers. Their Symbols exhibited and comprehended under them the natural Perfections of the Deity; and the various beneficial Effects of divine Providence in the Works of Creation: and alſo the Order and Harmony, the Powers and mutual Influence of the ſeveral Parts of the univerſal Syſtem.

This is the Sum and Subſtance of the *Egyptian* Learning, ſo famed in ancient Times through all the World. And in this general Syſtem the particular Hiſtory of their Hero-Gods was contained, and applied to phyſical Cauſes and theological Science. The Hieroglyphic Syſtem was compoſed with great Art and Sagacity; and was ſo univerſally eſteemed and admired, that the moſt learned Philoſophers of other Nations came into *Egypt* on purpoſe to be inſtructed in it, and to learn the Philoſophy and Theology conveyed by it.

In this Hieroglyphic Syſtem the Hero-Gods not only repreſented, and were Symbols of the ſupreme God and ſubordinate Deities; but they had each their Animal Symbol, to repreſent their peculiar Powers, Energy and Miniſtration: and their Figures were compounded of one Part or other of their Symbols, to expreſs more ſenſibly the natural Effects or divine Energy attributed to them.

Thus *Oſiris*, when he repreſented the *Power* and *all-ſeeing Providence* of the ſupreme God, had a humane Body with an *Hawk's* Head, and a *Sceptre* in his Hand, and other Regalia about him. Under the ſame Form alſo he repreſented the *Sun*, the great celeſtial Luminary, and, as it were, Soul of the World: and his Symbol was a

Bull, and alſo the *Scarabæus*, or *Beetle*, which expreſſed the Sun's Motion, by rolling Balls of Dung, in which its Seed was encloſed, backwards with his Feet from Eaſt to Weſt, with his Face toward the Eaſt. The ſymbolic Bull was alſo of a particular Form and Make, to denote the various Influences of the Sun.

Oſiris was likewiſe delineated, ſometimes with a *Bull's* Head and ſometimes with a *Lion's*, to repreſent the Heat, Vigour, and Influence of the Sun, eſpecially in the Inundation of the *Nile*, when the Sun was in the celeſtial Sign *Leo*: and alſo to expreſs the ſolar Influence in all natural Productions. And it is obſervable, that the *Bull* and *Lion* were Parts of the *Jewiſh Cherubic* Symbol; and the one being the Head of the wild Beaſts, and the other of the tame, they together repreſented the Animal Creation, as the other two Parts, the *Eagle* and human Figure, did the aerial and rational.

Iſis (93) was formed with *many Breaſts*, to repreſent the Earth the univerſal Mother, and with a *Cornu Copiæ* in her Hand, denoting the nutritive and productive Powers of Nature: and her Symbol was a *Cow*, Part black and Part white, to repreſent the enlightened and dark Parts of the *Moon*.

Pan had the Horns and Feet, and ſometimes the Head of a *Goat*, which was his Symbol, to ſhew the generative Power of Nature, over which he preſided: and he ſymbolically repreſented univerſal Nature, and the ſupreme Cauſe of all Things (94).

Hermes had a *Dog's* Head, which was his Symbol, to denote his Sagacity in the Invention of Arts and Sciences; and eſpecially his watchful Diligence in the Culture of religious Rites and ſacred Knowledge: and in general he ſymbolically repreſented the divine Providence; and was worſhiped as the chief Counſellor of *Saturn* and *Oſiris*, and he who communicated the Will of the Gods unto Men, and was the Conductor of their Souls into the other World. He was alſo repreſented by the *Ibis*, and with the Head of this Bird, which was alſo his Symbol, to ſignify his conveying Literature to the *Egyptians* under the Form of this Bird, as they believed: and alſo, that he delivered his Knowledge to the *Egyptians* only, and was their peculia Genius and Inſtructor, as the *Ibis* was known to live no where but in *Egypt*.

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(93) Iſis juncta religione celebratur, quæ eſt vel terra vel natura rerum ſubjacens ſoli; hinc eſt quod continuatis uberibus corpus Deæ denſetur, quia terræ vel rerum naturæ altu nutritur univerſitas. Macrob. Saturn. lib. i. c. 20.

(94) Orph. Hymn. in Pan.

Ammon repreſented the ſupreme Deity called *Amun*, and his Symbol was a *Ram*; and he was delineated with a *Ram's* Head and Horns, to denote the creative Power of God, and his beneficial and diffuſive Influence through the Works of Nature, making every thing fruitful, and to produce and multiply its Kind; and cheriſhing and preſerving them by the Warmth of the Sun, and an internal vital Heat and Vigour.

The univerſal Soul itſelf was beautifully repreſented by a winged Globe, with a Serpent emerging from it. The Globe repreſented the infinite divine Eſſence, which was like a Sphere, whoſe Centre wa every where, and Circumference no where, as it is deſcribed in the *Hermetic* Writings. The Wings of the Hawk denoted the divine all-comprehenſive Intellect; and the Serpent ſignified the vivifying Power of God, which gives Life and Exiſtence to all Things.

Typhon repreſented the moſt powerful *Evil Dæmon*, or Genius, who was at conſtant War with *Oſiris* and *Iſis*, the moſt benevolent Geniuſes (95) of *Egypt*. His Symbol was an *Hippopotamus*, or *River Horſe*, which was a moſt treacherous and cruel Animal.

Orus was alſo a principal Deity of the *Egyptians*; who, according to his various Hieroglyphic Forms and Habits, ſignified phyſically the Sun, and alſo the *Harmony* of the whole mundane Syſtem, as being the Offspring of *Oſiris* and *Iſis*: and therefore he is always young. He alſo myſtically ſignified the *Union* and *Fitneſs* of the ſeveral Parts of the external ſenſible World, formed by the Wiſdom of divine Providence expreſſed by *Iſis*; and by the *Intellect*, *Power* and *Goodneſs* of the ſupreme God, repreſented by *Oſiris*; and therefore he is ſaid to be their Offspring: and alſo in reference to the boundleſs Power, Knowledge, and Providence of God, *Oſiris* and *Iſis* repreſent phyſically the *Sun* and *Moon*, which by their diffuſive Light, Heat and Influence, preſerve the viſible Syſtem called *Orus* their Offspring.

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(95) See Jul. Firmic. Matheſ. p. 406.

To expreſs the hieroglyphic Meaning of *Orus*, as repreſenting the World, he is figured holding a Staff, having the Head of the *Upupa* upon the Top of it, to ſignify the beautiful Variety of the Creation expreſſed by the variegated Feathers of that Bird in different Colours. He has in one Hand a *Lituus*, to denote the *Harmony* of the Syſtem; and a *Gnomon* in the other, to ſhew the perfect Proportion of its Parts; and a Triangle is annexed to a Circle behind him, to ſignify that the World was made by the unerring Wiſdom of God. He has alſo ſometimes a *Cornu Copiæ* in his Hand, to denote the Fertility of the Earth, and the various Productions of it.

Laſtly, *Harpocrates* was deſcribed holding one of his Fingers to his Lip, to denote the myſterious and ineffable Nature of God, and that the Knowledge of him was to be ſearched after with profound and ſilent Meditation [for which Reaſon he ſometimes holds (96) a lighted Torch in his Hands] and that the divine Myſteries are not to be uttered or divulged.

In the whole, almoſt all the *Egyptian* Deities and Symbols centered in two, *viz.* *Oſiris* and *Iſis*, who repreſented under various hieroglyphic Forms both the celeſtial and terreſtrial Syſtem, with all the divine Attributes, Operations and Energy, which created, animated, actuated and preſerved them.

The *Egyptians* likewiſe concealed their moral Philoſophy under hieroglyphic Symbols; but theſe were not the Subject of the Hieroglyphics of Obeliſks. And as hieroglyphic and ſymbolic Figures were very ancient in *Egypt*, and firſt invented, or at leaſt formed into a Syſtem there: ſo they were thence carried into other Countries, and imitated in all religious Myſteries, as alſo in political and moral Science.

The preceding ſymbolical Figures making the Subſtance of Hieroglyphics, and all belonging to *Oſiris* and his Family, and Contemporaries, they were probably formed into a Syſtem ſoon after the Deaths of thoſe Hero Gods, by ſome who had been inſtructed in the Art of Hieroglyphics by *Hermes* the Inventor of them. The firſt he formed himſelf; and others were probably made by his learned Succeſſors, *Tat* his Son, and *Æſculapius*, who are mentioned by *Manetho*, *Stobæus*, and in the old Book called *Hermes Triſmegiſtus*, as thoſe who were peculiarly inſtructed by *Hermes* in all his myſterious Learning.

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(96) See Kirch. Obeliſc. Pamphil. lib. iv. De ideis Hieroglyphicis.

This hieroglyphic Syſtem, in the Beginning was more ſimple and leſs compounded than it was afterwards; and was improved by Degrees for ſeveral Ages before it was brought to the Perfection, in which it appeared on the Obelisks of the Temples. And hence we may infer the Time of the firſt *Egyptian* hieroglyphic Symbols, which probably were not older than the Time of the famous *Hermes*, who lived in the Reign of *Oſiris*, and ſome Time after.

The hieroglyphic Symbols were in early Times carried into *Greece*, and gave the firſt Occaſion to the Fables of the Poets, concerning the Metamorphoſes of the Gods, which they improved by Inventions of their own: and from the Knowledge of them the *Greeks* aſcribed peculiar Arts and Inventions to their Gods, whoſe Names they firſt received from *Egypt*.

Of the Egyptian *Labyrinth.*

There is nothing in the *Egyptian* Hiſtory more difficult to be known than the Builders of the Labyrinth, and the Time of its building.

Herodotus (97) relates, that this famous Labyrinth was built by the twelve aſſociated Kings, of which *Pſammitichus* was one; who having dethroned the reſt, began to reign in the Year before *Chriſt* 669. It was built a little above the Lake *Mæris*, towards the City of *Crocodiles*, which was twelve Miles and a half above the Lake, as Dr. *Pococke* relates. It exceeded all Fame that had been ſpread abroad of it. It had twelve Palace Courts, which were roofed over on every Side, and the Gates were oppoſite to each other: ſix of them were ſituated to the North, and ſix to the South, contiguous to one another; and all were encloſed within one Wall. It had in it two Ranges of

(97) Lib. ii. c. 148.

Cells, one ſubterraneous and the other above Ground, anſwering to one another, three thouſand in Number; and each Range contained fifteen (98) hundred Rooms. *Herodotus* ſaies, he ſaw the upper Rooms, but had the Account of the lower by Report only: for the *Egyptian* Prieſts, who had the Care of them, would not ſuffer the latter to be ſeen: for theſe, they ſaid, were the Sepulchres of the Kings who built the Labyrinth, and of the ſacred Crocodiles: ſo that he had only from Hearſay his Account of the ſubterraneous Cells, but he ſaw the upper Apartments, which excelled all human Art and Workmanſhip. The Windings through the Courts into and out of the Apartments were exceedingly intricate, and afforded infinite Admiration. The Roof of all theſe was Stone, as the Walls were: and the Walls were full of Figures engraved upon them. Every Court had a Colonnade of Pillars of white Stone, exactly fitted and joined together. In the Angle where the Labyrinth ends ſtood a Pyramid, forty Orgia, or 240 Feet every Way, on which large Animals were engraved, and the Way to it was underground.

Such a prodigious Building as this Labyrinth could not be built by twelve Kings, who reigned together but a few Years: and the Story of their building it ſeems to have roſe from there being in it twelve Courts, in which were twelve Palaces or Halls, where the twelve aſſociated Kings aſſembled to offer Sacrifices and do Juſtice.

Strabo (99) ſuppoſes the Labyrinth to be more ancient, and to have been built by a King called *Imandes*: for he ſaies, that at the End of this Labyrinth a quadrangular Pyramid is erected, every Side of which was 400 Feet, and the Height the ſame; and that it was the Sepulchre of *Imandes* (or *Iſmandes* (1), as he calls him ſoon after) whoſe Name was inſcribed upon it. *Strabo* adds, that *Memnon* was called

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(98) The *Greek* is confuſed by wrong Pointing. The Editions have it: —τὰ δὲ μετέωρα ὑπ' ἐκείνησι τρισχίλια, ἀριθμὸν πεντακοσίων καὶ χιλίων ἑκάτερα; as if the upper Range had 3000 Cells, and yet each had but 1500. But the true Reading and Pointing is, οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια· τὰ δὲ μετέωρα ὑπ' ἐκείνησι· τρισχίλια ἀριθμόν· πεντακοσίων καὶ χιλίων ἑκάτερα. Ibid.

(99) Geograph. lib. xvii. p. 1165.

(1) Ibid. p. 1167.

Iſmandes by the *Egyptians:* and if this was ſo, the Labyrinth, he ſaies, was built by *Memnon.*

Diodorus Siculus (2) ſaies, the Labyrinth was built by *Mendes*, whom ſome called *Marus:* and that it was not ſo much to be admired for the Largeneſs of it, as for the exquiſite and inimitable Workmanſhip. For no one who went into it, could find the Way out without an expert Guide. He adds, that *Dædalus* was related to have come into *Egypt*, and, admiring the Art of this Structure, built a Labyrinth for *Minos* King of *Crete*, after the Model of the *Egyptian*. *Diodorus* ſaies again (3), that *Dædalus* imitated the intricate Mazes of the Labyrinth built by *Mendes*, or, as ſome related, by King *Marus*, who lived many Years before the Reign of *Minos.*

In the ſame Book (4) he deſcribes a monumental Structure, which was built, as the Labyrinth was, near the Lake *Mœris*, by the twelve aſſociated Kings, before *Pſammitichus* ſeized the whole Government. " The Building, he ſaies, was four ſquare, and a Stadium or Furlong " on every Side; and exceeded all other Works in *Egypt*, in the En" gravings and other Parts of the Architecture. When you were en" tered into the Area or Encloſure, there was an Hall ſupported with " forty Pillars on every Side; the Roof of which was all of one Stone, " and the Cieling curiouſly engraved and variegated with divers Paint" ings: in which were very elegantly repreſented the Country of each " of the Kings, with the Temples and Sacrifices belonging to it. In " fine, the Kings had made this Sepulchre ſo very large and ſump" tuous in the Deſign, that, if their Government had not been diſſolved " before it was finiſhed, no other Work would have exceeded the " Magnificence of it. Fifteen Years (by his Account) were ſpent " in executing this Structure." If ſo, it was executed in the Year before *Chriſt* 655.

This Building *Diodorus* diſtinguiſheth from the Labyrinth, which he makes far older; it might have been added to it by the twelve

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(2) Lib. i. p. 70, 71. Weſſ.
(3) Ibid. p. 109.
(4) Ibid. p. 76. Weſſ.

Kings, or by *Pſammitichus* himſelf, to whom (5) *Mela* aſcribes the building of the Labyrinth. And if the grand ſepulchral Building, which adjoined to the Labyrinth, was built by the twelve aſſociated Kings, it probably thence was reported, and *Herodotus* was told, that they built the Labyrinth.

Pliny (6) in his Relation ſuppoſes the Labyrinth to have been of a prodigious Largeneſs; and that it was undoubted that *Dædalus* took the Model of the *Cretan* Labyrinth from it: but that he took no more than an hundreth Part of it. And he ſaies, *Lyceas* (who wrote an *Egyptian* Hiſtory) related that it was the Sepulchre of *Mœris.*

If it be true what *Diodorus Siculus* relates, and *Pliny* makes no doubt of, that *Dædalus* took the Model of the Labyrinth which he made for King *Minos* at *Gnoſſus* in *Crete*, from this of *Egypt*; the *Egyptian* Labyrinth could not at firſt be built by the twelve aſſociated Kings, as *Herodotus* was told: but muſt have been built by ſome King who was older than *Minos. Diodorus Siculus*, who relates that it was built by *Mendes*, called alſo *Marus*, does not tell us when he reigned; but only ſaies, he reigned many Years before *Minos*. And if *Mendes* (whom *Strabo* calls *Iſmandes*, or *Imandes)* was the ſame with *Marus*, whom *Lyceas* called *Mœris*, his Time is known from *Herodotus* (7), who ſaies, *Mœris* had not been dead nine hundred Years before the Time of his being in *Egypt*, or the Year before *Chriſt* 450. By which Reckoning *Mœris* reigned about an hundred Years before *Minos.* And it is not improbable but that *Mœris*, after he had made the famous Lake called from his Name, built the Labyrinth near it for a Sepulchre, as *Lyceas* related in his *Egyptian* Hiſtory. This Suppoſition agrees to the Accounts of *Strabo* and *Diodorus Siculus*; and I am further inclined to think, that the ſepulchral Temple adjoining to the Labyrinth, and which was an original Part of it, was the Sepulchre of *Oſymandes*, who ſeems to be no other than *Iſmandes*, and which *Diodorus* miſtook for that which *Hecatæus* had given an Account of near *Thebes*; and which laſt more probably was the ſepulchral Temple of *Seſoſtris*, as will be ſhewn.

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(5) Geog. lib. i. c. 9.
(6) Nat. Hiſt. lib. xxxvi. c. 13.
(7) Lib. ii. p. 94. Gale.

The Labyrinth at firſt might only be deſigned for a Sepulchre of the King who built it; and was afterward enlarged by the twelve aſſociated Kings to a prodigious Bigneſs: ſo that *Dædalus* might take the entire Model of the firſt Structure, though it was, as *Pliny* ſaies, but an hundredth, or a very ſmall Part of the Labyrinth, when completed. *Pliny* adds, that it contained within it *ſixteen* large Halls, with the Names of ſo many *Nomes* inſcribed on them; and alſo Shrines of all the Gods of *Egypt*. So theſe Halls were built for the Aſſemblies of the *Nomes*; and therefore were added to the Labyrinth by ſome King after *Seſoſtris*: for *Seſoſtris* was the firſt who divided *Egypt* into thirty-ſix Provinces or Nomes, as (8) *Diodorus Siculus* relates. And *Strabo* (9) ſaies, that the middle *Egypt*, wherein the Labyrinth ſtood, contained juſt ſixteen *Nomes*. The *Delta* had ten Nomes, and *Thebaïs* ten, in all thirty-ſix. *Strabo* reckons them in the ſame manner, and ſaies, the Halls within the Labyrinth were twenty-ſeven; but I think he wrote twenty-ſix, and reckoned them equal to the Nomes of the middle, and the *Delta* or lower *Egypt*, in which he ſaies there were juſt twenty-ſix Nomes. To confirm this Number he adds (p. 1165.) that theſe Halls were made for the general Aſſembly of the States or Nomes (of the middle and lower *Egypt* I ſuppoſe) where they met, and had public Feaſts and Sacrifices, and judged the moſt weighty Cauſes of the Nation. For which Purpoſe every Nome had a Hall or Palace appropriated to it. See below Note 53.

There is, I think, no doubt but as the Labyrinth was in the middle *Egypt* near *Memphis*, it was enlarged and deſigned for the Nomes which were ſubject to the Kings who reigned there. And as *Thebaïs*, or the upper *Egypt*, when ſubject to *Memphis*, had diſtinct Kings, who reigned at *Thebes* over the Nomes belonging to it, it is not probable that the States of upper *Egypt* ſhould aſſemble in the middle *Egypt*: and ſo we may conclude, that the Halls of the Labyrinth were either ſixteen, as *Pliny* relates, for the Uſe of the Nomes of the middle *Egypt*; or no more than twenty-ſix for the Uſe of the Nomes both of the middle and lower *Egypt*, of which *Memphis* was the capital royal City.

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(8) Lib. i. p. 50. Rhod.
(9) Geog. lib. xvii. p. 1135.

Though the *Egyptian* Labyrinth is thought to have been the firſt of the Kind; and *Dædalus*, as related, might take a Model of it, by which he made that at (11) *Gnoſſus* in *Crete* for King *Minos*: yet I am inclined rather to think, that the Labyrinth made by *Dædalus* in the Palace of *Minos*, was not taken from that in *Egypt*; but from the far older Labyrinth yet remaining in *Crete*. M. (12) *Tournefort*, chief Botaniſt to the late *French* King, went into it, and deſcribes it in the firſt Volume of his Travels, tranſlated into *Engliſh*. "It is, he ſaies, "a ſubterraneous Paſſage in manner of a Street, which by a thouſand "Intricacies and Windings, both on the right and left hand, as it were "by mere Chance and without the leaſt Regularity, pervades the "whole Cavity or Inſide of a little Hill at the Foot of Mount *Ida* "Southward, three Miles from *Gortyna*." He adds, "that the principal Alley of this Labyrinth is one thouſand two hundred Paces in "Length, and leads to the End of it, where it concludes in two beautiful Apartments."

Cedrenus (13) relates, that when *Theſeus* went from *Athens* into *Crete*, to make War on *Minotaurus*, or rather *Minos*, whoſe General was *Taurus* (14) called *Mino-taurus*, the *Cretan* Army revolted from him at *Gortyna*, upon which *Mino-taurus* fled and hid himſelf in a Cave within the Labyrinth, where *Theſeus* found him and ſlew him. *Dædalus* probably took the Scheme of his Labyrinth from the Maze diſcovered within this Hill at the Foot of Mount *Ida*; and which might be as ancient as the *Curetes* and *Titans* (15), who dwelt there, and be the Work of theſe famous Men. It ſeems to be that which was called *the Cave of Jupiter*, whither *Minos* (16) retired to make his Laws, and pretended that they were delivered to him from *Jupiter*. So this Cave or Labyrinth might be made about the Year before *Chriſt* 1540. Or if it was the Wórk of the *Phœnician Titans* or *Curetes*, who came to *Crete* with *Saturn*, and lived about Mount *Ida*, It muſt have been ſeven hundred Years older than the Reign of *Aſterius*.

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(11) Strab. Geog. lib. x. p. 729. Pauſan. Attic. p. 26.

(12) Edit. 8°. p. 69—72. The Author of the great Etymologicon ſaies of it: Λαβύρινθος ἐν τῇ Κρήτῃ νήσῳ ἐστὶν ὄρος ἐν ᾧ ἐστι σπήλαιον ἀντρῶδες, δύσκολον περὶ τὴν κάθοδον καὶ δυσχερὲς περὶ τὴν ἄνοδον· ἐν ᾧ λέγεται ὁ Μινώταυρος ἐμβληθῆναι. In voce.

(13) Compend. Hiſt. p. 100.

(14) Plut. vit. Theſ. p. 6, 8.

(15) Strab. Geog. lib. x. p. 725.

Porphyry (17) relates, that *Pythagoras* retired into this Cave with a Garment of black Wool upon him, and performed funeral Ceremonies to *Jupiter*, who was buried there; and left upon his Sepulchre an Inſcription, beginning with Words implying that the great God *Jupiter* after his Death (18) lay buried there. This Sepulchre was that of King *Aſterius*, the *Cretan Jupiter*; which removes the Falſhood charged upon the *Cretans* by *Callimachus*, for building a Sepulchre for the great God *Jupiter*: for this *Jupiter* was a (19) mortal King of *Crete*, who was deified after his Death.

The Labyrinth of *Minos* was nothing but a Priſon (20) for State Criminals and Captives; and the Mazes of it were contrived for a Security againſt their Eſcape; and the building of it was generally aſcribed to (21) *Dædalus*.

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(16) Strab. ibid. p. 730, 739.

(17) Vit. Pythag. p. 20. See the Notes there, and Cyril. cont. Jul. lib. x. p. 342.

(18) Ὧδε θανὼν κεῖται ΖΑΝ, ὃν ΔΙΑ κικλήσκουσιν.
Cyril has it:
Ὧδε μέγας κεῖται ΖΑΝ, ὃν ΔΙΑ κικλήσκουσιν.

(19) Callim. Hymn. in Jov. ℣ 8, 9. This *Jupiter* in ancient Coins is ſtyled ΖΕΥΣ ΚΡΗΤΑΓΕΓΗΣ, and ΚΡΗΤΑΙΟΣ. See Diod. Sic. lib. iii. p. 230. Cic. De Nat. Deor. lib. iii. c. 21. Varro apud Solin. Polyhiſt. c. xi. Meſ. Geog. lib. ii. c. 7. Lactant. Inſtitut. i. c. 11. p. 50, 51. edit. Oxon. 1684. from Ennius.

(20) Plutarch. vit. Theſ. p. 6.

(21) Apollodor. lib. iii. p. 151, 237. Serv. apud Virgil. Æn. v. ℣ 588.

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Of the Lake Mœris.

Herodotus (22) ſaies, that the Lake of *Mœris*, which was near the Labyrinth, was a more wonderful Work than the Labyrinth itſelf. It was by his Account, and that of *Diodorus Siculus*, three thouſand ſix hundred Furlongs, or ſixty *Schœnes*, each ſixty Furlongs, that is, four hundred and fifty Miles round. *Pomponius* (23) *Mela* makes it five hundred Miles in Compaſs, and deep enough to carry the largeſt Ship full loaded. *Herodotus* and *Diodorus* relate, that it was three hundred Feet in Depth in moſt Parts. *Strabo* (24) ſaies, it was a Sea in Bigneſs, and alſo of a Sea Colour. *Mucian* in (25) *Pliny* made the Compaſs and Depth of the Lake the ſame with *Herodotus* and *Diodorus*. But *Pliny* himſelf, with more Probability, makes the Circumference of it no more than two hundred and fifty Miles. *Diodorus* adds, that King *Mœris*, who made the Lake, made alſo a Canal to it from the *Nile*, ten Miles long and three hundred Feet broad.

The Deſign of the Lake was to receive the Waters of the *Nile* when it overflowed: ſo that when the Waters roſe too high they might be diſcharged into it, and prevent the Floods ſettling on the low Lands, and rendering them marſhy and boggy. By means of Sluices the Water from the *Nile* was let into the Lake through the Canal, or hindered from going into it; and as there was occaſion, was kept up to water the Country, or carried off, if too much, through the Sluices into the Lake: and it coſt no leſs than fifty Talents either to open or ſhut the Sluices of the Canal. *Herodotus* ſaies, that ſo great a Quantity of Fiſh was carried into the Lake by the flowing of the *Nile* into it, that in the ſix Months, when the Waters were returning back, the Produce of the Fiſh brought into the royal Treaſury a Revenue of a Talent of Silver a Day, or about two hundred fifty-eight Pounds Sterling: and when they were flowing in, the Produce was twenty Pound Weight of Silver a Day. *Diodorus* further relates, that the King gave the Revenue of the Lake, which abounded with twenty-two Sorts of Fiſh, to provide the Queen with her Unguents, Paints, and other royal Ornaments.

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(22) Lib. ii. c. 149. Diod. Sic. lib. i. p. 48. Rhod.
(23) Geog. lib. i. c. 9.
(24) Geog. lib. xvii. p. 1163.
(25) Nat. Hiſt. lib. v. c. 9.

Now as it is impoſſible ſuch a Lake ſhould be made with Hands in the Reign of any one King, it is probable that it was formed by the Floods of the *Nile*; and that originally it ſpread all over the Valley called *Baher-Bellomah*, or *the Sea without Water*: and upon the Settlement of the *Nile* all became dry, which made *Mela* (26) ſay, that *it was formerly a Plain*. King *Mœris* ſunk it deeper in ſome Parts, and raiſed Banks to ſtop the Mouth of it to the Sea: and ſet Floodgates to keep the Water in, and made the Canal to it. This Work was ſufficient to make him thought to have made the Lake itſelf: and he might properly be ſaid to have made it a Lake, both by making it deeper and confining the Water within it.

Therefore *Herodotus* and *Diodorus*, in their Account of its Largeneſs, might reckon in their Eſtimation the great Plain *Baher-Bellomah*, with which it communicated, and through it had an Outlet into the Sea. Dr. *Pococke* obſerves (27), that at preſent the Lake *Mœris* is no more than about fifty Miles long and ten broad: and this Account is the more probable, becauſe *Herodotus* reckons the Length of the Lake from North to South, which agrees to the *Sea without Water*, (ſo called) but the preſent Lake is longeſt *from Eaſt to Weſt*.

In the middle of the Lake there was a Place left whereon *Mœris*, as *Diodorus* ſaies, built a Sepulchre, and erected two Pyramids, one for himſelf, and the other for his Wife, which were each a Furlong in Height, and upon each of theſe he placed a Statue of Marble ſitting upon a Throne.

Herodotus ſaies nothing of the Sepulchre, but ſaies the two Pyramids were each an hundred Paces, or ſix hundred Feet, in Height, that is, a Furlong. He alſo ſaies, that a Marble Statue was placed upon each of the Pyramids ſitting upon a Throne. The Pyramids, he adds, were half their Height, or three hundred Feet, under Water, and as much above it.

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(26) Mœris aliquando campus, nunc lacus, lib. i. c. 9. See Dr. *Pococke's* Obſervations on *Egypt*, p. 64.

(27) Obſervations on *Egypt*, p. 64, 65. and Geog. Ægypt. p. 287.

If the King, who dug and formed the Lake, was *Mœris*, as *Herodotus*, *Diodorus Siculus*, and *Pliny* agree, we may diſcover his Time by *Herodotus*, and his Name amongſt the Kings of *Manetho's* Dynaſties.

According to *Herodotus* (28), *Mœris* had not been dead nine hundred Years before the Time of his being in *Egypt*, which was about the Year before *Chriſt* 450. So he died about the Year before *Chriſt* 1350, or 1340 at lateſt. *Herodotus* alſo makes *Seſoſtris* his Succeſſor. Now in the eighteenth Dynaſty of *Manetho* the ſeventeenth King is called *Amenoph*, or *Menoph*, the Father of *Seſoſtris*; and he died in the Year before *Chriſt* 1338. He muſt therefore be the King called *Mœris* by *Herodotus*. The *Egyptian* Kings had always two Names, one of which they took when they came to the Throne. And the Names of *Mœris* and *Menoph* were both denominated from the *Sun*, the great *Egyptian* Deity, which was called *Mar* and *Men* in the *Egyptian* Language.

Of the Vocal Statue of Memnon.

Tacitus (29) writes, that *Cæſar Germanicus*, when he was in *Egypt*, viewed the Remains of the miraculous Works of the Country. Amongſt theſe, after the Ruins of *Thebes*, he mentions the Stone Statue of *Memnon*, which gave a vocal Sound when the Rays of the Sun ſtruck upon it.

Strabo (30) places *Memnon's* Statue near *Thebes* on the Weſt Side of the *Nile*; and relates, that there were two Coloſſal Statues of Stone near one another: that one of them was entire in his Time, but that the upper Part of the other to the Seat was broke, and thrown down by an Earthquake (as was reported); that it was believed that the Part which was ſitting on the Baſe did once every Day utter a (31) Sound, as if it was gently ſtruck upon: and that he, with *Ælius Gallus*, and a great Number of Friends and Soldiers, who attended him, were preſent at the firſt Hour of the Day, and heard the Sound, but could not tell whether it proceeded from the Statue, or the Baſe, or from ſomebody who was there: and *Strabo* gave no Credit to the Sound's proceeding from the Stone.

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(28) Lib. ii. c. 13.

(29) Memnonis ſaxea effigies, ubi radiis ſolis icta eſt vocalem ſonum reddens. Annal. lib. ii. c. 61.

(30) Geog. lib. xvii. p. 1170.

Pliny (32) ſaies the Stone of this Statue was the *Æthiopic* of an Iron Colour, called *Baſaltes*; and that it was related every Day at Sun-riſing to make a Sound upon being touched by the Sun's Beams. *Philoſtratus* (33) alſo ſaies, it was made of a black Stone.

Pauſanias (34) gives a more particular Account of it, and ſaies, that not far from *Thebes*, and the *Syringes*, is a coloſſal vocal Statue in a ſitting Poſture. Many ſay it is the Statue of *Memnon*, who came from *Æthiopia* into *Egypt*, and went as far as *Suſa*. But the *Thebans* (of *Egypt)* deny it to be *Memnon's* Statue, and affirm, that it is the Statue of *Phamenophis*, who was born in their Country. Others related, that it was the Statue of *Seſoſtris*. *Cambyſes* broke it in two, (ſuſpecting there was ſome Magic in it, as *Polyænus* (35) the *Athenian* related) and the upper Part, from the Head to the middle of the Body, is thrown on the Ground, the other Part is ſtill in a ſitting Poſture, and every Day at Sun-riſing utters a Sound like that of the String of a Harp when it breaks. *Euſebius* (36) makes *Memnon*, who had the vocal Statue, to be the ſeventh *Egyptian* King of the eighteenth Dynaſty, called *Amenophis*, and ſo the Paſchal Chronicle from him.

Euſebius followed *Africanus*, who thought *Memnon* to be *Amenophis*, but the eighth King rightly of the eighteenth Dynaſty. Now this

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(31) Hence Juvenal:
Dimidio magicæ reſonant ubi Memnone chordæ. Sat. xv. ℣ 5.

(32) Nat. Hiſt. lib. xxxvi. c. 7.

(33) Vit. Apollon. Tyan. lib. vi. c. 4. See *Lucian's* Toxaris and Philopſeudes.

(34) Attic. p. 40.

(35) Apud Syncel. Chronog. p. 151.

(36) Chronic. lib. poſter. p. 72.

Amenophis began to reign in the Year before *Chriſt* 1593. And if it was the Statue of *Amenophis*, the Father of *Seſoſtris*, who began to reign in the Year before *Chriſt* 1358, it was far older than *Dædalus:* but *Philoſtratus* (37) obſerves, that the Statue was made in the *Dædalean* manner, that is, with the Feet open, and in a Poſture of riſing up from the Seat: and *Memnon's* Statue, in Dr. *Pococke's* Obſervations on *Egypt*, (p. 102—105.) has the Feet open and disjoined. Now if *Dædalus*, as the *Greeks* ſuppoſed, was the firſt who made Statues with open Feet, and ſo was related to make them (38) walk, the Statue of *Memnon* muſt be later than his Time. But as Statuary was far older in *Egypt* than the Time of *Dædalus*, *Memnon's* Statue may be older alſo. This *Memnon* could not be he who is mentioned by *Homer* and *Heſiod*, and many *Greek* Writers after them, and who was originally a *Trojan*, and Son of *Tithonus*, as (39) *Apollodorus* relates. *Tithonus* left *Troy*, and went to *Teutamus*, King of *Aſſyria*, who made him Præfect of *Perſia*. He built *Suſa*, which was the capital City, and his Son *Memnon* was Governor of it, and fortified it with the Walls which are ſo famous in Hiſtory; and alſo built the Palace called after him *Memnonia*.

Teutamus, at the Requeſt of *Priam*, ſent him to aſſiſt the *Trojans*, who were his *tributary Allies*, as (40) *Plato* and *Diodorus Siculus* agree; he had an Army of twenty-thouſand Foot, *viz.* ten thouſand *Suſians*, and as many *Æthiopians*, (or *Arabians)* and alſo two hundred Chariots: he marched with theſe Forces from *Suſa*, the Capital of *Perſia*, as *Pauſanias* (41) relates. Hence it appears, that the *Memnon* who went to the War at *Troy*, could not be he who had reigned at *Thebes*, called *Æthiopia*, and had a vocal Statue near that City.

Philoſtratus (42) makes him a different King from the *Greek Memnon.*

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(37) Vit. Apollon. Tyan. lib. vi. c. 4.
(38) See Palæphat. de Incred. hiſt. p. 52. and the Notes of Tollius, ibid.
(39) Lib. iii. c. 11. p. 209.
(40) De Leg. lib. iii. p. 685. Diod. Sic. lib. ii. p. 109. Rhod.
(41) Phoc. p. 348.
(42) Heroic. c. iv. p. 699.

non. And *Diodorus* (43) ſaies, that the *Æthiopians*, who were Inhabitants of *Egypt*, claimed *Memnon* for their Countryman, and ſhewed ancient Palaces called from him *Memnonia.* By theſe various Accounts the Hiſtory of *Memnon's* Statue is embaraſſed: but *Pliny* will help us to unravel the Matter.

He calls this *Æthiopian* or *Theban* King not *Memnon*, but (44) *Mennon*; and *Harduin* obſerves, that all his Manuſcripts had *Mennon*; and that the old printed Copy 1470, had *Menon:* but later Copies have *Memnon.* Now if *Menoph*, or *Amenoph*, as the *Egyptians* affirmed, was the Name of the King who had the vocal Statue, he might not improbably be called alſo *Menon*, which is an *Egyptian* Name: or he might erect the Statue, and call it *Menon.*

It is further obſervable, that (45) *Pliny* ſaies that this vocal Statue was erected in the Temple of *Serapis* at *Thebes.* Now *Serapis* was the Sun, the moſt adored *Egyptian* Deity; whence we may infer, that this vocal Statue was a coloſſal Image, conſecrated to the Sun: and it was placed (46) with the Face towards the Sun-riſing, and was reported to utter a Voice or Sound when the Sun-Beams ſtruck upon it, ſaluting as it were the celeſtial Deity. This ſeems altogether probable; and ſo the Statue might be called the Coloſſus of *Menon*, or the *Menonian* Statue, *i. e.* of the Sun, (and be erected by *Menoph)* and the Name might eaſily be confounded with that of *Memnon*, whoſe Walls and Palace were ſo famous at *Suſa.*

Of the Sepulchral Temple of Oſymanduas, *or* Oſymandes.

Diodorus Siculus (47), having made mention of the ſepulchral Temples of the ancient *Egyptian* Kings at *Thebes*, gives a Deſcription of one from **Hecatæus**, as it ſeems, which was the Sepulchre of a *Theban* King, called *Oſymandes*, or *Oſymanduas*.

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(43) Ubi ſup.

(44) Æthiopia—clara et potens etiam uſque ad Trojana bella Mennone regnante. Nat. Hiſt. lib. vi. c. 35. p. 344. Hard..

(45) In Thebis delubro Serapis, ut putant, Memnonis (ſc. Menonis) ſtatua dicata, quem quotidiano ſolis ortu contactum radiis crepare dicunt. Lib. xxxvi. c. 7.

(46) Philoſt. vit. Apollon. Tyan. lib. vi. c. 4.

(47) Lib. i. p. 44, etc.

" This Sepulchre was ten (48) Furlongs in Compaſs. In the Entrance of it was a Court built of various Kinds of Stone, which was " two hundred Feet in Length, and forty-five Cubits in Height. " When you were paſſed through this Court you came into a Colonnade, or ſquare Area of Stone, encloſed round with Pillars, and a " Portico, every Side of which was four hundred Feet. But inſtead " of Pillars the Building was ſupported by Animals ſixteen Cubits high, " each of one Stone, and carved after the antique manner. The whole " Roof was contracted into the Breadth of eight Cubits, and was all of " one Stone, and ſpangled with Stars on a Sky-coloured Ground. You " went out of this Building into another Court like the firſt, but " carved with all ſorts of Sculpture. In the Entrance were placed three " Statues all of one Stone, which was the (49) *Sycnite*. One of theſe, " which was the largeſt of any in *Egypt*, was placed in a ſitting Poſture. " The Foot of it exceeded (50) ſeven Cubits in Length. The other " two were placed by his Knees, one on the right Side, and the other " on the left: theſe were the Statues of his Daughter and Mother,

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(48) This might be the Sepulchre built near the *Memnonium*, or Temple, or Palace of *Memnon*, on the Weſt Side of *Thebes*, ſpoken of by *Strabo*, p,1171. But Dr. *Pococke* thinks, that *Oſymanduas's* Temple and Sepulchre was at *Luxurein* on the Eaſt Side at *Thebes*: but this does not appear from his Account of it. Obſervations on *Egypt*, p. 106—109.

(49) In the Editions they are ſaid to be the *Work of Memnon the Sycnite*. *Diodorus* might write Συκίτȣ, i. e. an *Æthiopian* called *Sukkim* in Scripture, 2 *Chron*. xii. 2. or he might write Σκηνίτȣ, as being a *Scenite Æthiopian*, who are mentioned by *Ptolemy* after the *Memnones*, Geog. p. 114. But the true Reading is more probably that which *Salmaſius* made by a Correction of the Text, *viz*. Ἀνδριάντας εἶναι τρεῖς ἐξ ἑνὸς τοὺς πάντας λίθȣ τεμνομένȣς τȣ̃ Συηνίτȣ (inſtead of Μέμνονος τȣ̃ Συκνίτȣ, or Συνίτȣ, as the *Vatican* Manuſcript has it.) Comment. in Solin. p. 475.

(50) The Foot being reckoned the ſixth Part of the Length of the Body, the whole Length of the Statue was probably forty-two Cubits: and then it was much larger than thoſe of *Seſoſtris* and his Queen, which ſtood before the Temple of *Vulcan* at *Memphis*, which were only thirty Cubits in Height. Herodot. lib. ii. c. 110. Diod. Sic. lib. i. p. 53.

“ but were not ſo large as his. The Statue of *Oſymandes* had an Inſcription upon it: *I am Oſymandes, King of Kings. If any one would know what a Prince I am, and where I lie, let him excell my Exploits.* There was alſo another Statue of his Mother, which ſtood “ apart from the reſt, and was twenty Cubits high, and made of one “ Stone: three *Queens* (51) were placed upon her Head, to ſhew, that “ ſhe was the Daughter, and Wife, and Mother of a King. After “ this Court there was another Colonnade of more note than the firſt; “ in which there was engraved upon the Walls a Repreſentation of his “ War with the *Bactrians*, who had revolted from him: againſt whom “ he made an Expedition with four hundred thouſand Foot and twenty “ thouſand Horſe; and divided his Army into four Bodies, which were “ commanded by his Sons. Upon the firſt Wall the King was repreſented ſtorming the Wall of a City which was ſurrounded with a “ River; and fighting in the Front of the Battle againſt his Enemies, “ with a Lion by his Side aſſiſting him, and making terrible Slaughter.—On the ſecond Wall the King was repreſented leading his Captives, who were engraved without Privities and Hands, to denote “ their unmanly Cowardice, and that they had no Hands which they “ dared to employ in any dangerous Exploits.

“ The third Wall had a great Variety of Sculpture and Engravings, “ to repreſent the King offering Sacrifices, and ſolemnizing his Triumphs after the War. In the Middle of the Area an Altar was “ erected in the open Air, made of the moſt beautiful Stone, with the “ moſt excellent Workmanſhip, and of a prodigious Size. In the “ fourth Wall two Statues were placed ſitting, each made of one Stone “ and twenty-ſeven Cubits in Length. Near to theſe three Paſſages

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(51) In the Text of *Diodorus Siculus* it is, τρεῖς βασιλεῖαι, i. e. three *Queens*; and perhaps the Effigies of three Queens were placed upon the Head of her Statue. But *Weſſeling*, the Editor, thinks, *Diodorus* meant three *Diadems*. This indeed is ſometimes the Senſe of βασίλειον, as in the *Septuagint* Verſion of 2 *Kings* i. 10. Καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τῆς κεφαλῆς. Alſo 2 *Chron.* xxiii. 11. But βασιλεία is never, I believe, found in this Senſe; though it ſignifies *royal Dignity* in *Xenophon* and the beſt Authors: and the Diadem, or Crown, was the Inſign of this Dignity.

“ led out of the Colonnade into a Hall ſupported with Pillars like a muſical Theatre, two hundred Feet on every Side. In this were placed a great Number of Statues of Wood, repreſenting thoſe who were engaged in Suits of Law, with their Faces looking towards the Judges. There were thirty of theſe Judges on one Side of the Wall; and in the Middle was placed the chief Judge, having hung about his Neck (52) a little Image repreſenting *Truth*, with its Eyes ſhut; and a great Number of Books lying by him. The Deſign of theſe Images was to repreſent, that Judges ought to receive no Gifts (53), and that the chief Judge ought to regard nothing but Truth. Out of this you went into a Walk adorned with Variety of Buildings, in which all Sort of the moſt delicate Eatables were curiouſly wrought. In the Walk there was a Statue of the King finely engraved and coloured, offering to the God *(Oſiris)* Gold and Sil-

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(52) *Ælian* thus deſcribes it; εἶχε δὲ τούτων (τῶν δικαστῶν) ἄρχων—καὶ ἄγαλμα περὶ τὴν αὐχένα ἐκ σαπφείρου λίθου, καὶ ἐκαλεῖτο τὸ ἄγαλμα ἀλήθεια. Var. Hiſt. lib. xiv. c. 34. This Image called *Truth* reſembled the *Urim* which was put into the Breaſt-plate of Judgment, appointed to be worn by *Aaron* and the High Prieſts after him; and which the Septuagint Verſion renders in like manner Ἀλήθεια, *Truth*, Exod. xxviii. 30. And this Uſage amongſt the *Egyptians* might be older than the Time of *Moſes*, and the Urim of the *Jewiſh* High-Prieſt might be derived from that of the *Egyptian* chief Judge, who was a Prieſt alſo.

(53) Theſe thirty Judges, who determined all the private Cauſes of the Nation, were (as *Diodorus* afterwards relates, p. 68.) choſen out of the three principal Cities of *Egypt*, *Heliopolis*, *Thebes*, and *Memphis*: ten were elected out of each City; and as ſoon as they met, they choſe one of their Body for a Preſident, or chief Juſtice, and the City which ſent him elected another in his room. The chief Judge wore about his Neck an Image made of precious Stones, and hung upon a Chain of Gold, which was called *Truth*. When the chief Judge wore this Image Cauſes were determined by the Court, who judged all Cauſes out of eight Books, in which all the Laws of *Egypt* were written. The Judges had an Allowance of Proviſions from the King, but the chief Judge had a greater Allowance than any of the reſt. This Court of thirty Judges determined all the Cauſes of private Perſons throughout the Nation: but the Repreſentatives of the Nomes, for making Laws reſpecting each of them, and determining and deciding any public Matters relating to them, were a different Body, who met in the Halls of the Labyrinth.

" ver, which he received annually out of the Gold and Silver Mines of " *Egypt*. The Sum of which reduced to the Value in Silver was " inſcribed, and was thirty-two (54) Millions of Minæ in Weight. " Out of this Walk you went into the ſacred Library, which had this " Inſcription upon it, *The Diſpenſatory of the Soul*. Adjoining to it " were the Statues of all the Gods of *Egypt*; and this King was repre- " ſented offering the Gifts which were ſuitable to each of them; ſhew- " ing hereby to *Oſiris*, and the other Gods placed below him, that he " ſpent his Life in Acts of Piety towards the Gods, and doing Juſtice " unto Men. Contiguous to the Library was a curiouſly wrought " Building, which had in it twenty Couches, on which were placed " the Statues of *Jupiter* and *Juno* and the King: and here the King's " Body was thought to be depoſited. All round it were a great " Number of Cells, in which the Figures of all the ſacred Animals of " *Egypt* were elegantly drawn. From theſe there was an Aſcent to " the Sepulchre, and in it was fixed upon the Tomb a Circle of Gold, " of the Thickneſs (or Breadth) of a Cubit, and three hundred ſixty- " five Cubits in Circumference. There was a Diviſion made in every " Cubit to repreſent the Days of the Year; and upon each Diviſion " were noted the heliacal Riſings and Settings of the Stars on that Day; " and the Prognoſtications which the *Egyptian* Aſtrologers drew " from them. This Circle (they ſay) was carried away by *Cambyſes* " King of *Perſia*, when he conquered *Egypt*."

This ſepulchral Temple was undoubtedly the moſt magnificent and ſumptuous Structure in all *Egypt*; and muſt have been the Work of one of their moſt famous and potent Kings. *Diodorus* calls him, from *Hecatæus*, *Oſymandes*, or *Oſymanduas*, whom he ſuppoſes to have lived many Generations before the great Warrior *Seſoſtris*. But it is probable, as I obſerved above, that *Diodorus* miſtook this ſepulchral Temple for that adjoining to the Labyrinth, and which was ſaid to be built by *Iſmandes.* And that the famous ſepulchral Temple near *Thebes* was built by *Seſoſtris,* the following Reaſons will fully evince.

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(54) Theſe thirty-two Millions of Minæ, or *Greek* Pounds (each of which contained an hundred *Attic* Drachms) muſt be underſtood of the whole annual Revenue ariſing to the King from the Gold and Silver Mines of *Egypt*.

There was no King of *Egypt* before or after *Seſoſtris,* who performed the Exploits repreſented in the Portraits of this Temple. No other King had ſo great Army as is there deſcribed; and he was the firſt who made Expeditions into the *Scythian Aſia,* and conquered all the Countries of the upper *Aſia,* as far as *Bactria* and *India*; and none of his Succeſſors ever extended their Conqueſts into theſe Countries. *Herodotus* (55) obſerves, that none of the *Egyptian* Kings, after *Menes* the firſt King, to *Mœris,* who reigned before *Seſoſtris,* did any thing memorable: and neither of theſe made any foreign Expeditions. But *Seſoſtris,* called *Rameſes* or *Rameſſes,* with a prodigious Army of Foot and Horſe marched out of *Egypt,* and after the Conqueſt of *Libya* and *Æthiopia* paſſed into *Aſia,* and ſubdued the *Medes* and *Perſians,* and the *Bactrians* and *Scythians,* with all the leſſer *Aſia* likewiſe.

This appears from (56) *Tacitus* and *Strabo,* who mention theſe Victories. And it is remarkable, that in the ſepulchral Temple four of the King's Sons were repreſented commanding four Bodies of the Army in the *Bactrian* War: and it appears from *Herodotus* (57), that *Seſoſtris* had then four Sons who were fit to command Armies; whom he had carried with him in his nine Years Expedition before and trained up to Arms; and whom at his Return into *Egypt* he preſerved from being burnt in the Fire in which his Brother deſigned to have conſumed him, his Wife, and all his Children. *Seſoſtris* had ſix Sons; two were deſtroyed by the Flames, and the other four eſcaped.

The Inſcription on the King's Statue, *King of Kings,* was that which was ordered by *Seſoſtris* to be engraved with his Name on Pillars which he ſet up in the conquered Countries.

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(55) Lib. ii. c. 101, 102, 103.

(56) Eo cum exercitu regem Rhamſen Libya, Æthiopia, Mediſque, et Perſis, et Bactriano, ac Scytha potitum; quaſque terras Suri Armeniique et contigui Cappadoces colunt, etc. imperio tenuiſſe, Annal. lib. ii. c. 60. ἐν δὲ ταῖς θήκαις ἐπί τινων ὀβελίσκων ἀναγεγραφαὶ δηλοῦσαι τὸν πλοῦτον τῶν τότε βασιλέων, καὶ τὴν ἐπικράτειαν ὡς μέχρι Σκυθῶν, καὶ Βακτρίων, καὶ Ἰνδῶν, etc. Strab. Geog. lib. xvii. p. 1171. This Account belongs to no *Egyptian* King but *Seſoſtris.*

(57) Lib. ii. c. 107—110.

The Figures of the Captives, drawn without Privities and Hands, were taken from the monumental Pillars engraved with Women's Privities, which were ſet up by *Seſoſtris* as a Mark of Infamy in the Countries which ſubmitted to his Arms without fighting. *Seſoſtris* alſo built a Temple in every City of *Egypt* in honour of the God who was chiefly worſhiped in each of them, which was finely repreſented in this Temple by his offering Gifts to each of them. All theſe are Demonſtrations that the Temple aſcribed to *Oſymandes* was built by *Seſoſtris*: and after the Reduction of the *Bactrians*, about the Year before *Chriſt* 1320.

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CONCERNING THE

CHINESE

Antiquities and Chronology.

THE People of *China* and that Empire are the moſt ancient which are known in the World: and the *Chineſe* Annals are the moſt ancient alſo, and were wrote with the greateſt Care and Exactneſs (1). They were compoſed originally by Order of the Emperors, each of whom commanded the Acts of his Predeceſſor to be written by ſome learned Philoſopher: ſo that the whole are one uniform continued Series of the Hiſtory of the Reigns of the *Chineſe* Emperors from the Beginning of the Monarchy, and were wrote ſoon after the Things contained in them were done; and compoſed by royal Authority, and without Flattery or Partiality.

(1) *Martinus Martinius*, a learned Jeſuit, who was many Years a Miſſionary in *China*, and underſtood both their Letters and Language, which he was ten Years in ſtudying without Intermiſſion, as he tells us, gives this Account of their Annals: Quæ ſequuntur ab ipſis (Sinis) pro indubitatis habentur, ea præcipue, quæ ad annorum rationem ſpectant; qua cura non ullam facile nationem Sinis in orbe reliquo parem invenias. Fuit enim et eſt etiamnum genti huic uſitatum, ut doctiſſimis aliquot philoſophis imperatoris défuncti res geſtæ conſcribendæ a ſucceſſore mandentur, fucis et adulatione omni remota, etc. Sin. Hiſt. lib. i. p. 20.

Theſe Annals are the only authentic Hiſtory of the *Chineſe* Empire which is contained in many large Volumes. They all had like to have been deſtroyed, and the Hiſtory of the Empire to have been loſt to the Year 213 before the vulgar *Chriſtian* Æra, the Account of which is as follows.

The Emperor (2) *Xi-Hoam-ti*, in the thirty-fourth Year of his Reign, in the Year before *Chriſt* 213, which was the twenty-fifth Year of the forty-ſecond ſexagenary Cycle, reſolved to obliterate all the Hiſtory of the Acts and Laws of his Predeceſſors, that his own only might be tranſmitted to Poſterity.

In order to this, by an Edict he commanded all the *Chineſe* Books to be (3) burned, except thoſe of Phyſic, Agriculture, and Aſtrology: the next Year, or the Year before *Chriſt* 212, he commanded a great many of the *Literati* to be (4) buried alive.

The Edict for burning the Books was executed with great Severity, and an infinite Number of learned Writings periſhed in the Flames.

But though the Edict was executed with ſo much Fury and Cruelty that many whole Families were ſlaughtered, amongſt whom Books were found to be concealed; yet the Fear of Death could not prevent many of the moſt ancient and valuable Books from being concealed from the Knowledge of the Emperor and his Officers, and preſerved to Poſterity: and particularly the moſt valuable Works of (5) *Confucius*

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(2) This Emperor, in the twenty-fourth Year of the forty-ſecond Cycle, and not of his Reign as it is printed in *Couplet* [Monarch. Sin. Tab. Chronol. p. 16.] for it was the thirty-third Year of his Reign, and the Year before *Chriſt* 214, built or finiſhed the famous Wall, which was above 400 Leagues in Length, and made to hinder the Irruption of the *Tartars* into *China*. Couplet. ibid. p. 16. It was built in the Space of five Years: and every third Labourer in the Empire was employed in the Building. It was ſo thick that ſix or eight Horſemen might ſafely ride together upon it: and a Million of Men were maintained to keep Guard in ſeveral Caſtles built upon it. Martin. Sin. Hiſt. lib. vi. p. 238, 239.

(3) Martin. Sin. Hiſt. lib. vi. p. 239, 240. Couplet. Tab. Chronol. p. 17.

(4) Martin. Couplet. ibid.

(5) Martin. lib. vi. 240, 241.

cius and *Mencius*; and alſo the moſt ancient Books of the Acts of the Emperors, and of the Rites of Religion (6), called *Xu-kim*, and *Xi-kim*. The next Year the Emperor being reproached for burning the Books, in a Letter written to him from two of his Prefects, who were Philoſophers, and in order to preſerve their Libraries had left the Court, and hid themſelves and their Books in the Mountains, he grew more enraged, and ordered the Mountains to be ſearched; and 460 of the *Literati*, who were found, were brought into the *Forum*, and there burnt (7) together with their Books.

But it was fooliſh to think that all the *Chineſe* hiſtorical Books and others could be deſtroyed, as it was wicked to attempt it. As that great Empire was always full of *Literati*, who were employed in all the public Offices; and in ſtudying the Hiſtory and Laws, and other Parts of Learning, in order to recommend themſelves to Preferment, which was to be obtained no other Way; ſo there muſt be many Millions of Copies and Extracts taken from the royal Annals to which they had Acceſs; as well as an infinite Number of Books preſerved in Libraries from the moſt ancient Times, in which the Hiſtory and Acts of the Emperors Reigns were contained (for they had nothing to do with the Hiſtory of any Nation but their own). This made it impoſſible for all or a Quarter of the Books to be diſcovered or deſtroyed, though moſt of the royal Archives themſelves might be burnt.

The ancient *Chineſe* Books were wrote on the *Leaves* and inner *Bark* of Trees, and on *Linen*. But in the firſt Year of the forty-third Cycle, and the Year before *Chriſt* 176, Paper (8) was firſt known and made in *China*. And in the thirty-eighth Year of this Cycle, and in the Year before *Chriſt* 139, Learning began to revive in the Reign of the Emperor (9) *Vu-Ti*, who in the forty-ſecond Year of this Cycle, and the fifth Year of his Reign, and the Year before *Chriſt* 135, ordered all the Books which had been concealed and ſaved from the Flames, in the Reign of *Xi-Hoam-Ti*, to be collected and put into Order and made public. Amongſt theſe the five famous and moſt ancient claſſical Books, which his Father had found to have eſcaped the Fire, were publiſhed. One of theſe claſſical Books, which are of the greateſt Authority amongſt the *Chineſe*, is the moſt ancient and authentic hiſtorical Book called *Xu-kim*, or *Book of Books*. This was a compendious Hiſtory of the three moſt ancient Imperial Families or Dynaſties; and began with the two great Emperors and Legiſlators, *Yau* and *Shun*. It was wrote by Hiſtorians appointed by royal Authority, and who lived in the Times of thoſe Dynaſties; and is a continued Regiſter of the Acts of the Emperors, and of the higheſt Authority amongſt the *Chineſe*. It did not contain the Acts of all the Emperors of theſe Families, but only of the chief and beſt of them: but it was in ſome Parts defaced by the Fire, as (10) *Couplet* tells us. This Extract from the large royal Annals ſeems to have been wrote for the Uſe of the royal Family; and to inſtruct the noble Youths, and eſpecially the Heirs to the Imperial Crown, in thoſe Virtues and religious Precepts, and wiſe Rules of Government, which appeared in the Hiſtory of the Lives and Actions of thoſe good Emperors recorded in it; and to excite them to follow their Examples. This ſeems to be the Reaſon why none but the Reigns of the chief and beſt Emperors were ſet forth in the Book *Xu-kim*.

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(6) The two firſt Parts of this Hiſtory, which conſiſted of ſix Books, were wrote not only before the Time of *Moſes*, but even before the Birth of *Abraham*, and about the Year before *Chriſt* 2188. *Couplet* ſaies, in the Year 2220. Procem. Declarat. p. 90.

(7) Martin. ſup.

(8) Martin. lib. viii. p. 334. Couplet, p. 17. I have here ſet down the Number of the Cycle, as it is in *Martinius* and *Couplet*: though I have below proved, that as the Emperor *Yau* ſucceeded *Hoam-Ti*, or *Whang-Ti*, they have reckoned five Cycles too many: and accordingly I have reckoned five Cycles leſs than they have; beginning them with the Annals of *Xu-king* from the Reign of *Yau*.

Minorellus (11), who lived many Years in *China*, and was a diligent Reader of their Books, ſaies, that in their moſt ancient Book *Xu-kim*, the Years of the Emperors Reigns are often omitted. This does not agree to *Couplet's* Account, who alſo lived in *China* and underſtood

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(9) Martin. lib. viii. p. 345, 351, 352. Couplet. p. 18.
(10) Preface to his *Confucius*, p. 79.
(11) Apud Muſeum Sinicum Bayer, Vol. II. p. 327.

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derſtood their Language and Letters; unleſs *Minorellus* means, that many whole Reigns were omitted, which is true: but no doubt the Years of the Emperors Reigns, which were mentioned in it, were ſet down very exactly. The other Reigns were ſet down in other ancient Books; and particularly in the Writings of *Confucius*, whoſe Hiſtory gave an Account of all the Kings both good and bad.

Another of theſe authoriſed or claſſical Books was called (12) *Xi-kim*; and ſet forth in Verſes the Acts of the Emperors both good and bad.

Another was the hiſtorical Work of the great Philoſopher *Confucius*, which gave an impartial Account of all the Emperors.

Beſides the five claſſical Books, the Emperor *Vu-Ti* publiſhed the philoſophical Books (13) of *Confucius* and *Mencius*.

In theſe and other ancient hiſtorical Writings, which were happily preſerved from being maſſacred by the Fury of *Xi-Hoam-Ti*, as the Commentaries of *Tai-ſu-cum*,, and *Lao-kiun*, who both lived more than two (14) Centuries before *Confucius*, the *Chineſe* Chronology and Hiſtory have been preſerved, and carefully tranſmitted down to Poſterity: and we cannot produce ſo much ancient Evidence for the Hiſtory of any other Nation except that of the *Jews* only.

I am ſurprized to find ſo learned an Author as the Rev. Mr. *Coſtard* (15) calling in queſtion the *Chineſe* Chronology, which has all the Marks of genuine Antiquity, and is ſupported by as good or better Evidence than that of any other Nation, the *Hebrew* only, as I have ſaid, excepted; and agrees entirely to the true Scripture Chronology.

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(12) Moſt of this Book of Odes or Poems was wrote under the Dynaſty of *Cheu*, which commenced in the Year before *Chriſt* 1122. See Coup. Pref. p. 17.

(13) Martin. lib. viii. p. 352.

(14) Quæ tempore trium familiarum geſta ſunt (theſe Families contained 1975 Years) partim referuntur in toto libro Xu-king a variis illorum temporum hiſtoriographis regiis, partim in aliis haud minoris fidei libris claſſicis atque authenticis, quos ipſemet Confucius philoſophus ſingulari ſtudio atque opera collegit: multa quoque a *Tai-ſu-cum* commemorantur, qui plus quam duobus ſeculis vixit ante Confucium, et a *Lao-kiun* qui coætaneus ejuſdem fuit, tametſi ſenior—multa quoque reperiuntur a *Confucio*, *Mencio*que inſperſa, quæ ad ætatem trium familiarum ſpectant. Couplet. Præf. ad Sin. Chronolog. p. 25.

(15) Philoſ. Tranſact. 13, vol. xliv. part ii. for the Year 1747. p. 476, etc.

He ſhould not have made it an Objection to the *Chineſe* Chronology that we received it from *Jeſuits*. Theſe Jeſuits were learned Miſſionaries, and lived many Years in the Empire of *China*, and were well verſed in the Language and Characters of the moſt ancient *Chineſe* Books and Records, from which they tranſcribed the Antiquities, Hiſtory, and Chronology of that Empire. And as they were able to give us true Accounts, ſo there is no Reaſon to ſuſpect that they corrupted or altered either their Hiſtory or Chronology, which they could have no End or Deſign in doing, and eſpecially, becauſe the *Chineſe* Chronology, as they have given it to us, does not agree either to that of the preſent *Hebrew*, or *Latin* Vulgate received by their Church.

Further, Mr. *Coſtard* ſaies, "Let it be made appear what Founda-"tion this Chronology depends on; what ancient Monuments the "*Chineſe* have, and in what Manner preſerved. Marbles, I ſuppoſe, "they have none; and their Paper, ſuch at leaſt as is brought into "*Europe*, appears to be of too fine a Conſiſtence for the Preſervation of "Records." But if on ſuch Suggeſtions as theſe we are to call in queſtion the Truth and Antiquity of the *Chineſe* Chronology, we may on the ſame Pretences queſtion, or ſet aſide, the Antiquities and Chronology of all other Nations, who have none of thoſe ancient Records to produce, which Mr. *Coſtard* ſeems to require. The ancient *Chineſe* had the ſame durable Materials to inſcribe their Memoirs upon, that other Nations had in the remoteſt Ages. They wrote upon Boards, and Pieces of *Bamboo*, and Linen Cloth or Silk, before Paper was invented: and probably alſo engraved hiſtorical Facts, and their moſt ancient Obſervations, on Pillars or Plates of Marble. After Paper was invented, they tranſcribed into Books the original Hiſtory and Antiquities of their Nation; and the Tranſactions of their Kings from the Beginning of their Empire; the Accounts alſo of their Arts and Sciences, and all their civil and religious Inſtitutions. Theſe Books have been preſerved with great Care, and are probably far older than any Manuſcripts we have to ſhew for the Hiſtory and Chronology of any other People: and there is no more Reaſon to doubt of the Antiquity of the *Chineſe* Records, than of thoſe of the *Chaldæans* and *Egyptians*, which are ſo well atteſted by ancient Writers of the greateſt Learning and Credit.

Had the *Chineſe* Books been always wrote on Paper, three or four Tranſcripts ſucceeding one another, and well preſerved, would laſt ſo many thouſand Years. Indeed Mr. *Coſtard* makes no Doubt of the ancient *Babylonian* and *Egyptian* Accounts being *fictitious and without Foundation:* but this might be owing to his having not well examined or known the real Foundation of the Antiquities and Chronology of theſe Nations, which have long lain in Obſcurity and Confuſion; but I hope I have ſhewn that the Remains of the Accounts of both have a real Foundation, when rightly underſtood.

In Reply to Mr. *Coſtard's* Objection to the Accuracy of the ancient Aſtronomy of the *Chineſe*, I agree it probable, if not certain, that it was in ancient Times not founded on Calculation, but was an Account of Facts founded on Obſervation only, as it was alſo in *Chaldæa*, *Egypt*, and other Nations. Therefore many both ſolar and lunar Eclipſes would be omitted of courſe, as not having been ſeen or obſerved; and the greateſt and moſt viſible only would be recorded. But after the Year before *Chriſt* 776, when they began to calculate, we have many more Eclipſes recorded in the *Chineſe* and *Chaldæan* Annals: and above five hundred Years before the *Chriſtian* Æra *Confucius* gave an Account of thirty-ſix Eclipſes of the Sun, of which *Du Halde* (16) relates, there are but two falſe, and two doubtful; and that all the reſt are certain. This is more than can be ſaid of the aſtronomical Obſervations of any other Kingdom.

So that I confeſs I ſee nothing in Mr. *Coſtard's* Obſervations to invalidate the Credibility of the *Chineſe* Antiquities and Chronology. The Chronology of the beſt atteſted Hiſtory has Difficulties and Errors in it; and if the *Chineſe* has ſome likewiſe, which I ſhall endeavour to clear up, it muſt not therefore be eſteemed *fictitious*. Mr. *Coſtard*, whom I greatly eſteem, and who is an excellent Scholar, will, I doubt not, be glad to ſee any Difficulties and Errors which he apprehends in ancient Chronology, ſolved and corrected.

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(16) General Hiſtory of *China*, vol. iii. p. 80.

An Objection is made againſt the Antiquity and Certainty of the *Chineſe* Chronology from a late (17) Chronological Table, compoſed by the learned *Nien-hi-yao*, an illuſtrious *Tartar*, who was Viceroy of *Canton* in 1724: and which Table goes no higher than the Beginning of the Reign of *Guei-lie-vam*, and the Year before *Chriſt* 425. But this is no Evidence at all, that the *Chineſe* Hiſtory and Chronology before that Period, is leſs evident, or certain. Nor does it appear, that the learned *Tartar* ever queſtioned the Authority of the ancient *Chineſe* Annals and hiſtorical Books before-mentioned, and many others, which contained the Hiſtory of *China* from the earlieſt Antiquity: and which Hiſtory is alſo, as we ſhall ſee, confirmed by ſeveral aſtronomical Obſervations. The Chronological Table of the illuſtrious *Tartar* is wholly founded on two late *Chineſe* Hiſtorians, *Se-ma-quang* and *Tchu-hi*. The firſt of theſe flouriſhed in the Year of *Chriſt* 1061: the (18) ſecond about the End of the twelfth Century of the *Chriſtian* Æra; and their Hiſtories began in the latter End of the Reign of the before-mentioned Emperor, and the *Tartar* has carried them up twenty-two Years higher, and to the Beginning of it.

It ſeems therefore to have been the principal Deſign of the two Hiſtorians, whom the *Tartar* Chronologiſt followed, to write the Hiſtory of the civil Wars in *China*, which began with the Reign of the Emperor *Guei-lie-vam*, and laſted near (19) three hundred Years. So this Reign was a remarkable Epoch to begin an Hiſtory withal.

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(17) One of theſe Tables, printed at *Canton*, was preſented to the Royal Society by Sir *Thomas Dereham*, and is now repoſited in their Library.

(18) This Writer, called *Chu-ſu*, and alſo *Chu-hi*, as *Couplet* tells us, was eſteemed very eminent amongſt the *Literati*, and bore the higheſt Offices in the Empire, and died in the Year of *Chriſt* 1200. Procem. Declar. p. 36.

(19) Bella inter Regulos per 300 fere annos *Chen-Que* dicta, id eſt, bellantia regna. Hic [ſcil. *Guei-lie-vam*] et ſequentes nomine tenus erant Imperatores, paulatim et majeſtate et terris exuti. Coupl. Monarch. Sin. Tab. Chronol. p. 14, 15. And *Martinius*, at the Beginning of this Emperor's Reign, which he places in the Year before *Chriſt* 425, (as *Couplet* does) re-

Having ſhewn the Evidence on which the *Chineſe* Antiquities and Chronology are founded, and removed ſome Objections made againſt it, I proceed to the Conſideration of the Origin and Hiſtory of this ancient and renowned Empire.

Couplet, in the Preface to his *Chineſe* Chronology, p. 4. obſerves that the *Chineſe* have a traditional Account (mixed with Fable) of the Origin of the World, of the Creation of Heaven and Earth; and that the firſt Man, called by them *Pu-on-cu*, was made of the barren Earth; and endowed with wonderful Knowledge of natural Things, and had Dominion over all the Creatures: which Account is very agreeable to the *Moſaic* Hiſtory.

They had alſo a traditional Knowledge of the long Lives of the Patriarchs who lived before the Flood, whom they ſuppoſed to live, ſome of them eight or ten thouſand Years; and ſome more than ten thouſand Years. Theſe thouſands ſome of the *Chineſe* Interpreters underſtand to be ſo many Centuries of Years: but others, with more Probability, ſay, the Years were (20) lunar Months, by which the *Egyptians* computed the Years of the Reigns of their antediluvian Heroes: and either of the Interpretations agrees very well with the Scripture-Hiſtory.

Couplet alſo ſaies, that *Hoang-Ti*, whom he calls *Hoam-Ti*, the third *Chineſe* Emperor, in the Beginning of the Book which he wrote concerning the Art of *Medicine*, and knowing Diſtempers by the *Pulſes*, propoſes the Queſtion, *How it came to paſs that the Lives of the Ancients were ſo long, and the Life of Man ſo ſhort in the Age in which he lived?* *Hoang-Ti* was contemporary with *Reu*, and lived about ſeven hundred and thirty Years after the Flood, when Men's

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lates: Qui ſequuntur anni ferme trecenti, queis imperium penes familiam *Che-Vam* fuit, hiſtoricis Sinenſibus triſti appellatione *anni bellorum*, ſive *Regulorum contentio inſigniuntur*. Sin. Hiſt. lib. v. p. 159.

(20) Coupl. Præfat. ad Sin. Chronol. p. 5. And there he obſerves, that the ancient *Chineſe* Books, and *Confucius* alſo, relate of one *Lao-pum*, who was eminent for Wiſdom in the Office of a Magiſtrate, that he lived ſeven hundred Years. He was great Grandſon of *Chuen-Hio*. Coupl. Not. in Tab. Chronol. p. 3.

Lives were not much more than three hundred Years; and were greatly ſhortened from the Term of the Ages of the antediluvian Patriarchs. *Hoang-Ti* is ſaid to have lived no more than an hundred and eleven Years, of which he reigned an hundred. But he muſt have lived longer, if, as *Martinius* (21) relates, he obtained the Empire by a Rebellion againſt the preceding Prince.

Martinius ſaies, that there is mention of a (22) Deluge in the *Chineſe* Writers; and that they place it three thouſand Years or more before the vulgar *Chriſtian* Æra; and ſo before the Time of their firſt Emperor *Fo-Hi*, according to the Chronology of their Annals.

Now this Account of the Time of the Deluge agrees nearly to the Time of the *Noachic* Flood, according to the true Chronology of Scripture, preſerved in the *Septuagint Greek* Verſion, which was 3168 Years before the vulgar *Chriſtian* Æra: and it cannot relate to that Deluge which happened in *China* in the ſixtieth Year of the Reign of *Yau*, which was in the Year before *Chriſt* 2279, though *Couplet* (23) thinks the *Chineſe* knew of no other.

The *Chineſe* Annals make no mention of the Flood which was before the Reign of *Yau*, becauſe they do not reach ſo high: though it is probable, that, had they really reached as high as they are placed, *viz.* in the Year before *Chriſt* 2952, ſome mention would have been made of it in the Beginning of them, and in the Reign of *Fo-Hi*, who, by the *Chineſe* Computation, lived when it happened. But the Hiſtorians who mention it, ſay, it was not *univerſal*, and did not reach to *China*, nor even to the *Indies*. This Relation is very remarkable, and not improbable.

Couplet (24) well obſerves, that it is evident, that the *Chineſe* have not for many Ages after the Commencement of their Empire, had any

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(21) Hoangtius perduellione, vi et armis imperium occupavit. Sin. Hiſt. lib. i. p. 25.

(22) Illud pro certo compertum Sinenſem de diluvio hiſtoriam non multum a Noëtico abeſſe; quippe quæ ter mille circiter annis vulgarem Chriſti epocham prægreditur. Sin. Hiſt. lib. i. p. 12.

(23) Præfat. ad Sin. Chronolog. p. 8.

(24) Procem. Declarat. p. 70. He makes the Continuance of this Em-

Communication with any other Nation: and that this Empire continued for above four thouſand Years under Kings who were Natives of *China*, which is what no other Nation in the World can boaſt of.

It appears from the Silence of their Annals, as well as from thoſe of other Nations, the *Egyptians*, *Chaldæans*, *Hebrews*, *Phœnicians*, *Greeks* and *Romans*, that there never was any Intercourſe or Commerce in ancient Times between any of theſe and *China*.

The Annals and Hiſtories of *China* never make the leaſt mention of any of theſe Nations; nor do their Hiſtories ever make mention of ſuch a People as the *Chineſe*. This further appears from the *Cuſtoms*, *Language* and *Letters* of the *Chineſe* having been always the ſame, and very different from thoſe of all other People. And this adds the greater Credit to the Antiquity and Truth of their Hiſtory: for they wrote the Origin and Tranſactions of their own Country and People for their own Benefit only, and not to vie or contend with other Nations, of whom they were entirely ignorant, and therefore under no Temptation to make themſelves older than they were; or to boaſt of Inventions of Arts and Sciences of which they were not really the Authors, as the *Greeks* and other Nations did. And this alſo is the Cauſe that there is ſuch an Agreement and Uniformity in their Chronology and Hiſtory, more than we find in thoſe of any other Nations, the *Hebrews* only excepted. Another Mark of their Antiquity is the Simplicity of their Language, which has been ſo long preſerved without Mixture of other Languages, that it does not appear to have any Affinity with any other ancient Eaſtern Language. So that it is probable it was brought into *China* as it was formed upon the Confuſion of Tongues at *Babel*, and was peculiar to thoſe Families who made the firſt Colony which went thither.

That it is an original Language, may with great Probability be inferred from the ſmall Number of Words which it contains, and which

pire under its native Kings to be 4222 Years. But according to the corrected Time of the *Chineſe* Annals, as will appear, it was no more than about 4082 Years. For the Empire began with *Hoang-Ti* in the Year before *Chriſt* 2438, and ended in the Year of *Chriſt* 1644, when the *Tartar* Empire of *China* commenced. See Coupl. Tab. Chronol. Monarchiæ Sin. p. 94.

alſo are almoſt all Monoſyllables, (as at firſt Language naturally would conſiſt of) and every Word a Radix: and that it is alſo free from the Variety of *Declenſions*, *Conjugations*, *Numbers*, *Genders*, *Moods* and *Tenſes*, with which all other ancient Languages are more or leſs compounded: and yet it expreſſes more in a ſingle Word than any other known Language can do. And as it is the moſt ancient living Language in the World; ſo it was the longeſt preſerved free from Mixture and Corruption; and it has beſides preſerved to this Day the very Letters or Characters in which it was originally wrote near 4200 Years ago; the Characters being the ſame now that they ever were from the Beginning of the *Chineſe* Empire, which cannot be ſaid of any Language beſides known in the World.

It is alſo the peculiar Glory and Happineſs of the ancient *Chineſe*, that they were entirely free from Idolatry, when all the other great Nations before-mentioned, and all the known Kingdoms of the World beſides were corrupted with it.

They worſhiped the (25) one ſupreme Spirit, or God of Heaven and Earth, with ſolemn Sacrifices and Prayers: in the Offering of which the Emperor himſelf was the High-Prieſt, and preſided, as he does at this Day.

They believed alſo the Exiſtence and Immortality of the Soul after Death; and that the Souls of righteous Men were in a State of Happineſs. It was the Doctrine of their moſt ancient claſſical Book *Xu-kim*, that the Souls of righteous and good Men did not die, but after the Death of the Body returned to God, and reſided in Heaven: and there interceded with (26) God for their Families and Poſterity, of whoſe Behaviour and Affairs they were believed to be conſcious; therefore at Meals and on the Feſtivals they made Libations to them before they eat or drank.

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(25) Mihi videtur veriſimile per ſummum imperatorem *Xang-Ti* dictum Sinas olim *Deum optimum maximum* intellexiſſe. Huic enim ut ſupremo numini ſacra faciebant, fundebantque preces, *nullis ad religionem exciendam ſimulacris aut ſtatuis uſi*; quippe qui numen ubique præſens venerantes, illud extra ſenſus omnes poſitum *nulla crederent imagine poſſe mortalium oculis repræſentari*. In montibus tamen fere templa illi ſtruxere, ubi preces eidem adhibebant. Et ſane duæ illæ ſyllabæ *Xang-Ti ſupremum Imperatorem* ſignificare videntur. Martin. Sin. Hiſt. lib. ii. p. 48, 49. *Couplet* ſaies the ſame concerning the Name *Xang-Ti*, Procem. Declarat. p. 90. and *Riccius* apud Trigaut. Chriſt. Expedit. ap. Sinas, lib. i. p. 100, 101. This Purity of the primitive Religion of *China*, confeſſed by a *Jeſuit*, may juſtly make the *Popiſh* Miſſionaries bluſh and be confounded, when they endeavour to corrupt it by Image-Worſhip, and the Adoration of pretended Saints, under the Name of the *Chriſtian* Religion, which abhors this Superſtition.

The *Chineſe* had very anciently a Notion of other ſpiritual Beings beſides the ſupreme God, who, they believed, by his Appointment, preſided over the ſeveral Parts of the *Earth*, *Mountains*, *Rivers* and *Cities*. Of theſe ſubordinate Spirits they worſhiped ſix principal ones, who preſided in the Stars and Planets, to whom they offered an inferior Kind of Sacrifices. Theſe Spirits they believed to be pure incorporeal Beings, and free from human Paſſions; and to be the Miniſters of *Xang-Ti*, or the ſupreme King or God; and it was permitted to the inferior Magiſtrates to perform religious Services and offer Sacrifices to them: but none but the Emperor himſelf (27) was allowed to offer Sacrifices to the ſupreme God, whoſe Worſhip alone was properly the eſtabliſhed Religion of *China*.

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(26) The Emperor *Puon-Keng*, who began to reign in the Year before *Chriſt* 1382, in a public Reſcript delivered to his People his Senſe of the Exiſtence of departed Souls, and their Knowledge and Cognizance of human Affairs: Ego, ſi diutius hic commoratus, me pariter et vos perdidero, quo tandem pacto juſtiſſimas iras et comminationes effugiam TAM atavi mei, cujus anima in cœlo nunc degit, et proculdubio me unum calamitatum omnium, quæ vobis obvenient, reum aget, exprobrans mihi inclementiam meam, qui cum ſervare vos poſſem, perire tam crudeliter ſiverim? Couplet. Scient. Sin. lib. ii. p. 103. And a prime Miniſter, in the Reign of *Ching-Vang*, ſaies: Iſti aviti ſapientes ac probi reges ſunt in cœlo, neque omnino interierunt. Iſti igitur quomodo non poſſunt enixe implorare opem a cœlo, ut juvet et protegat ſuæ familiæ filios ac nepotes. Ibid. p. 106.

(27) Ritus tot ac ceremoniæ, tot in victimis rite apparandis obſervationes ac minutiæ; ad hæc ſacrificia tot tamque varia ex tauris, arietibus, pane, vino, imo et holocauſta, quibus *ſupremo imperatori cœlorum* litabatur conſumptis victimis et rebus pretioſis: ſacerdos item *unus* et *ſupremus*, qui et erat *Imperator*, cui ſoli fas erat ſacrificare ſupremo cœlorum Imperatori, quoties rei neceſſitas id poſtulabat: quod plerumque dum imperium luſtrabat in ipſis montibus et collibus faciebat. — Quid, quod etiam ducentis et amplius ante Abrahamum annis memoratur non ſemel *Xun* imperator holocauſtis aliiſque ſacrificiis ſupremo litaſſe Imperatori: aliiſque deinde *inferioris nominis et ordinis* ſacrificiis coluiſſe ſpiritus montium fluminumque præ-

And though the inferior Magiſtrates were allowed to conſecrate Temples, and to offer Sacrifices and Prayers to the inferior tutelary Spirits, whom from all Antiquity the *Chineſe* worſhiped, and believed to be the Miniſters of divine Providence; and to have Power from God to do Good to pious and righteous Men, and to puniſh with Miſeries evil and wicked Men; yet they were not allowed to make any (28) *Image*, either of the *ſupreme God*, or of the *inferior miniſtring Spirits*. So that the groſs Idolatry of the Worſhip of *Images* and Souls of *dead Men* was not known or practiſed in *China* for at leaſt two thouſand three hundred Years after the Beginning of that Empire (29).

ſides uti refertur in libro *Xu-kim* ab illius prope temporibus hiſtorico regio primæ imperialis familiæ *Hia* anno circiter ante Chriſtum 2200. Couplet. Procem. Declarat. p. 73. See alſo his Sin. Scient. lib. ii. p. 50—52.

(28) De angelis bonis et malis meminere paſſim. Illos *Xin*, hos *Quei* vocant.—Credunt ſingulis civitatibus præeſſe ſingulos—aiunt enim quemadmodum urbibus provinciiſque dantur noti rectores, quos videmus; ita occultos eſſe alios quos non videmus, queis curæ ſit tueri rempublicam, ea item crimina ſive magiſtratus ſive populi, quæ homines latent, ulciſci. His tutoribus in quavis urbe magnifica templa extruunt, in quibus magiſtratus, cum provinciam ſuam adeunt, ſolenni ſe exſecratione devinciunt, ſpiritu civitatis præſide in teſtem et vindicem vocato, nihil contra jus eſſe facturos. Nullum in iis templis antiquitus Idolum viſebatur; ſed ſimplex tabella, in qua Sinenſi lingua literis aureis exaratum erat, *ſpiritualis cuſtodis urbis ſedes*. Martin. Sin. Hiſt. lib. i. p. 11, 12. *Couplet* thinks, that the Spirits called *Quei Xin* were thoſe which were worſhiped with inferior Sacrifices, in order to ſupplicate their Help and Influence. Sin. Scient. lib. ii. p. 50. By which Interpretation he muſt think, they were good Angels, or Spirits only, which were invocated. And their ancient claſſical Book of Religion, called *Xikim*, commanded the Magiſtrates and People to worſhip them. Ibid. p. 51. Theſe tutelary Spirits were alſo in dubious and difficult Affairs of State very anciently conſulted by Rites of Divination; as is related in *Xu-kim*. Coupl. Scient. Sin. lib. ii. p. 72, 73. But *Confucius* looked on the Practice as ſuperſtitious, and paid no Regard or Credit to it. Ibid.

(29) Graviſſimus vir *Lin-O*, dictus in libello ſupplici oblato *YM Hoam-Ti* Imperatori ex familia MIM octavo aſſerit; ante invectam cum idolo Foe ex India ſuperſtitionem (anno ſcilicet poſt Chriſtum 65.) *nullum Deorum vanorum ſimulacrum*, *ſtatuam nullam* in Sinis extitiſſe. Couplet. Procem.

After the Death of the great *Chineſe* Philoſopher *Confucius*, which was in the Year before *Chriſt* 479, and 1959 Years after the Beginning of the *Chineſe* Empire, the atheiſtical (30) Sect of *Lau-Kyun* encreaſed, who taught the *Epicurean* Doctrine of the Mortality of the human Soul with the Body; and that Happineſs conſiſted in Voluptuouſneſs, and was confined to this Life. A Temple was many Years afterward erected in honour of him; and the Idolatry of Dæmon-Worſhip was introduced by his Followers: and ſome of the ancient Kings of *China* were deified.

This was in the Reign of *Vu-Ti*, and about an hundred and twenty Years before the *Chriſtian* Æra. This Emperor built ſeveral magnificent Temples for the Sect of *Lau-Kyun*, or *Lao-Kiun*, called the Sect of the Immortals, mentioned below in the Reign of *Ting-Vang*: and the ſuperſtitious Rites of Magic were practiſed and encouraged. *Martinius* (31) ſaies, that before this Time there was one uniform Religion in *China*, called the Religion of the *Literati*, or *Philoſophers*; in which no Idols were worſhiped, but the one ſupreme God only; nor were any Images placed in the Temples. But now they began to worſhip Heroes, or deified Men, as well as the tutelary Spirits of Mountains and Rivers. This Superſtition made way for another, which was more fatal, and ſoon overſpread the whole Empire: for ſixty-five Years after the vulgar *Chriſtian* Æra, the abominable Worſhip of the *Indian* Idol or Pagod *Foe*, was brought into *China* by Imperial Authority, and has prevailed amongſt the common People ever ſince to this Day. This Idolatry prevails alſo amongſt the *Tartars*, *Siameſe* and *Japoneſe*. The Prieſts of *Foe* are called by the *Chineſe*, *Ho-chang*; by the *Tartars*, *Lamas*; by the *Siameſe*, *Talapoins*; by the *Japoneſe*, or rather the *Euro-*

Declarat. p. 78. But this Writer is miſtaken; and it appears, that the ſuperſtitious Worſhip of dead Men, and making Images of them, was practiſed above an hundred Years before the *Chriſtian* Æra.

(30) See *Du Halde's* Hiſtory of *China*, vol. iii. edit. 8°. p. 32, 33. Martin. Sin. Hiſt. lib. iv. p. 133.

(31) Sin. Hiſt. lib. viii. p. 377. *Couplet* agrees with *Martinius*. Monarch. Sin. Tab. Chronol. p. 18.

peans, *Bonzes*: and *Foe* is the great Idol now (32) worſhiped in all the Temples of theſe Nations.

Couplet (33) relates, that the firſt *Chineſe* Letters conſiſted of ſtraight Lines, which ran parallel to one another, and were of different Lengths, and variouſly combined and divided: *Martinius* ſaies the ſame; and they both give ſeveral Specimens of the moſt ancient manner of writing them. Theſe Letter-Lines were contained in the Book called *Yekim* (34), which was thought to be older than the *Xu-kim*, and was aſcribed to *Fo-Hi*. But no body undertook to explain theſe Lines before *Ven-Vang*, a tributary Prince, who lived about 1100 Years before the *Chriſtian* Æra: and above 500 Years after him the great *Confucius* undertook the Interpretation of them: and they were agreed chiefly to relate to the Qualities of natural Things.

Couplet alſo ſaies (35), that before the Time of *Fo-Hi* they had *Knots* of Lines, inſtead of ſtraight Lines, for Letters; and that *Hoam-Ti*, or *Hoang-Ti*, was the firſt who compoſed the *Chineſe* Characters which were ever after uſed: this was about the Year before *Chriſt* 2438. *Kircher* (36) gives a Specimen of the *Knots* of Lines, and calls them *Serpents* and *Dragons*, being Lines twiſted ſomething like the various Foldings of Serpents.

Theſe *Kircher* aſcribes to *Fo-Hi*, and thinks they were uſed in the old mathematical and aſtrological Books, which *Fo-Hi* was thought to have wrote. After theſe other Characters, in the Form of Inſtruments and Utenſils of Huſbandry were ſaid to be compoſed by the ſecond Emperor *Shin-nong*, called by *Kircher Xim-Num*; and he gives Specimens of ſuch as he uſed in his Books of Huſbandry.

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(32) See Trigaut. de Chriſt. Expedit. apud Sinas, p. 106. *Du Halde's* Hiſtory of *China*, vol. iii. p. 36.

(33) Procem. Declarat. p. 38—54. alſo Martin. Sin. Hiſtor. lib. i. p. 14, 15.

(34) Coupl. ubi ſup. p. 18.

(35) Harum (literarum) etenim prima rudimenta ipſum Fo-Hi dediſſe narrant: nam literarum loco *nodis* antea utebantur. Quas literas exinde conſecuti reges aliis atque aliis literarum earumdem figuris, quas in *Sina illuſtrata* deſcriptas habes, expreſſerunt et exornarunt. *Hoam-Ti* porro uſum fuiſſe ad eam rem perficiendam opera *Cam-Kie*,—cui proinde et inſtitutio et literarum ordinatio et compoſitio quædam ab omnibus tribuitur. Præf. ad Sin. Chronolog. p. 9.

(36) Oedip. Ægypt. tom. II. part. ii. p. 16.

A third Sort was compoſed by the Emperor *Xau-Hoam*, by whom *Kircher* meant either the third Emperor, called *Hoam-Ti*, or the fourth, called *Shau-Hau*, or *Xao-Hao*, as *Couplet* calls him. Theſe were in the Form of Birds Wings, which were probably uſed in writing about Birds. A fourth Sort was ſaid to be made by *Chuen-Kim*, or *Chuen-Hio*, the fifth Emperor, in the Form of Tadpoles and Worms, and like our muſical Notes: and theſe might be uſed in the Compoſition of Muſic. A fifth Sort was like the Roots of Herbs, and uſed by the Phyſicians in their Herbals. A ſixth Sort was like the Steps or Prints of Birds Feet, and aſcribed by *Kircher* to the Emperor *Choam-Ham*. A ſeventh Sort, reſembling Tortoiſes, were ſaid to be invented by the famous Emperor *Yao*, or *Yau*.

Other Letters, he ſaies, were made in the Form of Birds, Swaiths, Stars, Fiſhes, *etc.* (37).

All theſe ancient Characters were different from thoſe uſed in common writing and compoſing the Laws and Hiſtory of *China*; and ſeem peculiar to ſome particular Arts and Sciences, and Profeſſions: juſt as we have Characters peculiar to expreſs *Numbers*, celeſtial *Signs* and *Planets*; and others which are uſed in *Phyſic* and *Chemiſtry*, and *Muſic*.

Bayer, in his firſt Volume of the *Chineſe* Literature, which he calls *Muſeum Sinicum*, thinks, that *Kircher's* hieroglyphical Letters of *China* are fictitious: and it is highly probable, that they never were the common Characters of the Language, which, *Bayer* obſerves, conſiſts of *nine* ſimple Characters: and five of theſe were plain Lines, and the other four are two or three of them joined together. So that it is probable, that the *Chineſe* Letters or Characters were originally formed by various Combinations out of the old Lines of the Book *Xe-kim*, aſcribed to *Fo-Hi*, the Founder of the *Chineſe* Empire; and that the Characters mentioned by *Kircher*, are, if not altogether fictitious, of a much later

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(37) Kirch. Oedip. Ægypt. tom. II. part. ii. p. 16—21.

Date, and uſed only as technical Characters, and appropriated to particular Arts and Sciences.

But the original vulgar and political Writing of the *Chineſe* ſeems to have been that conſiſting of a Compoſition of a few ſtraight and curve Lines, which was ſaid to have been invented in the Reign of the Emperor *Hoang-Ti*; in which Characters the moſt ancient Book of the hiſtorical Acts and Laws of the firſt Emperors, called *Xu-King*, was compoſed: and which was eſteemed to be as old as the Beginning of the firſt Imperial Dynaſty, called *Hya*, which commenced about the Year before *Chriſt* 2188, or 2207, as *Martinius* and *Couplet* place it. But this Difference of nineteen Years will be conſidered below.

It does not appear in the leaſt probable, nay it is abſurd to ſuppoſe, that the *Chineſe* borrowed any of their Characters from the *Egyptians*; becauſe they uſed them many Ages before any *Egyptians* went into *China*, if they ever went thither at all: and alſo, becauſe their Characters were not *ſymbolical*, or repreſented one Thing by another, as the Hieroglyphics of the *Egyptians* were; but only denoted *Things*, *Objects of Senſe*, or *Thoughts of the Mind*, ſimply and uniformly, as Words do, without any Reference to a figurative or ſymbolical Senſe. The Characters for a *Lion*, *Eagle*, *Hawk*, *Beetle*, *Dog*, etc. ſignify theſe Animals and Birds only, as much as if expreſſed in the alphabetical Letters or Words of any Language; but in the *Egyptian* Hieroglyphics they ſignified quite different Things from their Pictures or Images, which were ſymbolical, and repreſented natural and mundane Elements, and the Properties of celeſtial Beings.

Though the Words of the *Chineſe* Language are very few, and almoſt all Monoſyllables, which *Couplet* reckons to be no more than about 320, and others 350; yet by Variety of Accents and Tones in Pronunciation, and by Compoſition of Words, they expreſs almoſt an infinite Number of Things and Conceptions, for every one of which they have a diſtinct Character: and this makes their Language and Books exceeding difficult to be learned and underſtood.

Their Words having ſo many different Senſes as they have Sounds or Tones, by Accents, Inflections, Aſpirations, and Changes of the Voice in Pronunciation, makes their Language (38), as *Couplet* obſerves, a kind of muſical Harmony.

Martinius (39) ſaies, that the *Chineſe* have above ſixty thouſand Characters in their Language, all of different Form and Signification, to expreſs ſo many different Things. *Du Halde* (40) reckons the Characters to be eighty thouſand. *Bayer* (41) ſaies they have a diſtinct Character for every Monoſyllable in their Language. And as the ſame Monoſyllable has various Senſes from various Accents and Pronunciations of it, it has as many Characters to expreſs it as it has Significations. And this makes their Characters almoſt infinite. The beſt Uſe of them is their being univerſal Characters, and fitted to all the ſeveral Languages of *China*, or to any other: and the Language has a peculiar Excellency that no other Language has, that is, to expreſs by one Monoſyllable what others are forced to uſe ſeveral Words for.

The Method of the *Chineſe* Writing is now univerſally known to have always been in perpendicular Columns from the Top to the Bottom of the Book, beginning at the right hand of the Page and proceeding to the left: and this ſeems to have been the moſt ancient manner of writing when alphabetical Letters were not uſed: and in this manner the ancient hieroglyphic Symbols of the *Egyptians* were wrote on Obeliſks, and on their *Canopus's*, and other ſymbolical Images: and we may further, not without Probability, ſuppoſe, that it was the moſt ancient Way of writing alſo after the Invention of alphabetical Letters, which originally were wrote from the right hand to the left; but whether at firſt in perpendicular or horizontal Lines, cannot be known; though the latter is a very ancient Practice.

It appears from an Inſcription (42), wrote in *Syriac* Letters upon a

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(38) Sed et ipſa Sinarum lingua 320 circiter vocibus monoſyllabis conſtans, quid aliud videri poteſt quam perpetua quædam tot accentuum in ſingulis vocibus harmonica varietate concinnata muſica? Scient. Sin. lib. ii. p. 83.

(39) Præfat. ad Lect. p. 7, 8.

(40) General Hiſtory of *China*, vol. ii. p. 393.

(41) Muſ. Sin. tom. i.

(42) Apud Kircher. Prodrom. Ægypt. p. 58, 69, 70, 71, 72, 73. See Couplet. Tab. Chronol. p. 53.

Block of Stone found in the Province of *Chenſi* in *China*, in the Year of our Lord 1625, that the *Chriſtian* Religion, in memory of which it was erected, was firſt introduced into *China* in the Year 635, or 636, after the *Chriſtian* Æra, in the eighth Year of the Reign of *Tai-çum*, the ſecond Emperor of the thirteenth Dynaſty, called *Tam*; and continued to flouriſh an hundred and forty-ſix Years, in which Time it ſpread through many Provinces of this great Empire, and many *Chriſtian* Churches were built: after this it was almoſt extirpated. The Stone was erected and inſcribed in the Year of *Chriſt* 782. *Couplet* ſaies (43), the *Chineſe* Chronicles mention the coming of Ambaſſadors of various diſtant Nations into *China*, who preached the *Chriſtian* Religion by the Permiſſion of the Emperor before-mentioned, who in *September*, in the twelfth Year of his Reign, in the Year of *Chriſt* 639, by a Diploma gave Leave for the *Chriſtian* Religion (which he called the *divine Law)* to be divulged all over his Empire; and alſo gave the *Chriſtians* a Plot of Ground in the Imperial City to build a Church upon.

The Names of the *Chriſtian* Preachers inſcribed upon the Stone, ſhew, that they were *Syrians*, *Copts*, *Æthiopians*, and *Egyptians*, who firſt propagated the *Chriſtian* Religion in *China*; and probably came thither from *India*, and were Miſſionaries from the Patriarch of *Alexandria*.

I proceed to the Hiſtory and Chronology of the *Chineſe* Empire.

The moſt reputed *Chineſe* Authors own, that there is nothing certain in their Hiſtory precedent to the Reign of *Fo-Hi*: and alſo, that there were very few Inhabitants in *China* when he ruled there; and that many fabulous Things are mixed with the Hiſtory of their three firſt Kings. And ſome of their Hiſtorians deny that there ever were two ſuch Kings as their two firſt *Fo-Hi* and *Shin-nong*. *(Couplet.* Præf. ad Sin. Chronol. p. 10, 11.)

Tai-ſu-cum (44), one of the moſt ancient and renowned Hiſtorians, who lived about ſeven hundred and fifty Years before the *Chriſtian* Æra, owns, that he could give no Account of any thing before the Reign of *Shin-nong*. And the (45) Author of the great Annals, conſiſting of an hundred and fifty Volumes, though he makes no doubt but *Fo-Hi* was the Founder of the *Chineſe* Monarchy, yet he thinks, that many Things related in his and the preceding Times, are not to be credited, as having no other Evidence but vulgar and uncertain Tradition. *Du Halde* ſaies in his Introduction to the general Hiſtory of *China*, that the beſt *Chineſe* Hiſtorians agree, that their Monarchy was founded by *Fo-Hi*; and that they agree as to the Succeſſors of *Fo-Hi* down to the Emperor *Yau*, which are ſix in Number: but the Time of *Fo-Hi*, and the Duration of the Reigns of theſe ſix Emperors they confeſs to be uncertain; and their Chronology in that Part to be defective. But from the (46) Reign of *Yau*, which they place in the Year before *Chriſt* 2357, their Hiſtory is very exact. Further, that the *Chineſe* Hiſtory from *Yau* may be depended on, *Du Halde* (47) ſaies, that from *Yau* to the Birth of *Chriſt* the *Chineſe* Authors have ſet down the particular Tranſactions of every Year, even to the Diviſions which have diſturbed the Empire, and the Interregnums, with the Time of their Continuance. He alſo ſaies (48), that if any Hiſtorian ſhould preſume to reduce the Empire lower than *Yau*, he would not only be ridiculed, but ſeverely chaſtiſed, if not put to Death.

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(43) Tab. Chronol. Sin. Monarch. p. 57.

(44) Certe *Tai-ſu-cum* primæ auctoritatis ſcriptor diſertis verbis teſtatur, ea quæ ante *Xin num* ſecundi conditoris tempora acciderunt, ab ſe ignorari. Coupl. Præf. ad Tab. Chron. p. 3.

The Reign of *Yau* is aſcertained by the moſt ancient and authentic Annals of *Xu-King*, which began with his Reign: and *Confucius*, and *Mencius*, or *Memcius*, the two moſt learned Hiſtorians and Philoſophers amongſt the *Chineſe*, do, as *Couplet* (49) owns, make ſpecial mention of *Yau*, and *Shun*, his Aſſociate and Succeſſor, but not of the ſix preceding Emperors.

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(45) Couplet. ibid.

(46) General Hiſtory of *China*, p. 130, 131. and vol. i. p. 281, 282.

(47) Ibid. p. 143.

(48) Second Volume, p. 2.

(49) Præfat. ad Sin. Chronol. p. 24. Yet the preceding Kings, *Hoam-Ti*, his Son *Xao-Hao*, and *Ti-Co* Grandſon of *Xao-Hao*, and his Son *Hen-Cie*, are mentioned in his *Confucius*, lib. ii. p. 55. *Confucius* alſo made mention of *Fo-Hi*, *Shin-nong*, and *Hoang-Ti*, in his Commentaries on the Book *Ye-kim*: and in other Works. Couplet. Præfat. ad Tab. Chronol. p. 8, 9. But yet *Confucius* began the Hiſtory of the Monarchs with *Yau*,

The Time of the Reign of *Yau* is further fixed with great Certainty by a ſolar Eclipſe, which happened in the Reign of the fourth Emperor of the firſt Dynaſty, called *Tchong-Kang*, or *Chong-Kang*; who was the fifth Emperor after *Yau*, and the Beginning of whoſe Reign is placed in the *Chineſe* Annals, as both *Martinius* and *Couplet* agree, in the Year before *Chriſt* 2159.

This Eclipſe is mentioned in the moſt ancient Book *Xu-king*, where it is related (50), " that on the firſt Day of the Moon, in the Reign of " *Chong-Kang*, and at the autumnal Equinox, there was an Eclipſe of " the Sun at eight o'Clock in the Morning, in the Conſtellation *Fang*, [which belongs to the Forehead of *Scorpio*] " and *Hi* and *Ho* (who " preſided in the Tribunal of Aſtronomy) pretended they knew nothing at all of it. They were plunged in Wine and Debauchery, " paying no Regard to ancient Cuſtoms, and being entirely forgetful " of their Duty." They neglected to obſerve this Eclipſe, and to ſet it down in the Calendar, and for this Neglect they were put to Death.

It is not probable, that the *Chineſe* Aſtronomers knew how to foretel Eclipſes by Calculation ſo early as is here related: therefore this ancient ſolar Eclipſe was recorded in the Annals of *Xu-king* from Obſervation only: and though the two Aſtronomers might be ſeverely puniſhed for not obſerving and ſetting it down in the Calendar; yet it is more probable that they were put to Death for favouring the Conſpiracy of *Us* againſt the Emperor, as, *Martinius* (51) ſaies, was related by other Hiſtorians. The Law commanding Eclipſes to be ſet down in the Calendar before they happened, muſt have been made after Eclipſes were foreknown by Calculation.

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whoſe Reign was fixed with abſolute Certainty; the Times of the preceding Kings being uncertain.

(50) *Du Halde's* General Hiſtory of *China*, vol. iii. p. 80, 81. Couplet. Sin. Monarch. Tab. Chronol. p. 4.

(51) Sin. Hiſt. lib. ii. p. 58. Du Halde, vol. i. p. 290.

Father *Adam Schaal* and Father *Gaubil* both (52) calculated this Eclipſe, and placed it in the Year before *Chriſt* 2155, in the fifth Year of the Reign of *Chong-Kang*, agreeably to the *Chineſe* Annals: and *Du Halde* adds, that this Eclipſe has been verified by ſeveral Mathematicians amongſt the *Jeſuits*; and that it was ſuch an one as could not be ſeen in any other Country but *China*, or in Places beyond it.

Father *Gaubil* found this Eclipſe to have happened on the eleventh Day of *October*, in the Sign and at the Hour ſet down in the *Chineſe* Annals of *Xu-king*; but that however it was ſo ſmall, as not to be quite one Digit in Quantity at *Pekin*, juſt after Sun-riſing, and by conſequence laſted not very many Minutes after Sun-riſing in *China*. This is a very remarkable Atteſtation to the Truth of the ancient *Chineſe* Annals. But then if the Eclipſe was really ſo ſmall and ſhort, it is not to be wondered that the two Aſtronomers *Hi* and *Ho* ſhould not have obſerved it; nor could any others hardly be ſuppoſed to have ſeen it.

Therefore our learned Aſtronomer the reverend Mr. *Whiſton* (53) ſaies, "that if we go more nicely to work, and allow backward one "Hour eleven Minutes for Dr. *Halley's* Acceleration (54) of the "Moon's mean Motion, it will appear that this Eclipſe was over in "*China* above an Hour before Sun-riſing: and though we ſhould al- "low but a ſmall Part of that Quantity, yet will the Eclipſe be quite "over before Sun-riſing. So that this could not be the ſame Eclipſe "which the *Chineſe* Annals mention." Then Mr. *Whiſton* ſhews, "that there happened eighteen Years after a great Eclipſe of the Sun, "in the very ſame Sign *Fang*, between Four and Five o'Clock in the

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(52) Du Halde, vol. iii. p. 80.

(53) Six Diſſertations, p. 198, 199, 200.

(54) This Diſcovery of Dr. *Halley* in Aſtronomy is publiſhed in the Philoſophical Tranſactions, N° 218. A. D. 1695. and it was approved by Sir *Iſaac Newton*, who ſaies, in the ſecond Edition of his *Principia*, p. 481, Collatis quidem obſervationibus eclipſium Babylonicis, cum iis Albtegnii et cum hodiernis, Halleius noſter motum medium Lunæ cum motu diurno terræ collatum, paulatim accelerari, primus omnium, quod ſciam, deprehendit.

" Afternoon on the twenty-ſecond Day of *October*, and in the Year " before *Chriſt* 2137. The Centre of this Eclipſe's Penumbra paſſed " by the Southern Limit of *China*; and by conſequence the Digits " eclipſed there were almoſt twelve, as at the Northern Parts near " *Pekin* they were about three. And the middle of the Eclipſe hap- " pened there about Sun-ſet, or Half an Hour after Five in the After- " noon. So that this exactly anſwers all the Characters of the Eclipſe " in the *Chineſe* Annals: and was at a Time of the Day when every " body would naturally take notice of it: and differing but eighteen " Years, or one common Period of Eclipſes from the preſent Deter- " mination of theſe Annals, it implies no more than a Miſtake of ſo " many Years in the preſent Conſtitution of theſe Annals, as ſtand- " ing eighteen Years and no more too remote from the *Chriſtian* " Æra."

As this is probably, if not certainly, the true Eclipſe mentioned in the ancient *Chineſe* Annals of *Xu-king*, to have happened in the Reign of *Chong-kang*, we ſhall be able to aſcertain by it the true Beginning of his Reign, if we knew exactly in what Year of it the Eclipſe happened, which was not ſet down in the Annals. *Couplet* ſaies it happened either in the fourth or the eighth Year of his Reign. *Martinius* tells us, that ſome Writers place it in the ſecond, and others in the ſixth Year of his Reign. If we place it in the fourth Year of his Reign, then his Reign commenced in the Year before *Chriſt* 2140; and hereabout moſt probably is the true Epoch of it, as will be ſhewn from the following Obſervations.

Mencius the ſecond moſt famous Philoſopher, and renowned Hiſtorian amongſt the *Chineſe*, who was born in the Year before *Chriſt* 372, related, that from *Shun* (55), or the Beginning of the firſt Imperial Dynaſty, to the Reign of the famous *Ven-vang*, Prince of *Yen*, there paſſed a thouſand Years.

The Annals reckon in this Interval 1022 Years: ſo that if the Reckoning of *Mencius* was exact to a Year, there is in the preſent Series of the *Chineſe* Annals an Error of twenty-two Years: and the fore-

(55) *Du Halde's* Introduct. to the General Hiſtory of *China*, p. 131.

mentioned Eclipſe demonſtrates, that there muſt be an Error of eighteen Years ſubſequent to the Reign of *Chong-kang*. And it is proved below, from an Obſervation of *Confucius*, that the Error lies in the Reigns following the Death of *Ven-vang* to the Time of *Confucius*; in which it is evident there is an Error of nineteen Years: and that Account and the Eclipſe together ſecure the Term between the Reign of *Chong-kang* and the thirty-third Year of the Age of *Confucius*, in the Year before *Chriſt* 519, which is a Term of 1621 Years. And from thence the Account of the Annals cannot be doubted of. This will appear a moſt ſurprizing Evidence for the Truth of the *Chineſe* Chronology, and ſuch as no Nation in the World beſides can or ever could ſhew. Therefore *Mencius*, in the Obſervation above, appears not to have been chronologically exact; but to have called 1022 Years, by the round and full Number of 1000: for the Error undoubtedly is where I have ſhewn it to be below.

I ſhall from the Evidence of the Eclipſe above-recited place the Reign of *Chong-kang*, in the Year before *Chriſt* 2140. In which Computation we cannot err more than three Years.

And the Accuracy of the *Chineſe* Annals, for ſo high a Term at leaſt as 2139 Years before the *Chriſtian* Æra, muſt be very ſurprizing to all Hiſtorians, and render them the moſt valuable Records in the World next to the ſacred Writings, to the Truth of which they give the moſt remarkable Teſtimony, as will be obſerved preſently.

The *Chineſe* were always curious and exact in making celeſtial Obſervations; and theirs are older than thoſe of any other Nation that we know of. We have an Account of celeſtial Obſervations made at *Babylon* 2233 Years before the *Chriſtian* Æra: but it appears, that the *Chineſe* Aſtronomers, about 250 Years before the Reign of *Chong-kang*, had formed a ſolar Cycle of (56) ſixty Years in the Reign of *Hoam-ti*, and about the Year before *Chriſt* 2390. This Cycle began from the neareſt new Moon to the fifteenth Degree of *Aquarius*, from which Point their Spring takes its Beginning. The fifteenth Degree of *Tau-*

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(56) Martin. Sin. Hiſt. lib. i. p. 30, 31. Du Halde, vol. iii. p. 91.

rus begins their Summer; the fifteenth of *Leo* their Autumn; and the fifteenth of *Scorpio* their Winter.

The Beginning of the Reign of *Chong-kang* being fixed to the Year before *Chriſt* 2140, the Beginning of the Reign of *Yau* will, by the Series of the Years of the Annals, be fixed to the Year 2338 before the *Chriſtian* Æra, which is nineteen Years later than *Martinius* and *Couplet* place it. Now if we admit, with ſome *Chineſe* Writers, that the Empire of *China* began with *Yau*, who is the ſeventh Emperor in the Annals, but the firſt mentioned in *Xu-king*, *Confucius*, and *Mencius*, as whoſe Time, and the Acts of his Reign were unqueſtionable; his Reign, according to the preſent *Hebrew* Chronology of Scripture, reaches within about ten Years to the Flood of *Noah*: and therefore is an irrefragable Evidence againſt the Truth of that Chronology. For as the *Chineſe* Chronology, from the Reign of this Emperor, is fixed with great and undeniable Certainty, both by the fore-mentioned Eclipſe and the Annals of *Xu-king*, and by a Period or Cycle of ſixty Years, continued from his Reign without Interruption to this Day: this Computation can no more be doubted of, than the Reckoning of the *Greeks* by their (57) Olympiads. Therefore the *Chineſe* Chronology is a great Confirmation of the Truth of the Chronology of Scripture, preſerved in the *Greek* Verſion of the Septuagint, with which alone it agrees; and it is the greater Confirmation of it, becauſe there is no room to ſuſpect or imagine it could ever have been accommodated to it.

The Reign of *Yau* being fixed, the next Enquiry is, whether he was really the firſt Emperor of *China*: and it appears evident enough that he was not, and that there muſt have been one precedent Reign at leaſt. The Annals place the Beginning of the Reign of *Yau* in the forty-firſt Year of the ſexagenary Cycle, which all agree was firſt compoſed in the Reign of *Hoam-ti*, or *Hoang-ti*, who is the third Emperor in the preſent Situation of the Annals, and reigned in the Year before *Chriſt* 2697. But this Account is from Hiſtorians later than *Xu-king*, their moſt ancient and eſtabliſhed royal Hiſtory; and probably later alſo than *Confucius* and *Mencius*; and therefore the Reckoning of ſeventy-three Cycles, or Periods of ſixty Years, from *Hoang-ti* to the Year of *Chriſt* 1683, and which Reckoning places *Hoang-ti* in the Year before *Chriſt* 2697, is only a mere Suppoſition which the *Chineſe* Hiſtorians drew from the Years of Reigns preceding that of *Yau*, ſet down in their Annals; in which Account yet they own, there is no Certainty till the Reign of *Yau*, with whom their oldeſt Annals of *Xu-king* began; and in whoſe Reign the ſexagenary Cycle is firſt mentioned, which is very obſervable. Now if the Reign of *Yau* began, as appears, in the forty-firſt Year of the ſexagenary Cycle, and in whoſe Reign moſt of the *Chineſe* Hiſtorians firſt added the Years of the Cycle, as *Couplet* owns; we may infer that his Reign commenced in the forty-firſt Year of the firſt Cycle, which was compoſed and began forty Years before, in the Reign of *Hoang-ti* (58), as all agree: and ſo, that *Hoang-ti* was the firſt proper *Chineſe* Emperor, who having reigned an hundred Years, which all Hiſtorians with the Annals aſſign to his Reign, began to reign in the Year before *Chriſt* 2438, and the ſexagenary Cycle was made in the ſixty-firſt Year of his Reign, and in the Year 2378 before the *Chriſtian* Æra.

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(57) Etenim annorum computus ſaltem ille qui ab *Yao* rege uſque ad hæc tempora decurrit, adeo ordinatus et tanto conſenſu ſcriptorum omnium exactus ad ſuas periodos ſeu cyclos ſexaginta annorum, ut non magis dubitari queat de illius integritate, quam de Græcorum per Olympiadas ſuas ſupputatione, cui tantum fidei et autoritatis tribuitur. Couplet. Procem. declarat. p. 75.

From this Account of the Cycle, and its being firſt mentioned in the Reign of *Yau*, it is probable that the Year of the Cycle therein mentioned was the Year of the firſt Cycle; and that the Hiſtorians who firſt affixed it to his Reign, thought it the firſt Cycle. Therefore *Du Halde* (59) ſaies, " the Cycle of ſixty Years cannot be uſed before " the Reign of *Yao*; for although it was invented by the famous *Ho-* " *ang-ti*, the Duration of theſe firſt Reigns is very uncertain." And it is very probable, that the Reaſon of not ſetting down the Number of the Cycles in the *Chineſe* Annals, but only the Years of each Cycle when a King's Reign commenced, or any remarkable Tranſaction happened, was founded on the Obſervation of the Cycle in the Reign of *Yau*, having no Number affixed to it: and ſo, ſome Hiſtorians not knowing whether it was the firſt Cycle or not, would not number them; and others ſuppoſing it not to be the firſt, and yet not finding it numbered, would not affix Numbers to the following Cycles, all which were collected and deduced from the Years of the Reigns of the ſeveral Emperors: and this Way only the Cycles ſeem to have been carried down from *Yau*, and from him to *Hoang-ti*. *Matthew Riccius*, who was a Miſſionary near thirty Years in *China* (60), relates, that he had diligently read over the *Chineſe* Annals, which contained four thouſand Years to his Time. If he reckoned to his firſt coming into *China*, in the Year of *Chriſt* 1582, the *Chineſe* Annals began in the Year before *Chriſt* 2418, which is only twenty Years after the Time where I have fixed the Reign of *Hoang-ti*.

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(58) Ab hoc demum imperatore [*Hoang-Tio*]—Sinæ cyclum ſuum ſexaginta annorum deſcriptum inchoant, quippe ab eo ipſo inventum. Martin. Sin. Hiſt. lib. i. p. 25. Hunc cyclum inſtituit imperator *Hoang-Ti*, qui 2670 annis ante Chriſtum vixit. Hyde. Relig. vet. Perſ. p. 222. Tametſi ante Yao tempora hiſtoriographi quoque annos omnes imperii præcedentium ſex imperatorum uniformiter fere aſſignent, per cyclos tamen plerique non ſupputant, exceptis paucis, qui a tertio imperatore *Hoam-Ti*, propterea quod is dictum cyclum a *Fo-Hi* excogitatum perfecit, rationem hanc numerandi ordiuntur, ut ut fuerit, ſaltem ante *Yao* imperatoris tempora in uſu fuiſſe dictum cyclum, vel hinc ſaltem liquet, quod primum hujus imperantis annum non a primo cycli anno, ſed a quadrageſimo primo *Kia-Xin* Sinarum annales omnes uniformiter incipiant. Couplet. Præf. ad Sin. Chronol. p. 12.

Theſe four thouſand Years were deduced from the ſucceſſive Reigns of their Kings, which was the only Chronology they uſed, as *Riccius* relates (61): but he knew that the *Chineſe* Annals contained ſome more (62) than four thouſand Years.

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(59) Gen. Hiſt. of *China*, vol. i. p. 281.

(60) Scripſit P. Mathæus Riccius: cum Sinarum annales a quater mille annis ad hæc tempora ſtudioſiſſime evolverim, etc. Apud Trigaut Chriſt. Expedit. apud Sinas, p. 57.

(61) Nulla eſt apud Sinas alia temporum nota ſive in libris qui lucem aſpiciunt, ſive in aliis quibuſlibet publicis inſtrumentis, niſi quæ ab ejus qui regnat inauguratione deducitur. Ibid. p. 74.

(62) Ibid. p. 101.

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The Account of the Term of the *Chineſe* Annals which *Riccius* has given us, agrees very exactly with the Epoch of the Reign of *Hoang-Ti*, which I have aſſigned.

As there is no Diſpute (63) about the Reign and Acts of *Hoang-ti*, ſo it is moſt probable that he was the firſt proper *Chineſe* Emperor, who either by Conqueſt obtained the Empire, as *Martinius* (64) relates, or elſe was elected to the Crown, as *Couplet* (65) ſaies, by the ſeveral Reguli, or Prefects who ruled in the ſeveral Provinces of that great Country. The *Chineſe* Hiſtorians agree, that in the Beginning of their Empire there were ſeveral Kings, who reigned in ſeveral Provinces of *Shenſi*, *Honan*, *Pe-che-li*, and *Shantong*, who by degrees became all ſubject to one Emperor.

As we may therefore ſecurely begin the *Chineſe* Empire with *Hoang-Ti*, ſo we may on the foregoing Evidence, with great Probability, conclude, that he was ſucceeded by the renowned *Yau*, and that the three intervening Kings, of whom nothing is recorded that can be depended on, were contemporary or tributary Princes to *Hoang-ti*, or Princes of his Family, who ruled in the ſeveral Provinces of his Empire.

Fo-hi and *Shin-nong* were the firſt who led their Families out of the upper *Aſia* into *China*, about a Century before the Reign of *Hoang-ti*, who firſt ſet up an Empire there; that is, about the Year before

(63) Certe quidem imperatorem *Hoam-Ti* quis extitiſſe neget? quis ab hoc monarchiam Sinicam non ordiatur ſecurus, cum præſertim, ut paulo ante dixi, ejus ſtirpis ſeries per tot ſecula tam accurate tantaque cum fide recenſeatur—cum libri item ejuſdem medici aliaque monumenta a tota poſteritate unanimi conſenſu eidem attribuantur. Couplet. Præf. ad Sin. Chronol. p. 11. This may be inferred from his Name, which ſignifies, as *Martinius* explains it, Imperatorem in terris jura dantem, *Emperor and Lawgiver on Earth*, Sin. Hiſt. lib. i. p. 49. Another Argument of his being the firſt Emperor is, that he was the firſt who wore a *Diadem*, and other *Regalia* of Majeſty. Ibid. p. 29. Couplet. Tab. Chronol. p. 1. and *Su-ma-chien*, a learned Mandarin and Hiſtorian, who flouriſhed about an hundred Years before *Chriſt*, began his Hiſtory with *Hoam-Ti* as the Founder of the *Chineſe* Monarchy. Couplet. Præf. ad Sin. Chronol. p. 28.

(64) Sin. Hiſt. lib. i. p. 25.

(65) Tab. Chronol. p. 1.

Chriſt 2538. They muſt have gone thither before Idolatry prevailed in *Aſia*, which was in the Days of *Serug*, who was born in the Year before *Chriſt* 2376; for the *Chineſe* were then free from Idolatry. But it is not probable, that they went ſooner; becauſe it was no more than 630 Years after the Flood, and about an hundred Years after the Diſperſion of the Deſcendants of *Noah* from *Babel*. And the Suppoſition, that *China* was not inhabited before 630 Years after the Flood, is very reaſonable, ſince it appears, that in the Diſperſion begun in the Land of *Shinar* 531 Years after the Flood, there was no Migration North-Eaſt beyond *Media*; and South-Eaſt beyond *Meſha* and *Sephar* in the Parts of *Arabia Felix* towards the *Indian* Sea, *Gen.* x. 30. So that we may well allow an hundred Years for the Migration of *Fo-hi*, and others, ſo far as *China*, whither probably they went from the North-Eaſt Parts of *Aſia*.

The *Chineſe* Chronology being ſettled; before I give the Reader a ſhort View of the Hiſtory of the Acts of the Kings of that famous and moſt ancient Empire, ſo far as is agreeable to the Deſign of this Work; it muſt be obſerved, that in the *Chineſe* Annals the whole (66) Year in which any King dies is aſcribed to his Reign; and every thing paſſes in his Name to the End of the Year: and the Years of the ſucceeding King are reckoned only from the Beginning of the following Year: and if it happens, that a ſucceeding Emperor dies within the Year in which his Predeceſſor died, his Reign is not reckoned at all, though his Name be ſet down in the Annals. This was the Method of Computation of the Emperors Reigns, excepting only that when a new Family or Dynaſty ſucceeded to the Empire by Conqueſt or otherwiſe, the Years of the firſt new Emperor were reckoned from the Beginning of that Year in which he took Poſſeſſion of the Throne: and the whole Year was aſcribed to his Reign, though his Predeceſſor had reigned the greateſt Part of it.

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(66) Quamvis Sinæ mox eodem anno quo quis ex Imperatoribus diem obiit, alium in vicem ſubſtituant; is tamen honor de mortuo uſque ad finem anni fatalis habetur, ut ejus nomine omnia gerantur, diplomatis quoque literiſque publicis velut viventis adhuc autoritate ſignatis. Succeſſor autem initium ſequentis anni ſuo demum inſignit nomine, niſi transferatur imperium in aliam familiam. Tunc enim quo die imperium auſpicatur, nomen ſuum anno tribuit. Martin. Sin. Hiſt. lib. ii. p. 45. In more poſitum eſt apud Sinas, ut annus iſte quo moritur Imperator, tametſi primo anni menſe mortuus ſit, totus tamen eidem etiam mortuo tribuatur: adeoque is qui in imperium ſucceſſit nonniſi a primo menſe proxime ſequentis anni ordiatur annos imperii ſui: ubi e contrario annum quo nati ſunt totum ætati ſuæ vulgo Sinæ adſcribant, tunc etiam quando poſtremo die anni nati ſunt. —Atque hæc etiam eſt cauſa cur plerumque hiſtoriographi, tametſi mentionem faciunt eorum Imperatorum, quos non niſi diebus aliquot aut menſibus ejuſdem anni, quo deceſſor obierit, contigit imperaſſe; a ſerie tamen imperatorum eos excludant, quandoquidem nequeat iis adſcribi iſte annus quo orſi ſunt imperium. Cæterum non raro accidit, ut aliqui Imperatores præter morem jam dictum pro arbitrio adſcribi ſibi voluerint annum illum quo eorum deceſſor obierat: tunc præſertim quando extincta veteri familia nova et

Though I intend to begin the *Chineſe* Hiſtory and Chronology with the Reign of *Hoang-Ti*; yet as almoſt all the *Chineſe* Hiſtorians (67) agree, that the two firſt who came into *China*, and reigned there, were *Fo-Hi* and *Xin-num*, or *Shin-nong*, as *Du Halde* calls him, I ſhall premiſe an Account of theſe two Founders of the *Chineſe* Empire.

Fo-Hi came with his Family out of *Aſia* into *Shenſi* (68), a Northern Province of *China*, about the Year before *Chriſt* 2538. From whence he removed into *Chin-cheu*, in the Province of *Honan*. Some related, that he was in the ninety-ſixth Year of his Age (69) when he began to reign, or ſettled in *China*; and all agreed that he lived there an hundred and fifteen Years after; and ſo was two hundred and ten Years of Age when he died.

This Age is very agreeable to the long Lives of Men in thoſe early Times of the World. The *Chineſe* Chronicles make no mention either

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victrix imperium ſuum auſpicabatur: ſive id felicitatis novo dominatui ſuo captandæ gratia, ſive aliis de cauſis fecerint, etc. Couplet Præfat. ad Sin. Chronol. p. 15, 16.

(67) Hiſtoriographi prope omnes denuo a regibus *Fo-Hi* et *Xin-num* hiſtoriam ſuam veluti certam et indubitatam ordiuntur. Couplet Præf. ad Sin. Chronol. p. 6.

(68) Couplet Præf. ad Sin. Chronol. p. 20.

(69) Martin. Hiſt. Sin. lib. i. p. 20, 21.

of the (70) Country or Family of *Fo-Hi*; whence we may conclude, that he was the firſt of his Race who led a Colony into *China*, probably moſt of them his Deſcendants. Upon account of his *Wiſdom* he was ſaid to have the Head of a *Man*, but the Body of a (71) *Serpent*. And it is obſervable, that *Cecrops*, the Founder of the *Athenian* State, is related to have been part Serpent, as *Fo-Hi* was ſaid to be. *Cecrops* alſo is ſaid to have firſt inſtituted Marriage amongſt the *Greeks* of *Attica*, as *Fo-Hi* is related to have done amongſt the *Chineſe*. *Fo-Hi* is alſo ſaid to have (72) civilized the Inhabitants of the Eaſtern Parts (the *Tartars*) which bordered upon *China*, from a wild and brutal Way of Life; he taught them to make Fiſhing-Nets and Snares for Birds; and alſo to rear domeſtic Animals for Food as well as Sacrifices. He offered Sacrifices of ſix ſorts of Animals kept for that End, twice a Year at the two (73) Solſtices, to the *ſupreme Spirit* of Heaven and Earth, called *Xam-Ti*, or *Chang-Ti*, that is, *the ſupreme Lord*.

Fo-Hi alſo is ſaid to have built (74) a Palace, and obſerved the Motion of the Stars, and to have ruled Men by Laws, and built Walls about Towns, and diſtinguiſhed Families by ſeveral Names: to have inſtituted Matrimony, and allowed of no Marriages but amongſt Families of different Names, which Law is ſtill obſerved. He taught the Uſe of ſymbolic Writing with Lines: he alſo made the Dragon the Arms of the Nation. He invented Muſic, and the Inſtrument *Kin*; the upper Part of which was convex, to repreſent the Heavens, and the under Part flat, to repreſent the Earth: and this Muſic was firſt uſed at offering Sacrifices to the Lord of Heaven and Earth.

His Countrymen called him (75) *Tyen-Tſe*, that is, *the Son of Heaven*.

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(70) Hujus quidem genus et patria non exprimitur in chronicis Sinarum; niſi quod hanc in provincia maxime occidua et boreali videlicet Xenſi fuiſſe referatur. Couplet Procem. Declar. p. 74.

(71) Idem Præf. ad Sin. Chronol. p. 10.

(72) Præf. ad Sin. Chronol. p. 20.

(73) *Du Halde's* General Hiſtory of *China*, vol. iii. p. 22.

(74) Martin. Sin. Hiſt. lib. i. p. 22, 23. Couplet Præfat. p. 20. *Du Halde's* Introduction to the General Hiſtory of *China*.

(75) The Title *Tyen-Tſe* was given to the *Chineſe* Emperors afterwards,

Shin-nong, or *Xin-num*, as *Couplet* calls him, came probably with *Fo-Hi*. *Couplet* ſaies he removed from *Honan*, and dwelt at *Yen-chu*, in the Province of *Xan-tum*. He added two other annual Sacrifices to thoſe inſtituted by *Fo-Hi*, and appointed Sacrifices to be offered to the God of Heaven four times (76) a Year, at the two Solſtices and alſo at the two Equinoxes. At that in the Spring to implore a Bleſſing on the Fruits of the Earth; at that in the Autumn after Harveſt to offer the firſt Fruits to God. He invented Implements for Tillage (77), and taught the People to ſow five Sorts of Grain, *Barley*, *Rice*, *Millet*, *Indian Corn*, and *Pulſe*. Hence he was called *Shin-nong*, that is, the *celeſtial* (78) or *ſpiritual Huſbandman*. He alſo found out the Way of making Salt of Sea-Water. He inſtituted Traffic and Markets for buying and ſelling Goods. He diſcovered the Virtue of Herbs, and their good and bad Qualities, and compoſed Books of Medicine. *Shin-nong* was a Prince of eminent Piety and Virtue. He is related to have reigned an hundred and forty Years, when *Hoang-Ti*, one of his Reguli, and ſome ſay his Brother, though that is not probable, made war upon him, in which he was ſlain: and *Hoang-Ti* ſucceeded him, with the Conſent of the other Reguli, and became the firſt Emperor of *China*.

The Death of *Shin-nong* happened at the Place where *Pekin* was afterward built; and this was the firſt War which is mentioned in the *Chineſe* Annals, and the firſt recorded any where in the World; unleſs that between *Saturn* and his Father *Uranus*, mentioned by *Sanchoniatho*, be as old, or older.

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to denote that their Authority was derived from Heaven. Hence *Son of Heaven* was the ſame as Emperor. Couplet. Sin. Scient. lib. i. p. 5. *Tyen* or *Tien* ſignifies *Heaven*.

(76) Du Halde, vol. iii. p. 22.

(77) Martin. Sin. Hiſt. lib. i. p. 24, 25. Couplet Præf. p. 20. Du Halde Introduct. p. 137.

(78) His Invention and Improvement of Huſbandry was elegantly repreſented in the ancient *Chineſe* Books, which aſcribed to him the *Head of a Bull*; and related, that *Wheat* and *Rice* rained from Heaven in his Time, which he ſowed in the Ground. Couplet ibid. p. 10.

Couplet ſaies, that *Shin-nong* had ſeven Succeſſors of his Poſterity, who ruled three hundred and eighty Years; but they could be no other than Reguli, or Governors of Provinces, under *Hoang-Ti* and the following Emperors.

The Hiſtory and Chronology of the Emperors of China, *from* Martinius, Couplet, *and* Du Halde.

Hoang-Ti, the firſt Emperor of *China*, began to reign in the Year before *Criſt* 2438.

After the Death of *Shin-nong*, who outlived *Fo-Hi* (79); *Hoang-Ti* having reduced under his Subjection all the Rulers of the then inhabited Provinces of *China*, of *Pe-tche-li* or *Tche-li*, *Chenſi*, *Honan*, and *Chan-Tong*, he fixed his Imperial Seat at *Cho-Tong*, in the Province of *Pe-che-li*, or *Pekin*; and built a Temple of Peace, which he dedicated to the *ſupreme God*; and offered Sacrifices to him in it, which before were offered in the open Air. This was probably the firſt Temple any where built for the Worſhip of the true God; and alſo the only one in the World at that Time. After he had built a Temple for the more ſolemn Worſhip of God, he took upon him all the Regalia and Enſigns of Majeſty. He was the firſt who wore a *Diadem*, and *imperial Robes of yellow*, which is the natural Colour of Silk ſpun by the Worms, and which then firſt began to be uſed: and this Colour was thenceforth appropriated to the Emperors, and forbidden all others to wear.

Hoang-Ti obtained the Empire by Rebellion and Arms; but he was in all other reſpects a moſt excellent Prince. He was very beautiful, and tall in Stature; was very religious; and was poſſeſſed with the greateſt Endowments of Mind that almoſt ever appeared in any one.

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(79) The Name *Hoang-Ti* ſignifies *great Emperor.* Couplet Procem. Declar. p. 90. *Hoang* alſo ſignifies *yellow*, as is afterwards obſerved. And he might be called *Hoang-Ti* from inſtituting the imperial Robes of *yellow.* And *Couplet* calls him *flavus Imperator*, Tab. Chronol. init.

Man. The moſt uſeful Arts and Sciences were diſcovered in his Reign; and *Hoang-Ti* may juſtly be eſteemed the *Thoth* or great *Hermes* of the *Chineſe*.

As *Hermes* was the firſt Inventor of alphabetical Letters, ſo *Hoang-Ti*, with the Aſſiſtance of two learned Men, called *Ciu-cum* and *Cam-kie*, invented the Characters in which all the *Chineſe* Hiſtory and Learning have been wrote ever ſince. This Emperor invented *a Compaſs* which ſhewed the four cardinal Points of the Heavens. He made great Roads through his Dominions to facilitate Commerce; and had his Country meaſured, and divided into Provinces. He compoſed a celeſtial *Sphere* and *Kalendar*; and found out a Method, which is ſtill uſed, of caſting up any Sum with a Box and Balls. He alſo determined the Weights which ſhould be uſed in Trade; and alſo Meaſures, as an *Ince*, *Foot*, etc. He found out the Art of *dying Colours*. He cauſed Bridges to be built over the ſmaller Rivers; and made Canoes or Veſſels of hollowed Trees to paſs over the greater Rivers with Oars. He taught the Way of making Bows and Arrows, and other Arms. He alſo invented the Drum and Wind-Inſtruments, as *Flutes*, *Organs*, and *Trumpets*. He was the firſt who contrived the Way of making *Carts* or *Waggons*; and trained Horſes and Bullocks to draw them. He drew Models for building. He coined Money of Braſs. He invented the making earthen Ware. He wrote, with the Aſſiſtance of three eminent Phyſicians, called *Ki-pe*, *So-ven*, and *Luy-cum*, ſeveral Books concerning the Method of diſcovering Diſeaſes by the Pulſe. This Emperor greatly improved Aſtronomy, which was then in its Infancy: for he divided the Year into twelve Months of thirty Days each; and in the ſixty-firſt Year of his Reign, with the Aſſiſtance of a learned Aſtronomer, called *Ta-nao*, he formed a Cycle of ſixty Years, in which twenty-two were intercalary, to keep the Months conſtantly to the ſame Signs of the Zodiac, and to reduce the luniſolar Year of 360 Days to the true or nearly tropical Year.

All the *Chineſe* Hiſtorians agree, that *Hoang-Ti* firſt inſtituted the famous ſexagenary Cycle or Period of ſixty Years; which conſiſted of ſixty luniſolar Years, and was by Intercalations reduced to a Period of ſixty ſolar Years of 365 Days. This was a great Improvement in Aſtronomy for thoſe early Days, when neither the *Egyptians* nor *Chaldæans* had diſcovered the Length of the tropical Year to be 365 Days, though they muſt ſoon have found that it conſiſted of more than 360 Days, which was the primitive and original Year of Mankind, and have uſed ſome ſort of Intercalations, to bring the Seaſons to their proper Months. After the Invention of the ſexagenary Cycle, the *Chineſe* Months were ſome of them unequal in ſome Years. For in order to keep the celeſtial Signs to the ſame Months, which they always took care to do, they intercalated ſometimes one Month and ſometimes another with the Days they found wanting to complete the Year, as they computed it: ſo that in an entire ſexagenary Period there were twenty-two intercalated Years. This is the (80) Account of *Martinius:* and this makes it probable, that the Inſtitution of the Beginning of the Year being fixed to the fifteenth Degree, or middle of *Aquarius*, or to the new Moon neareſt to it, began in this Emperor's Reign, and at the ſame Time that the ſexagenary Cycle was formed; and that it was not the Inſtitution of *Chwen-Hyo*, in whoſe Reign the *Chineſe* Annals put it.

The Empreſs of *Hoang-Ti*, called *Luy-ſu*, was a Lady of great Genius and Parts: ſhe taught the Manner of rearing Silk-worms; and how to ſpin their Webs, and to weave them, die them, and make Cloths of them: and the Silk-Garments were at firſt uſed only in offering Sacrifices, and performing religious Duties.

Hoang-Ti had twenty-five Sons, and reigned an hundred Years, and died in the fortieth Year of the firſt ſexagenary Cycle, and was buried in the Province of *Xan-tum*, or *Chan-tong*. The Name and Memory of *Hoang-Ti* were had in immortal Honour amongſt the *Chineſe*, for the uſeful Diſcoveries by which he had ſo much benefited his Country; and *Martinius* ſaies, that all the Kings of *China* were from him called *Hoangtii*, that is, *great Emperors*, as the *Roman* Emperors were called *Cæſars*. And there is no doubt but that, if he had been King of *Egypt* or *Babylon*, he would have been deified and worſhiped as a *God* after his Death.

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(80) Sin. Hiſt. lib. i. p. 30, 31.

The foregoing Account of *Fo-Hi*, *Shin-nong*, and *Hoang-Ti*, is perfectly agreeable to the Infant-State of the *Chineſe* Empire, where every thing was wanted for the Uſes and Conveniences of Life but what Nature itſelf provided: and every Improvement of Nature, and uſeful Art and Science was to be learned.

Theſe, we ſee, were diſcovered by Degrees. The greateſt Bleſſing, which is the Knowledge of the true God, was brought uncorrupt into this wide uninhabited Country; and within the Term of an hundred or an hundred and twenty Years a Temple was built to his Honour, and for his Worſhip and Service; and the Emperor himſelf was the High-Prieſt, who offered Sacrifices for the whole Nation. In thoſe Days Mens Ages were long; and the Space of two hundred Years was ſufficient for the Diſcovery of all the Arts and Sciences before-mentioned, which were almoſt all neceſſary for Life: and Men's Time and Study was wholly employed in Inventions of ſuch Things as were moſt uſeful to civil Society, and neceſſary to make a Country fruitful, and convenient for Habitation, and the Inhabitants civilized, and mutually helpful to one another by Trade and Commerce; and both great and happy by the Bleſſings of Liberty, the Eſtabliſhment of true Religion, and juſt Laws of Government.

After *Hoang-Ti* the *Chineſe* Annals have inſerted the ſucceſſive Reigns of four Kings of his Family. Firſt, *Shan-Hau*, who is ſaid to have reigned eighty-four Years. Second, *Chwen-Hyo*, or *Chuen-Hio*, who is related to have reigned ſeventy-eight Years. Third, *Ti-Ko*, who is ſaid to have reigned ſeventy Years. Fourth, *Chi*, who reigned eight Years.

But theſe Emperors were only contemporary Reguli, or Prefects of Provinces, during the Reigns of *Hoang-Ti* and *Yau*: for *Hoang-Ti* died in the fortieth Year of the firſt ſexagenary Cycle, and was ſucceeded by *Yau* in the forty-firſt Year of the ſame Cycle, as hath been ſhewn before.

Couplet (81) obſerves from the *Chineſe* Books, that *Ti-Ko*, who reigned eight Years before *Yau*, preferred ſome of the Grandſons of *Hoang-ti*, in a Province ſubject to him. This ſhews, that the ſeveral Kings between *Hoang-ti* and *Yau* might be contemporary. Further, to confirm this, it is related, that the Son of *Hoan-tun*, the Son of *Hoang-ti*, was ſlain by *Shun*, who ſucceeded *Yau*. Again, the Sons of *Chuen-hio* had public Offices conferred on them by *Shun*. This laſt Inſtance ſhews, that the Sons of *Chuen-hio*, who began to reign two hundred and fifty-ſix Years before *Shun*, according to the preſent Series of the Annals, could not be Reguli under him: but if *Chuen-hio* and *Yau* were Contemporaries, then the Sons of either of them might be Reguli in the following Reign of *Shun*. Further, the Grandſon or great Grandſon of *Hoang-ti* could hardly be living in the Reign of *Shun*; there being four hundred and forty Years from the Beginning of the Reign of *Hoang-ti* to the Beginning of the Reign of *Shun*, according to the preſent ſucceſſive Reigns of the Annals: and yet *Couplet* (82) ſaies, it is certain, that *Hoen-tun*, the Grandſon or great Grandſon of *Hoang-ti*, was ſlain by *Shun*. So that there is ſufficient Reaſon to conclude, that *Yau* was the Succeſſor of *Hoang-ti* in the *Chineſe* Empire. To the foregoing Proof of this important Point in the *Chineſe* Chronology, we may add, that as the ſexagenary Cycle was made and inſtituted by *Hoang-ti*, it muſt have been mentioned before the Reign of *Yau*, had he not been his Succeſſor; and had four Kings intervened; and yet all agree, that the firſt mention of this Cycle, after the Reign of *Hoang-ti*, is in the Reign of *Yau*, who is related in the moſt ancient and authentic *Chineſe* Annals to have begun to reign in the forty-firſt Year of it: nor could any Hiſtorian trace any higher Account of it.

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(81) Not. in Tab. Chronol. p. 3.

There is however one Thing very remarkable related in the Reign of *Chuen-Hio*, namely; that in his Reign (about the Beginning of it, or in the Year before *Chriſt* 2513) there happened a Conjunction of the five Planets, on the ſame Day in which the Sun and Moon were in Conjunction; which was obſerved by the Emperor himſelf. This

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(82) *Hoen-Tun*, filius *Hoam-Ti*—cujus filium aut nepotem certe ejuſdem cognomenti extinxit *Xun* ſextus Imperator. Ibid.

Conjunction happened in the Sign called *Xe* or *Che*, which anſwers to Part of *Capricorn* and Part of *Aquarius*. The great Aſtronomer *Caſſini* calculated this Conjunction backward, and found it to have happened in the Conſtellation mentioned by the *Chineſe* Hiſtorians, when the Sun was in the twentieth Degree of *Aquarius*, on the twenty-ſixth Day of *February*, in the 2012th Year before the *Chriſtian* Æra: and that on the Day following, at ſix a Clock in the Morning, at *China* there was a Conjunction of the Sun and Moon. This Calculation of *Caſſini* is publiſhed in *Louber's* Hiſtory of *Siam*, p. 257.

Hence it appears, that the *Chineſe* Hiſtorians have placed this Conjunction about 500 Years too ſoon, and in a wrong Reign: and that it did not happen in the Reign of *Chuen-hio*, but in the Reign of *Ti-hoai*, the eighth Emperor of the firſt Dynaſty. But this Miſtake does not affect the Truth of the *Chineſe* Chronology, which no way depends on this Conjunction.

I proceed to the Reign of the famous Emperor *Yau*, who in my Account was the ſecond proper Emperor of *China*. He began to reign in the forty-firſt Year of the firſt ſexagenary Cycle, and in the Year before *Chriſt* 2338, as I have proved above from unqueſtionable Evidence.

Yau was a Prince of conſummate *Virtue*, *Piety*, *Underſtanding*, and *Equity*: he was ſo beloved as almoſt to be adored by all his Subjects; and ſet a Pattern of good Government to all ſucceeding Emperors.

He was frugal in his Diet and plain in his Apparel. His Palace was a low Cottage: and he eat and drank out of earthen Veſſels. His Bed was made of Straw; his Chariot was drawn with white Horſes. *Yau* was a Lover of Muſic. He inſtituted ſix ſupreme Tribunals, by whom all the Affairs of the Empire were adminiſtred, and continue to be ſo to this Day. He alſo created five Orders of Nobility. In the fortieth Year of the ſecond Cycle, and the ſixtieth Year of the Reign of *Yau*, in the Year before *Chriſt* 2279, all the low Lands of *China* were drowned by a Flood, for nine Years; whereby the reſt of the Country would ſcarce contain the Inhabitants, which were grown very numerous, having enjoyed Peace for more than 150 Years. *Quen* was appointed by the Emperor to take care of the draining them;

but in nine Years time was not able to do it, either through Negligence or Ignorance, on which Account he loſt his Head. But his Son *Yu*, who ſucceeded him in the Work, was a Man of greater Capacity; and by means of Drains and large Canals which he cut, in the Space of thirteen Years he carried all the Water off into the Rivers and Sea, and made the Country dry and habitable: and for this Service done to his Country, he was by *Yau's* Succeſſor made Aſſociate in the Empire, and ſucceeded him in it. See Note 86 below.

After this *Yau* ſet himſelf to reform the Calendar, which was not ſufficiently exact; and corrected the lunar Year, and by proper Intercalations reduced it to an Agreement with the ſolar Year. For which Purpoſe he uſed the Aſſiſtance of two able Aſtronomers, called *Hi* and *Ho*.

The twelve lunar Months, which before conſiſted of thirty Days each, he ordered to be reckoned alternately of thirty and twenty-nine Days; and theſe by ſeven intercalary Months, in the Space of nineteen (83) Years adjuſted the lunar to the ſolar Year of 365 Days. This is a ſurprizing Exactneſs in Aſtronomy for thoſe early Days; and as old, or older, than any celeſtial Obſervations made either in *Chaldæa* or *Egypt* that we know of: and makes it probable, that in the preceding Reign of *Hoang-ti*, when the ſexagenary Cycle was compoſed, the ſolar Year conſiſted of 365 Days; and the Zodiac was then divided into 365 Parts or Degrees, to which afterward one Quarter of a Degree was added: but the lunar Year was not ſo exactly formed, and wanted ſome further Correction.

The Aſtronomers *Hi* and *Ho* obſerved alſo the Places of the Solſtices (84); but they miſtook the true Places of them by three Degrees and an half. For in the Year of *Chriſt* 1005, they had only varied forty-two Degrees from the Place they were firſt obſerved in, about the Year before *Chriſt* 2270: whereas according to the known Preceſſion of the Colures, they muſt have varied forty-five Degrees and a half in this Space of Time. But ſuch Errors are not to be wondered at in thoſe ancient Times, when aſtronomical Inſtruments were coarſe in comparison of thoſe now uſed: or otherwiſe the Error, more or leſs, might be owing to thoſe who made the Obſervations in the Year of *Chriſt* 1005.

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(83) Aſtronomis *Ho* et *Hi* adjutoribus ordinat xii lunares menſes, ſex 30 dierum, et totidem 29: quin et intercalares menſes, qui intra annos 19 ſepties recurrunt. Couplet. Tab. Chronol. Monarch. Sin. p. 3. This is related in the moſt ancient Book *Xu-king*.

(84) Certe quidam ex iis qui librum *Xu-king* interpretati ſunt, affirmare non dubitat, imperante Chinæ *Un-Go* e Sungæ familia, anno poſt Chriſtum natum milleſimo quinto ſolſtitium a ſuperiori obſervatione (ſc. ſub imperio Yau) jam quadraginta duobus gradibus—mutaſſe. Martin. Sin. Hiſt. lib. i. p. 38.

It is probable the celeſtial Obſervations of *Hi* and *Ho*, by which the *Chineſe* Kalendar was reformed, were made in the latter End of the Reign of *Yau*, becauſe we find the ſame two Aſtronomers mentioned as living in the Beginning of the Reign of *Chong-kang*, who began to reign ninety-eight Years after the Death of *Yau*.

Theſe Aſtronomers, if they were the ſame, muſt have been 128 Years of Age in the Beginning of the Reign of *Chong-kang* (ſuppoſing them to be thirty Years old when they were employed by *Yau*) at which Time they are repreſented as grown old and ſuperannuated, and addicted to Sloth and Drunkenneſs. But if theſe Aſtronomers were twenty or thirty Years older than I have ſuppoſed, their Age would be very agreeable to the Lives of Men in thoſe Times. For they lived in the Time of *Nahor* the Grandfather of *Abraham*, when Men lived to 200 Years of Age, and more. Therefore they might well preſide in the Tribunal of Aſtronomy firſt erected by *Yau*; and continue ſtill to preſide in it in the Beginning of the Reign of *Chong-kang*, above an hundred Years after, when they are related to have been put to Death for Drowſineſs, Drunkenneſs, and Neglect of their Duty, as hath been before obſerved. The Emperor *Yau* himſelf was 118 Years of Age when he died, and reigned an hundred Years according to the *Chineſe* Annals: and there can be no Diſpute about the Interval between the Reigns of *Yau* and *Chong-kang*, becauſe it agrees with the Hiſtory and Chronology of the famous *Mencius* mentioned above, whoſe Writings are of the greateſt Authority, next to thoſe of *Confucius*, amongſt the *Chineſe*.

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Yau having reigned ſeventy-two Years alone in the greateſt Glory, Peace and Tranquillity, in his declining Years choſe *Shun*, who was an Huſbandman, for his Aſſociate and Succeſſor in the Empire, whom he preferred to his own Sons, on account of his Virtue and Prudence. He reigned twenty-eight Years after this, and died univerſally lamented by his Subjects, who mourned for him *three Years* as for a common Father.

Shun, the third *Chineſe* Emperor, began to reign alone after the Death of *Yau*, in the twenty-firſt Year of the third Cycle, and in the Year before *Chriſt* 2238.

Shun was an excellent Prince, and followed the Example of his great Predeceſſor *Yau*, in every Virtue and all the Parts of good Government. He was a Lover of Muſic, and uſed to play on the Inſtrument *Kim*; and compoſed a Set of Muſic, in which the Praiſes of the great Legiſlator *Yau* were ſung. *Confucius* admired (85) this Muſic for its Sweetneſs and Harmony; it was called *Chao*. He made a Sphere of Gold ſet with Jewels exhibiting the ſeven Planets. He was ſo conſcious of his own Integrity, that he permitted any of his Subjects to ſet forth on a Table, expoſed to public View, whatever they found blameable in his Conduct. He divided the Empire into twelve Provinces. His Palace was at *Pu-Cheu*, in the Province of *Shenſi*.

The *Tartars* firſt invaded *China* in his Reign and were repulſed.

Shun in the thirty-fourth Year of his Reign (86) choſe *Yu* for his

(85) Couplet. Scient. Sin. lib. iii. p. 13. part. ii.

(86) In *Xu-kim* lib. i. fol. 29. commemoratur; conſtituerat Xun imperator imperium per manus tradere clienti ſuo *Yu* dicto, propter ingentia viri merita, quando is maximas eluviones aquarum per annos plurimos jam ſtagnantium, non minus induſtrie quam feliciter in mare derivavit. Couplet. Scient. Sin. lib. ii. p. 72. Theſe Words may refer to what *Yu* had done in the Reign of *Yau*. But *Martinius* underſtood them, as if *Yu* had drained the Country from the Flood in the Reign of *Shun* or *Xun*. And if *Yu* died when he had lived an hundred Years, as *Couplet* ſaies he did, he could not be employed by *Yau* to drain the Country, in the Year before *Chriſt* 2270, which was the Year in which he ſeems to have been firſt employed after the Death of his Father; and from thence to his Death in the Year before

Aſſociate

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Aſſociate, preferably to his own Sons, for the Service he had done the Country in draining the low Lands, and rendering them dry and fertile. *Martinius* relates this great Work to have been done by *Yu* in the Reign of *Shun*; but *Couplet* and *Du Halde* relate it in the Reign of *Yau*.

Shun reigned fifty Years after the Death of *Yau*, and was 110 Years of Age when he died.

Yu ſucceeded *Shun* in the eleventh Year of the fourth Cycle, and in the Year before *Chriſt* 2188.

Martinius ſaies, he was deſcended from *Hoang-ti* in the fourth Generation: and this agrees entirely to my Suppoſition, that *Yau* ſucceeded *Hoang-ti*; but not at all to the Suppoſition of four Kings reigning ſucceſſively between *Hoang-ti* and *Yau* (whoſe Reigns contain 240 Years) which would make *Yu* the eighth in Succeſſion from *Hoang-ti*. He is called *Ta-Yu*, that is, *Yu the Great*; and was the Founder of the firſt Imperial Family or Dynaſty, called *Hia*, conſiſting of ſeventeen Emperors, who reigned 441 Years (87).

The Palace of *Yu* was in the Province of *Shenſi*, where *Yau* and *Shun* had their Imperial Seats before him. He was the firſt who made the Empire hereditary. He divided it into nine Provinces inſtead of twelve into which *Shun* had divided it; and cauſed nine large

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Chriſt 2179 is ninety-one Years; ſo he could be no more than nine Years old at the Death of his Father. Hence it is more probable, that *Yu* drained the overflowed Country in the Reign of *Shun*; and was rewarded by him with the Empire: and if it was whilſt he was Aſſociate with *Yau*, all is reconciled. And the Book *Xu-king*, relating that the Country had lain *many Years* under Water before it was drained by *Yu*, makes it credible, that he was not employed about the Work upon the Death of his Father (being then too young) but ſeveral Years after, and when he was grown a Man; and when *Shun* was Aſſociate with *Yau*: and this I take to be the Truth.

(87) *Du Halde*, in the firſt Volume of his Hiſtory of *China*, p. 286. makes this Dynaſty conſiſt of 458 Years. He was deceived by *Couplet*, who in his chronological Table has 458 Years inſtead of 441, which latter is the Number of the Years of the Reigns both in *Couplet* and *Martinius*: yet *Couplet* has again by Miſtake the Number of 458, in the Preface to his *Chineſe* Chronology, p. 24. and again p. 25. and it is his own Miſtake, as appears from his ſumming up the Years of the three firſt Dynaſties, which he makes ſeventeen Years more than his own Tables make them.

brazen Veſſels to be made, on each of which a Map of a Province was engraved, with Notes ſhewing which of the twenty-eight Conſtellations preſided in each Province.

Yu wore an ordinary vulgar Habit: but when he offered Sacrifices to the ſupreme God, he then wore prieſtly Robes, and a Mitre of great Magnificence (88) and Luſtre.

In his Reign the *Chineſe* Wine made of Rice was invented: but *Yu* baniſhed the Inventor, and forbad the making it under ſevere Penalties. It is at preſent eſteemed one of the greateſt Delicacies at the Tables of the *Chineſe*. *Yu* reigned ſeventeen Years with *Shun*, and ten Years after him. Gold and Silver Coin are ſaid to have been current in *China* in his Reign. *Yu* was an hundred Years old when he died.

Ti-ki, the ſecond Emperor of the firſt Dynaſty, began to reign in the twenty-firſt Year of the fourth Cycle, in the Year before *Chriſt* 2178.

Ti-ki was the Son of *Yu*, and ſucceeded to the Empire by hereditary Right, and with the Conſent of all the Mandarins.

The Empreſs his Mother, who was a moſt prudent Princeſs, had taken great Care of his Education; and this, with a naturally good Diſpoſition, made him a wiſe and excellent Prince.

He followed exactly the Pattern and Model of Government which his Father had ſet him.

The Beginning of his Reign was diſturbed by a dangerous Rebellion of one of his Reguli, or tributary Mandarins; but with the Aſſiſtance of ſix other Reguli he ſoon reduced the Rebel. After this he enjoyed a perfect Peace throughout all his Empire. He inſtituted nine Sorts of Muſic and Dancing. He was highly beloved by his People; but they did not long enjoy the Benefits of his wiſe Adminiſtration; for he reigned no more than nine Years, and was ſucceeded by his Son *Tai-kang*.

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(88) *Couplet* from *Confucius*. Scient. Sin. lib. iii. p. 51.

Tai-kang, the third Emperor of the firſt Dynaſty, began to reign in the thirtieth Year of the fourth Cycle, and in the Year before *Chriſt* 2169.

This King degenerated from the Virtue of his Anceſtors. He entirely neglected the Affairs of the Government, and devoted all his Time to Pleaſure and Debauchery. His Palace was filled with Harlots; and the Horſes and Dogs he continually uſed in hunting wild Beaſts, ravaged the Country and deſtroyed the Harveſts. He ſpent whole Days in the Woods, where he was ſeized by *Y* the General of his Army, who with the Advice of the chief Officers of the Empire depoſed him, after he had reigned eighteen Years, and placed his younger Brother *Tchon-kang*, *Chong-kang*, or *Chum-kang*, as he is variouſly called, on the Throne. However, *Chong-kang* would not take upon himſelf the Title of Emperor whilſt his Brother was alive. *Tai-kang* died in Baniſhment eleven Years after; and then his Brother *Chong-kang* took the Title of Emperor. On this account the Years of his Reign are only reckoned from the Death of *Tai-kang*.

Chong-kang, the fourth Emperor of the firſt Dynaſty, began to reign with the Title of Emperor in fifty-ninth Year of the fourth Cycle, and in the Year before *Chriſt* 2140.

The moſt remarkable Thing in the Reign of this Emperor was the great ſolar Eclipſe mentioned above, which by Calculation has been found to have happened in the Year 2137 before the *Chriſtian* Æra; and is related to have cauſed the Death of the two famous Aſtronomers *Hi* and *Ho*; who being grown very old and given to Drinking, had neglected to obſerve this Eclipſe, and to ſet it down in the Kalendar, as the Laws required them to do who were Preſidents in the Tribunal of Aſtronomy.

Chong-kang reigned thirteen Years, and was ſucceeded by his Son *Ti-ſyang*.

Ti-ſyang, the fifth Emperor of the firſt Dynaſty, began to reign in the twelfth Year (89) of the fifth Cycle, and in the Year before *Chriſt* 2127.

The Folly of *Ti-ſyang* was the Cauſe of his Ruin, and was very near being the Deſtruction of the whole Imperial Family. Being deceived by the Flatteries and Obſequiouſneſs of *Y*, whom his Father was too wiſe to truſt with the Affairs of the Government, he made him his chief Confident; and diſplaced the faithful General *Tcheon*, and gave the Command of the Army to this Traytor. *Y* having got the Power into his Hands made uſe of it againſt his Maſter, and obliged him to flee, and take Refuge in the Courts of two tributary Princes who were his Relations.

Y did not immediately declare his Rebellion, but in a ſubmiſſive Letter, full of Aſſurances of Duty and Fidelity, entreated the Emperor to return to his Palace: and in the mean time laid feigned Accuſations againſt thoſe who were his moſt faithful Miniſters, and procured them to be either baniſhed or put to Death; and their Employments were given to his own Creatures.

After this he put off the Maſk, and openly proclaimed himſelf Emperor. *Y* expecting to enjoy the Fruits of his Villany periſhed by a Treachery equal to his own.

Amongſt his Dependants there was one ***Han-tſo***, a diſſembling artful Fellow in whom he chiefly confided, and had given him the greateſt Poſt in the Army. This ambitious Villain thought he ſhould poſſeſs the Throne, if at one Blow he could deſtroy both his Patron and his Sovereign. For this End he ordered Soldiers, whom he could truſt, to aſſaſſinate *Y* as he was hunting; and gave out that it was done by the

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(89) *Du Halde*, vol. i. p. 290. has made a Miſtake of two Years, by not computing the Years of the Emperor's Reigns, and careleſly following a typographical Error in *Couplet's* Chronological Table; where the fourteenth Year of the Cycle is printed inſtead of the twelfth; as it is in *Martinius*, and as *Couplet's* own Numbers of the Years of the Reign of *Chong-kang* ſuppoſe it to be.

Emperor's Orders. This ſucceeded to his Wiſh, and the Death of *Y* was looked upon as the juſt Puniſhment of his Rebellion.

Y was famous for his Skill in darting Arrows, with ſuch Force and Exactneſs, that he would ſometimes dart nine together and kill a Bird with every one of them.

Han-tſo having procured the Death of *Y*, nothing remained but to diſpatch the Emperor, which he effected by the following Contrivance. He ſent for *Kiao*, the eldeſt Son of *Y*, and excited him to revenge his Father's Death, whom he perſuaded to have been killed by the Emperor's Order: and furniſhed him with a Body of Troops out of thoſe he commanded. With theſe and other Forces which he had raiſed, *Kiao* marches againſt the Emperor, who had only Time to raiſe a ſmall Army, which he joined with an auxiliary Body furniſhed him by the two Reguli his Relations. A Battle enſued, and *Kiao* routed the Emperor's Army, and ſlew the Emperor and the two Reguli with his own Hand: and deſtroyed all the Family of *Ti-ſyang*, except the Empreſs who was pregnant, and with great Difficulty eſcaped by Flight and took Refuge in the Mountains, from whence ſhe retired and lay concealed in her Father's Houſe, who was Prince of *Gem*, where ſhe was delivered of a Son, whom ſhe called *Chao-kang*. Some Hiſtorians related, that the Empreſs was delivered of *Chao-kang* in a Shepherd's Cottage in the Mountains, whither ſhe firſt fled from the Fury of *Kiao*.

After the Death of the Emperor *Ti-ſyang*, *Han-tſo* immediately ſeized the Throne, which he found vacant by the Cruelties of *Kiao*, whom he rewarded with a ſmall Principality. *Han-tſo* wore the Crown which he had uſurped forty Years.

The Uſurpation of *Han-tſo* began in the thirty-ninth Year of the fifth Cycle, and the Year before *Chriſt* 2100. And *Chao-kang* was reſtored by the Reguli, who made War upon *Han-tſo*, defeated him, took him Priſoner, and put him to an infamous Death, in the nineteenth Year of the ſixth Cycle, and in the Year before *Chriſt* 2060.

Chao-kang was reſtored to his Father's Throne in the nineteenth Year of the ſixth Cycle, and was the ſixth Emperor of the firſt Dynaſty. With him the ancient Government was reſtored; and the

Laws were regularly executed. After he had defeated and ſlain *Kiao* the Murderer of his Father, with his younger Brother, who raiſed an Army to revenge the Death of *Kiao*; he had a glorious and peaceable Reign of twenty-two Years, and was ſucceeded by his Son *Ti-ſhu.*

Ti-ſhu, the ſeventh Emperor of the firſt Dynaſty, began to reign in the forty-firſt Year of the ſixth Cycle, and in the Year before *Chriſt* 2038.

Nothing remarkable happened in his Reign, which was ſeventeen Years. He died in the fifty-ſeventh Year of the ſixth Cycle, and was ſucceeded by his Son *Ti-hoai.*

Ti-hoai, the eighth Emperor of the firſt Dynaſty, began to reign in the fifty-eighth Year of the ſixth Cycle, and in the Year before *Chriſt* 2021.

He found the Empire in a peaceable and flouriſhing Condition. In the third Year of his Reign nine neighbouring eaſtern Nations ſent Ambaſſadors, deſiring his Protection and Alliance on paying a yearly Tribute. Theſe Ambaſſadors came by Sea, which ſhews that the Art of Navigation was then known.

This Prince grew effeminate by the Eaſe of a long Peace, and became a Slave to his Pleaſures. He paſſed the reſt of his Life ſhut up in his Palace amongſt Women and (90) Eunuchs; and left the Care of his Government entirely to his Miniſters.

Ti-hoai reigned twenty-ſix Years, and was ſucceeded by his Son *Ti-mang.*

Ti-mang, the ninth Emperor of the firſt Dynaſty, began to reign in the twenty-fourth Year of the ſeventh Cycle, and in the Year before *Chriſt* 1995.

He followed his Father's Example in Indolence and Effeminacy.

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(90) We meet not with mention of Eunuchs in any Hiſtory ſo early as is here related.

He did nothing remarkable but the removing his Court to a more convenient City, on the Weſt Side of the *Yellow* River, the moſt large and famous in *China*, but always muddy even to a Proverb.

Ti-mang reigned eighteen Years, and was ſucceeded by his Son *Ti-ſie*.

Ti-ſie was the tenth Emperor of the firſt Dynaſty, and began to reign in the forty-ſecond Year of the ſeventh Cycle, and in the Year before *Chriſt* 1977. *Du Halde*, by another Miſtake, has made *Ti-ſie* begin his Reign in the forty-firſt Year of the Cycle inſtead of the forty-ſecond, in which *Martinius* and *Couplet* agree.

Ti-ſie was remarkable for his *Juſtice*, which induced the neighbouring Princes not only to pay their Tribute chearfully; but even to think it honourable to pay a perſonal Obeiſance to the *Chineſe* Emperor, and to hold the Right of their Dominions under him.

Ti-ſie reigned peaceably ſixteen Years, and was ſucceeded by his Son *Ti-pou-kiang*.

Ti-pou-kiang, the eleventh Emperor of the firſt Dynaſty, began to reign in the fifty-eighth Year of the ſeventh Cycle, in the Year before *Chriſt* 1961.

He had ſome Diſturbance in the Beginning of his Reign from nine Princes of his own Family, who diſputed the Crown with him: but having got the better of them, he poſſeſſed the Throne peaceably fifty-nine Years, and died in the fifty-ſixth Year of the eighth Cycle. He deſigned his Son *Kong-kia* to ſucceed him: but his Brother *Ti-kiong* uſurped the Throne, and drove out his Nephew *Kong-kia*.

Ti-kiong, the twelfth Emperor of the firſt Dynaſty, began to reign in the fifty-ſeventh Year of the eighth Cycle, and in the Year before *Chriſt* 1902.

He aſcended the Throne peaceably, which he had uſurped from his Nephew; and to deprive him of all Hopes of the Crown, he named his own Son *Ti-kin* to ſucceed him in the Empire. He reigned twenty-one Years, and in the ſeventeenth Year of the ninth Cycle.

Ti-kin, the thirteenth Emperor of the firſt Dynaſty, began to reign in the eighteenth Year of the ninth Cycle, and in the Year before *Chriſt* 1881.

His Lewdneſs and Superſtition made him odious; and his tributary Princes rebelled and brought great Confuſion into the Empire. However, he reigned twenty-one Years as his Father had done before him: but he could not ſecure the Crown to his Son; and *Kong-kia*, the right Heir and Son of *Ti-pou-kiang*, was reſtored to his Father's Throne.

Kong-kia, the fourteenth Emperor of the firſt Dynaſty, began to reign in the thirty-ninth Year of the ninth Cycle, and in the Year before *Chriſt* 1860.

Kong-kia, during his Excluſion from the Throne in the two preceding Reigns, had by his modeſt and prudent Behaviour raiſed in the People great Expectations of his good Government, if ever he came to the Crown. But as ſoon as he was got into Poſſeſſion of it, his Behaviour was quite changed with his Fortune; and he became the moſt diſſolute and vicious Prince that had ever reigned. He entirely neglected the Affairs of the Government, and gave himſelf up wholly to Lewdneſs and Debauchery. The State was wholly committed to the Management of his Miniſters, and thoſe were moſt eſteemed who flattered him moſt in his Vices. This made his Government contemptible; and his tributary Princes refuſed to pay him Homage; and he had not Courage to oblige them to do their Duty. His Heirs became Inheritors of his Vices, which were the Ruin of the Family. *Kong-kia* reigned thirty-one Years, and was ſucceeded by his Son *Ti-kau*.

Ti-kau, the fifteenth Emperor of the firſt Dynaſty, began to reign in the tenth Year of the tenth Cycle, and in the Year before *Chriſt* 1829.

He followed the Example of his Father in his Debaucheries, which ſhortened his Days: for he reigned no more than eleven Years, and died in the twentieth Year of the Cycle, and was ſucceeded by his Son *Ti-ſa*.

Ti-ſa, the ſixteenth Emperor of the firſt Dynaſty, began to reign in the twenty-firſt Year of the tenth Cycle, in the Year before *Chriſt* 1818.

There is nothing memorable in his Reign but that the tributary Princes paid him Homage at his Acceſſion; and that he was the Father of *Kie*, the worſt and laſt Emperor of this Dynaſty. *Ti-ſa* reigned nineteen Years, and died in the thirty-ninth Year of the tenth Cycle, and was ſucceeded by his Son *Kie*.

Kie, the ſeventeenth Emperor of the firſt Dynaſty, began to reign in the fortieth Year of the tenth Cycle, and in the Year before *Chriſt* 1799.

Kie was a Prince of great natural Parts, and ſo ſtrong of Body as to be able with Eaſe to break a thick Rope, and even a Bar of Iron three Fingers thick: but he was the greateſt Monſter of Vice and Cruelty that ever reigned in this or almoſt any other Nation. Inſomuch that his Name is ſo odious in *China* that one cannot give a bad Prince a worſe Character than to ſay, *He is another Kie.* He began to exerciſe his Cruelties in the nineteenth Year of his Reign, to which he was inſtigated by his beautiful Empreſs, who was no leſs lewd and cruel than himſelf. He was ſo enamoured with her Beauty, that, to pleaſe her, he did whatever ſhe demanded to gratify her *Pride*, *Luſt*, and *Cruelty*. To oblige her he built a Turret all of *Jaſper* Stone, which was an immenſe Expenſe. He cauſed a large Lake to be made which was laid and lined with Marble, and ordered it to be filled with Wine: and then commanded three thouſand Men to lie all round the Sides of it, and

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and lap the Wine like Dogs till they were quite intoxicated. What was worſe than this, there was a private Apartment in the Palace, where, by Order and in the Preſence of the Emperor and Empreſs, young Men and Women committed the moſt filthy and abominable Lewdneſs together.

The Princes of the Empire having in vain endeavoured to reclaim him, for which ſome of them were put to Death, they at laſt engaged *Ching-tang*, who was deſcended from *Hoang-ti*, to declare War againſt him. *Kie* finding himſelf abhorred and abandoned by his Subjects, and not being able to oppoſe *Ching-tang*, he confeſſed his Crimes, and deſired only of *Ching-tang* to ſpare his Life. *Chin-tang*, hoping his Repentance was ſincere, not only granted him his Life, but generouſly reſtored him to the Crown; and laid down his Arms, and returned to his Principality. The Emperor was no ſooner replaced on the Throne, but he returned to his old Exceſſes, and having raiſed an Army, he ungratefully treated *Ching-tang* as a Rebel and Traitor, and marched againſt him. *Ching-tang* put himſelf in a Poſture of Defence: but when the two Armies met, the Emperor's Soldiers deſerted to *Ching-tang*, and, throwing their Arms at his Feet, ſaluted him Emperor. *Kie* fled out of the Empire, and ſpent the reſt of his Life in an ignominious Exile. He reigned fifty-two Years, and was ſucceeded by the old brave Prince *Ching-tang*, who was now eighty-ſix Years of Age. *Ching-tang* was the Founder of the ſecond Imperial Family, called *Xang*, or *Chang*, which conſiſted of twenty-eight Emperors, whoſe Reigns comprehended 644 Years.

Upon the Expulſion of *Kie*, *Ching-tang* began to reign in the thirty-ſecond Year of the eleventh Cycle, and in the Year before *Chriſt* 1747, in the eighty-ſeventh Year of his Age.

Though *Ching-tang* had the beſt Title in the World to the Empire, as being called to it by the unanimous Voice both of the Princes and People whom he had delivered from an execrable Tyrant, yet his Modeſty and Humility were ſo great, that he thought himſelf unworthy of it; and would have abdicated the Crown, had not the Nobles

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Nobles of the Empire by their joint Entreaties and Remonſtrances convinced him, that he ought to accept it, and that they were determined to have no other Emperor but him whom Heaven had made their Deliverer.

So he was in a manner forced to accept the Government, which he adminiſtered like a true Father of the People. He engaged more particularly the Affections of his Subjects by a remarkable Inſtance of Generoſity.

He gave them Liberty to work the Gold-Mines lately diſcovered in the Mountain called *Heng*, which ſeparates *Peking* from the Province of *Shenſi*, and to take the Profits ariſing from them without paying any Duty to the Crown. He immediately abrogated the cruel Laws of his Predeceſſors: he reſtored Order and Diſcipline to the Soldiery, by which means the whole Empire enjoyed Peace and Security. He cauſed to be engraved on all the Veſſels which were for the Uſe of the Palace, the moſt eminent and uſeful Maxims of Morality; that both himſelf and his Officers might have continually before their Eyes thoſe Principles and Rules by which they ought to direct their Conduct.

He altered the Calendar, and made the Year begin at the new Moon, which was neareſt to the Winter-Solſtice.

In the Beginning of his Reign there happened a Drought and Famine all over the Empire, which laſted ſeven Years, in which Time there had fallen no Rain. The King was told by the Preſident of the Aſtronomers, that the Wrath of Heaven could only be appeaſed by human Blood. Upon this the pious Emperor, attributing ſo great a national Calamity to his own Faults, devoted himſelf a Victim for the Preſervation of his People. In order to this, he retired, and ſpent three Days in faſting: then he laid aſide his Imperial Robes; and ordered the venerable grey Hairs of his Head to be cut off, and his Beard to be ſhaved; and his Nails to be pared, (all which it is reckoned honourable amongſt the *Chineſe* to ſuffer to grow long) and being bare-footed in the Poſture of a Criminal, and his Body ſprinkled over with Aſhes, he lifted up his devout Hands to Heaven, and entreated the ſupreme God to ſpare his Subjects, and to let the whole Weight of his juſt Wrath fall upon him alone. He had ſcarce done praying, when the

Sky became covered with Clouds, and a general Rain followed, which rendered the Earth fruitful, and reſtored Plenty all over the Empire.

This ſeven Years Famine was ſomething like that of *Egypt*, but the Diſtance of Time between them ſhews that they were not the ſame. But there never was a greater Inſtance of paternal Love for his Country ſhewn by any Prince in the World: nor a greater Act of Humiliation and Devotion performed to avert the Wrath of the offended Majeſty of Heaven for the Sins of a Nation, which, through the ill Examples of many irreligious and wicked Emperors, had made their Vices and Impieties ripe for Puniſhment; which this good and moſt pious Emperor was willing to take upon himſelf, and offered himſelf a Sacrifice to atone for them. And here we ſee the Reward of ſo extraordinary an Act of Piety; God heard the Prayers of the good Emperor, and for his ſake poured down thoſe Bleſſings upon the whole Nation, to obtain which he was ready to lay down his Life at the Foot of the offended Deity.

But God ſhewed that Humility and ſincere Piety was more acceptable to him than any Sacrifice: and was ſo far from accepting a human Sacrifice, (howſoever piouſly offered) that he both ſpared the Emperor, and delivered his Subjects from the deſtructive Calamity which they had ſo long ſuffered from his Hand, through his Interceſſion for them.

Ching-tang reigned thirteen Years, and died in the hundredth Year of his Age at his Palace in the Province of *Honan*, in the forty-fourth Year of the eleventh Cycle. His eldeſt Son *Tai-ting* dying before him he was ſucceeded by his Grandſon called *Tai-kia*.

Tai-kia, the ſecond Emperor of the ſecond Dynaſty, began to reign in the forty-fifth Year of the eleventh Cycle, and in the Year before *Chriſt* 1734.

This Emperor, for his ill Conduct in the Beginning of his Reign, was ſhut up by his *Colao*, or prime Miniſter, in a Houſe near his Grandfather's Tomb, where he continued as a Captive for three Years: and being reformed, and made ſenſible of his ill Conduct, was reſtored by his prime Miniſter to his Throne. He was after this ſo far from taking revenge on his Miniſter for his ſevere Behaviour towards him, that he more highly eſteemed him, and reſpected him as if he had been his Father; and followed his Counſel in every thing, and governed the Empire with great Prudence for the Space of thirty-three Years, and was ſucceeded by *Vo-ting*, another Grandſon, or rather the great Grandſon of the Founder of this Dynaſty.

Martinius ſaies, that *Vo-ting* was the Son of *Tai-kia*, and ſo the great Grandſon of *Ching-tang*; and this is more probable.

Vo-ting, the third Emperor of the ſecond Dynaſty, began to reign in the eighteenth Year of the twelfth Cycle, and in the Year before *Chriſt* 1701.

He was a virtuous Prince, but nothing memorable is related of him. He reigned twenty-nine Years, and was ſucceeded by his Son *Tai-keng*. So *Martinius*; but *Couplet*, whom *Du Halde* follows, ſaies, *Tai-keng* was the Brother of *Vo-ting*.

Tai-keng, the fourth Emperor of the ſecond Dynaſty, began to reign in the forty-ſeventh Year of the twelfth Cycle, and in the Year before *Chriſt* 1672.

Couplet, by Miſtake, ſaies, it was the forty-eighth Year of the Cycle, and *Du Halde* follows him. There is nothing related in the *Chineſe* Hiſtory concerning this and the two following Emperors, but only the Time of the Beginning and End of their Reigns.

Tai-keng reigned twenty-five Years, and was ſucceeded by his Son, ſaies *Couplet* and *Du Halde*; by his younger Brother, ſaies *Martinius*, called *Siao-kia*.

Siao-kia, the fifth Emperor of the ſecond Dynaſty, began to reign in the twelfth Year of the thirteenth Cycle, and in the Year before *Chriſt* 1647; and reigned ſeventeen Years: and was ſucceeded by his Brother *Yong-ki*.

Yong-ki, the ſixth King of the ſecond Dynaſty, began to reign in the twenty-ninth Year of the thirteenth Cycle, and in the Year before *Chriſt* 1630; and reigned twelve Years: and was ſucceeded by his Brother *Tai-vou.*

Tai-vou, the ſeventh Emperor of the ſecond Dynaſty, began to reign in the forty-firſt Year of the thirteenth Cycle, and in the Year before *Chriſt* 1618.

The Beginning of his Reign was attended with Prodigies. For within the royal Palace a Mulberry-Tree juſt planted, in the Space of ſeven Days put forth Leaves, and bare Fruit, and three Days after withered and died: and in the ſame Space of Time Wheat came to Maturity, and had ripe Ears. Alſo the deepeſt Wells in a preternatural manner overflowed.

One of the *Mandarins* being conſulted by the Emperor, to know what theſe Prodigies portended, he, like a wiſe Man, told him, *that Prodigies were of no Effect againſt Virtue;* adding, *If, Sir, you govern your Empire with Juſtice and Equity, nothing will be able to diſturb your Felicity.*

Tai-vou was a very juſt Prince, and Lover of his People. He ordered, by a Law, the Poor who were ancient to be maintained with a certain Allowance of Corn from the public Granary. He admitted the meaneſt of his Subjects to come and lay their Complaints before him, which he heard with great Patience and Candor. This was a great Benefit and Security to the Rights of the lower Sort; and kept the great Men, who were apt to oppreſs them, in Awe, for fear of being puniſhed for their Injuſtice. He had the Ambaſſadors of ſeventy-ſix Kingdoms attending his Court. After he had reigned ſeventy-five Years in Peace, he left the Throne to his Son *Chong-ting.*

Chong-ting, the eighth Emperor of the ſecond Dynaſty, began to reign in the fifty-ſixth Year of the fourteenth Cycle, and in the Year before *Chriſt* 1543.

The frequent Inundations of the *Yellow* River, called *Hoang-ho*, obliged

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obliged this Emperor to remove the Imperial Court out of the Province of *Shenſi* into the Province of *Honan*; and afterwards into the Province of *Pe-tcheli*. His Reign was infeſted with an Irruption of Banditti, who committed for ſome Time great Violences in his Provinces. *Chong-ting* was forced to ſend an Army againſt them, which preſently quelled them, and deterred them from the like Outrages for the future. He reigned thirteen Years, and was ſucceeded by his Brother *Vai-gin*.

Vai-gin, the ninth Emperor of the ſecond Dynaſty, aſcended the Throne in the ninth Year of the fifteenth Cycle, and in the Year before *Chriſt* 1530.

He was beloved by all his Subjects, but his Reign was unhappy: for now began the civil Wars between the Brothers of the deceaſed Emperors and their Children for the Right of the Crown, which laſted near two hundred Years; ſometimes one Family getting the Throne, and ſometimes another. *Vai-gin* reigned fifteen Years, and was ſucceeded by his Brother *Ho-tan-kia*.

Ho-tan-kia, the tenth Emperor of the ſecond Dynaſty, began to reign in the twenty-fourth Year of the fifteenth Cycle, and the Year before *Chriſt* 1515.

He was forced to change the Seat of the Empire to a City which was built on a higher Situation, in the Province of *Honan*, to be ſecure from the Inundations of the *Yellow* River. He reigned no more than nine Years, and left his only Son *Zu-ye* to ſucceed him.

Zu-ye, the eleventh Emperor of the ſecond Dynaſty, began to reign in the thirty-third Year of the fifteenth Cycle, and in the Year before *Chriſt* 1506.

Zu-ye, by following the Advice of an honeſt and able Miniſter, called *Yen*, enjoyed a Reign of nineteen Years in ſuch profound Peace, that after his Death he was called the *pacific* Emperor. All the tributary

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tary Princes laid aſide their Conteſts for the Empire during his Reign, and paid the moſt perfect Submiſſion to him. He died in the fifty-firſt Year of the Cycle, and was ſucceeded by his Son *Zu-ſin.*

Zu-ſin, the twelfth Emperor of the ſecond Dynaſty, began to reign in the fifty-ſecond Year of the fifteenth Cycle, and in the Year before *Chriſt* 1487.

The Brothers and Nephews of the late Emperors (not the late Emperor, as *Du Halde* writes, for he had no Brother) ſtrove for the Crown; but they were both prevented from uſurping it by the Authority and Ability of the *Colao*, or prime Miniſter *Yen*, who declared *Zu-ſin* to be the right Heir. He reigned ſixteen Years, and died in the ſeventh Year of the ſixteenth Cycle, and was ſucceeded by his Brother *Vo-kia.*

Vo-kia, the thirteenth Emperor of the ſecond Dynaſty, began to reign in the eighth Year of the ſixteenth Cycle, and in the Year before *Chriſt* 1471.

This Emperor uſurped the Crown from *Zu-ting*, his Nephew, and Son of the late Emperor: and though he obtained it unjuſtly, he enjoyed it many Years. But he was not able to ſecure the Succeſſion to his Son; for the lawful Heir got Poſſeſſion of it after his Death. He reigned twenty-five Years, and was ſucceeded by *Zu-ting*, Son of the Emperor *Zu-ſin*, who excluded his Couſin, the Uſurper's Son.

Zu-ting, the fourteenth Emperor of the ſecond Dynaſty, began to reign in the thirty-third Year of the ſixteenth Cycle, and in the Year before *Chriſt* 1446.

He governed the Empire with great Wiſdom and Juſtice: and had ſuch a Regard to the future Welfare of the People, and their being governed by a virtuous and prudent Emperor after his Death, that though he might have ſecured the Crown to his Son, yet he left the Choice of his Succeſſor to his Miniſters, in caſe they judged his Son had not Virtue and Merit enough to be entruſted with the Government of his Subjects. Accordingly they choſe *Nang-keng*, the Son of *Vo-kia*, who had been baniſhed. *Zu-ting* died after he had reigned thirty-two Years.

Nan-keng, the fifteenth Emperor of the ſecond Dynaſty, began to reign in the fifth Year of the ſeventeenth Cycle, and in the Year before *Chriſt* 1414.

He had a cruel War with *Yang-kia*, Son of the late Emperor, about the Right of Succeſſion to the Crown. But his Party prevailing, kept him in Poſſeſſion of the Empire. He reigned twenty-five Years, and then *Yang-kia* aſcended the Throne.

Yang-kia, the ſixteenth Emperor of the ſecond Dynaſty, began to reign in the thirtieth Year of the ſeventeenth Cycle, and in the Year before *Chriſt* 1389.

The Diviſions in the Imperial Family cauſed great Troubles in the Empire all his Reign. The tributary Princes refuſed to pay either Obedience or Tribute to the Emperor; and were on the Point of rendering their little Sovereignties independent: which would have been the Overthrow of the Monarchy, if the Emperor's Death had not prevented it. He reigned ſeven Years, and was ſucceeded by his Brother *Puon-keng*, who uſurped the Throne, in Prejudice of his Nephew.

Puon-keng, the ſeventeenth Emperor of the ſecond Dynaſty, began to reign in the thirty-ſeventh Year of the ſeventeenth Cycle, and in the Year before *Chriſt* 1382.

This Emperor changed the Name of his Family from *Chang* to *Yng*, which was the Province whence he came to the Crown. By his Prudence in intruſting the Affairs of the Kingdom to none but able and faithful Miniſters, he reſtored Tranquillity to the Empire; and reduced the tributary Princes, who had revolted, to Obedience, and made them renew their Homage. He was forced to remove his Court to the Province of *Honan*, on account of the great Floods.

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He died without Iſſue, after he had reigned twenty-eight Years, and was ſucceeded by his Brother *Siao-ſin.*

Siao-ſin, the eighteenth Emperor of the ſecond Dynaſty, began to reign in the fifth Year of the eighteenth Cycle, and in the Year before *Chriſt* 1354.

He was an unactive and effeminate Prince, wholly devoted to his Pleaſures: and left the Care of the Government entirely to thoſe Miniſters who flattered him moſt in his Vices; whereby the Empire was in Danger of being ruined. He reigned twenty-one Years, and left the Crown to his Son *Siao-ye.* So *Martinius* and *Du Halde:* but *Couplet*, by Miſtake, calls *Siao-ye* the Brother of *Siao-ſin.*

Siao-ye, the nineteenth Emperor of the ſecond Dynaſty, began to reign in the twenty-ſixth Year of the eighteenth Cycle, and in the Year before *Chriſt* 1333.

His Preceptors took great Care of his Education, and inſtilled virtuous Principles into him whilſt he was under Age: but he no ſooner got his Liberty, and came to the Crown, than he forgot all the good Inſtructions which had been given him; and was remarkable only for imitating the Vices and diſorderly Life of his Father.

He reigned twenty-eight Years, and left a moſt worthy Son to ſucceed him, called *Vu-ting.*

Vu-ting, the twentieth Emperor of the ſecond Dynaſty, began to reign in the fifty-fourth Year of the eighteenth Cycle, and in the Year before *Chriſt* 1305.

He was a moſt pious Prince, and one of the beſt Emperors *China* ever had to govern it. At his coming to the Throne, being young, he intruſted the Government to his prime Miniſter, and ſhut himſelf up for three Years in a little Houſe built near his Father's Sepulchre: all which Time he ſpent in Study, and Meditation, and Prayers to God, to direct him how to reform and reſtore the Empire to its Dignity;

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and to grant him the Virtues proper to qualify him for that high Station to which his Providence had appointed him.

During his Retirement he ſaw in a Dream a Man preſented him from Heaven to be his prime Miniſter. His Attention was ſo fixed upon him, and the Features of his Face were ſo ſtrongly imprinted on his Imagination, that he drew an exact Portrait of him when he awoke.

He related this Dream to an Aſſembly of his Miniſters when he returned to his Palace, and ſhewed the Picture to them: and ſent ſeveral of them to enquire all about for the Perſon repreſented by the Picture.

They found in a Village a Man named *Fu-yue*, a Maſon by Trade, whoſe Face hit the Portrait to the very Life. He was immediately carried to Court, and preſented to the Emperor, who aſked him ſeveral Queſtions relating to Government and political Affairs; to all which *Fu-yue* gave very wiſe Anſwers: upon which the Emperor, admiring the Man, made him his prime Miniſter: and he proved a very able Stateſman: and by his Inſtructions he greatly advanced the Reputation and Authority of the Emperor, who always complied with them. The Empire flouriſhed, and was extended to foreign Nations bordering on the Weſt of *China*, who voluntarily paid Homage to him. *Vu-ting* reigned fifty-nine Years, and was ſucceeded by his Son *Zu-keng*.

Zu-keng, the twenty-firſt Emperor of the ſecond Dynaſty, began to reign in the fifty-third Year of the nineteenth Cycle, and in the Year before *Chriſt* 1246.

He had but a ſhort Reign of ſeven Years, in which he lived quietly, and left the Crown to his Brother *Zu-kia*.

Zu-kia, the twenty-ſecond Emperor of the ſecond Dynaſty, began to reign in the ſixtieth Year of the nineteenth Cycle, and in the Year before *Chriſt* 1239.

He was a proud and vicious Emperor, and given to all manner of

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Debauchery. In the twenty-eighth Year of his Reign was born the famous *Ven-vang*, afterward Prince of a little State, called *Yen*.

Zu-kia reigned thirty-three Years, and was ſucceeded by his Son *Lin-ſin*. *Couplet*, whom *Du Halde* follows, gives thirty-four Years to the Reign of *Zu-kia*. But it ſeems to be only a typographical Error in *Couplet*, becauſe he makes *Zu-kia* die in the thirty-ſecond Year of the twentieth Cycle, and *Lin-ſin* to ſucceed him in the thirty-third Year, which ſhews, that he reigned no more than thirty-three Years, as *Martinius* writes, and which ſhould have been obſerved by *Du Halde*.

Lin-ſin, the twenty-third Emperor of the ſecond Dynaſty, began to reign in the thirty-third Year of the twentieth Cycle, and in the Year before *Chriſt* 1206.

This Prince was, like his Father, a Slave to his Luſts, and left the Buſineſs of the Government wholly to his Miniſters, without regarding in the leaſt what they did. His Debaucheries ſhortened his Days; and he died without Iſſue, after he had reigned ſix Years: and was ſucceeded by his Brother *Keng-ting*.

Keng-ting, the twenty-fourth Emperor of the ſecond Dynaſty, began to reign in the thirty-ninth Year of the twentieth Cycle, and in the Year before *Chriſt* 1200.

Hiſtory relates nothing of this Emperor. He reigned twenty-one Years, and was ſucceeded by his Son *Vou-ye*.

Vou-ye, the twenty-fifth Emperor of the ſecond Dynaſty, began to reign in the ſixtieth Year of the twentieth Cycle, and in the Year before *Chriſt* 1179.

His Reign was ſhort, but full of Impiety and Wickedneſs. He endeavoured to have introduced Idolatry, and the Worſhip of deified Men.

He ordered a Bladder filled with Blood to be hung in the Air; which he pierced with Arrows, and as the Blood ran out, he profanely and fooliſhly ſaid, *he ſhed the Blood of God and of the celeſtial Spirits.* But he, who with ſenſeleſs Blaſphemy pretended to fight againſt Heaven, drew Vengeance on his own Head from Heaven: for he was killed by Lightning as he was hunting.

About this Time ſome Iſlands in the Eaſtern Sea were ſuppoſed to have been peopled with Colonies from *China*. And ſome ſay, *Japan* began then to be inhabited. This is the Account of *Martinius*, [Sin. Hiſt. lib. iii. p. 89.] but (91) *Couplet* thinks it more probable, that theſe were the Iſlands of *Japan*, and that they were now firſt inhabited, not by a Colony from *China*, but from Northern *Tartary*. He obſerves, that about this Time the *Chineſe* Annals relate, that a Multitude of *Northern Barbarians* paſſed over to *the Iſlands of the Eaſtern Sea*, which he takes to be Northern *Tartars*, as they very probably were. But *Kæmpfer* thinks, that the Iſlands of *Japan* were probably inhabited many Ages before. In his firſt Book (92) of the Hiſtory of *Japan* he gives a rational Account of the Origin of the *Japaneſe*. That they were not originally a Colony from *China*, he ſhewed before from the Difference of their Language, Religion, and Manners, from thoſe of the *Chineſe*; and eſpecially, that for many Ages they lived in an unſettled patriarchal manner in Clans like the Northern and Eaſtern *Tartars*, till ſix hundred and ſixty Years before the vulgar Æra of *Chriſt*, when they choſe for their firſt Monarch the valiant *Dſin-mu-ten-oo*, from whom one hundred and thirteen Kings have deſcended in the Space of two thouſand three hundred and ſixty Years, to the Year of *Chriſt* 1700, (p. 101.) whereas the *Chineſe* have had a Succeſſion of Kings from the Beginning of their being a People.

Kæmpfer ſuppoſes, that, after the Diſperſion of the Deſcendants of *Noah* from *Babel*, this Colony firſt migrated, and ſettled about the Shores of the *Caſpian* Sea; and that by Degrees they travelled from thence along the Eaſt and North-Eaſt Coaſts of that Sea; and moving inſenſibly Eaſtward, as the Fruitfulneſs of the Country and the Courſe of the Rivers led them, they came into the Northern Coaſts of *Aſia* into the then uninhabited Peninſula *Corea*: whence it was no difficult Matter, conſidering the Nearneſs of *Nagatto*, the farthermoſt Province lying Weſtwards on the Continent of the great Iſland *Nipon* or *Japan*, to paſs over thither in their Canoos or Boats. And this Paſſage was more eaſy becauſe of the ſeveral Iſlands which lie between *Corea* and *Nagatto* in an almoſt continued Row: and from *Nagatto* they might eaſily go over to *Japan* in ordinary Fiſhing-Boats, and ſo ſettle in that great Country. But to return:

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(91) Proœm. Declar. p. 71, 72.

(92) Ch. vi. p. 90, 91.

Vou-ye reigned no more than four Years, and left the Crown to his Son *Tai-ting*.

Tai-ting, the twenty-ſixth Emperor of the ſecond Dynaſty, began to reign in the fourth Year of the twenty-firſt Cycle, and in the Year before *Chriſt* 1175.

He made war upon a tributary Prince of a little State called *Yen*: *Peking*, the preſent Metropolis of the *Chineſe* Empire, belonged to it. His Death, after he had reigned three Years, prevented his finiſhing the War, which was continued by his Son *Ti-ye*.

Ti-ye, the twenty-ſeventh Emperor of the ſecond Dynaſty, began to reign in the ſeventh Year of the twenty-firſt Cycle, and in the Year before *Chriſt* 1172.

This Emperor continued the War which his Father had begun againſt the Prince of *Yen*, under a General called *Ki-lye*, who defeated that little Sovereign, and drove him out of his Territories.

The Emperor gave the Principality to his General, who had conquered it, and made it hereditary to his Family. *Ki-lye* governed it ſeven Years, as *Martinius* relates, whom *Du Halde* follows. *Couplet* ſaies, he held the Principality no more than three Years: yet by adding that he died in the thirteenth Year of the Cycle, (if this is not an Error, and ſhould be the tenth Year) this ſuppoſes him to have ruled ſix Years, and to have died in the ſeventh Year of his Government, agreeably to *Martinius*.

If he died in the thirteenth Year of the Cycle, when he was ſucceeded by his Son the famous *Ven-vang*, by whoſe Son *Vu-vang* the third Dynaſty was founded, this was in the Year before *Chriſt* 1166.

I ſhall here take notice, that I have placed every Reign nineteen Years lower than *Couplet* and *Martinius* have done; and now I ſhall offer ſome Reaſons for ſuppoſing an Error of nineteen Years in the *Chineſe* Annals, as we have them, and alſo endeavour to ſhew where the Error lies.

I obſerved above, that the renouned Hiſtorian and Philoſopher *Memcius*, or *Mencius*, reckoned a thouſand Years between the Beginning of the firſt Imperial Dynaſty and the Reign of *Ven-vang*: but the Years of the Reigns of this Interval are 1022. So that, if the Computation of *Mencius* was exact to a Year, there muſt be in the preſent Annals an Error of twenty-two Years Exceſs in this Interval.

But it will be ſhewn, that the Error, which is only of nineteen Years, is in a Reign after the Death of *Ven-vang*.

Confucius reckoned it almoſt ſix hundred Years from the Death of *Ven-vang* to the Time of his teaching and having (93) Scholars. *Ven-vang* died in the Year before *Chriſt* 1135, according to the preſent Annals given us by *Martinius* and *Couplet*, and in the Year 1116, according to the corrected Account. Now ſuppoſing *Confucius* began to teach Philoſophy after he had gone through all the Parts of it, as he tells us, at thirty Years of Age, this reckoning from the Reign of *Ven-vang* might be when he was thirty-two Years of Age. It cannot be ſuppoſed much ſooner: and according to the *Chineſe* Annals he was thirty-two Years of Age in the Year before *Chriſt* 519. So from the

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(93) *Confucius*, ſpeaking to his Diſciples, ſaies: Sexcenti *fere* ſunt anni quod *Ven-vang*, ſapiens ille rex, jam interiit. Couplet, Scient. Sin. lib. iii. par. v. p. 54. And what his Age was when he had confirmed himſelf in his Studies, he tells them: Cum mihi decem eſſent et quinque ætatis anni, protinus applicui animum ad perdiſcenda majorum virorum inſtituta, ſive philoſophiam. Annos triginta natus jam conſtiti: eas, inquam, radices egeram, ut conſiſterem firmus in ſuſcepto virtutum ſapientiæque ſtudio; neque res ulla extra me poſita avocare animum meum ab illo poſſet. Ibid. p. 10.

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Death of *Ven-vang*, in the Year before *Chriſt* 1116, to the Year before *Chriſt* 519, was almoſt ſix hundred Years, for it was five hundred and ninety-ſeven Years. So that we muſt ſuppoſe the Error of nineteen Years above-mentioned to be in the Space of the Reigns between the Death of *Ven-vang* and the Time of *Confucius*, and which brings the Death of *Ven-vang* to the Year before *Chriſt* 1116, according to the corrected Account: but as the Annals now ſtand, there are ſix hundred and ſixteen Years from the Death of *Ven-vang* to the thirty-third Year of *Confucius*; which ſhews the Error to be in this Interval.

Thus the Error of nineteen Years in the preſent *Chineſe* Annals is fully and undeniably proved both by the Eclipſe mentioned above, and accurately computed by Mr. *Whiſton*; as alſo by the Teſtimony of *Confucius:* and it appears alſo evident from the Reckoning of this great *Chineſe* Philoſopher, that the Error lies only in the Reigns between *Ven-vang* and the Age of *Confucius*.

It ſeems probable to me, that the Error of nineteen Years lies in the Reign of *Mo-vang*, the fifth Emperor of the third Dynaſty, who began to reign in the Year before *Chriſt* 982; and whoſe Reign is ſaid to be fifty-five Years; and yet he ſucceeded, and was the eldeſt Son of the preceding King *Chao-vang*, who reigned fifty-one Years. By this Reckoning, the two Reigns of Father and Son made together 106 Years: and yet both were grown Men when they came to the Throne. There is not in the *Chineſe* Annals another ſuch Inſtance of two ſucceſſive Reigns ſo long; and therefore we may, I think, reaſonably conclude, that either *Mo-vang*, or *Chao-vang*, did not reign ſo long as is related by nineteen Years at leaſt.

The Error indeed ſeems rather to lie in the Reign of *Chao-vang*; who might reign no more than thirty-two Years, and *Mo-vang* might more probably reign fifty-five Years; becauſe his Son, who reigned twelve Years only, was eighty-four Years of Age when he died, and ſo came late to the Throne. In whichſoever of theſe two Reigns the Error lies, it ſets the Annals entirely right; and makes them agreeable both to the Reckoning of *Confucius*, and to the Evidence found by the Eclipſe in the Reign of *Chong-kang*.

Ti-ye reigned thirty-ſeven Years and left three Sons, the youngeſt of whom, called *Cheu*, ſucceeded to the Empire before his elder Brothers; becauſe his Mother was created Empreſs when ſhe bare him; but bare his two Brothers whilſt ſhe was only a Concubine. This is the Account of *Couplet*. *Martinius* agreeably relates, that the two elder Brothers of *Cheu* were born of a Concubine: on which account the Mandarins inſiſted, that the Crown ſhould deſcend to the legitimate Son, though the youngeſt. However, the Mandarins had Reaſon to repent of the Choice they made.

Cheu, the twenty-eighth Emperor of the ſecond Dynaſty, began to reign in the forty-fourth Year of the twenty-firſt Cycle, and in the Year before *Chriſt* 1135.

This Emperor was of ſo great Strength of Body, that he uſed to take Pleaſure in catching wild Beaſts, and tearing them to pieces with his Hands. He was ſo impious, that he never offered Sacrifices to the ſupreme Lord of Heaven, nor to the celeſtial Spirits; but profanely boaſted that he had the whole World under his Feet.

In the eighth Year of his Reign he married *Ta-kia*, who was the moſt beautiful, but withal the moſt lewd and barbarous Woman in the Empire; inſomuch, that ſome thought her a Devil incarnate. She inſtigated the Emperor to all manner of Inhumanity, Debauchery, and Prodigality, to gratify her Pride and inſatiable Cruelty. To pleaſe her he built a Tower of red Marble, with Gates all inlaid with Jaſper Stone. It was a thouſand Cubits in Height, and an *Italic* Mile on every Side, and was ſeven Years in building, at an immenſe Expence. He alſo frequently made a Feaſt for his Lords for 120 Days together, like what is related in Scripture of *Aſſuerus*.

Ta-kia invented a Torture terrible even to think of. She cauſed an hollow brazen Pillar to be erected, which was twenty Cubits in Height and eight Cubits in Circumference, and had three Orifices, one at the Bottom, another in the Middle, and the third at the Top.

This Pillar was heated red hot with Fire put within it; and then the Perſon condemned for the ſlighteſt Crime, to ſatiate her Cruelty, was chained faſt to it, and forced to embrace it with his Arms, Hands, and Legs, till the Fleſh and Bones of the miſerable Wretch were conſumed and dropped in pieces, and at laſt burnt to Aſhes: the cruel Emperor and Empreſs all the whole looking on with Pleaſure; and delighted with the pitiable Cries of the tormented.

Ven-vang, after ſome Time, prevailed with the Emperor to lay this Puniſhment aſide; and had the Courage to oppoſe his other Barbarities and Exceſſes with vigorous Remonſtrances, for which he was ſent to Priſon: but he was afterward releaſed, and was glad to leave a Court which he could not reform; and to retire to his own little Principality, where all his Life-time he was as dearly beloved by his People as *Cheu* was hated by his.

Ven-vang was eminent for his Sweetneſs of Temper, Love of Juſtice, and his Care in having young Men brought up according to the pureſt Maxims of Morality. And his Reputation was ſo great, that *forty* (as *Martinius)* or *forty-four* tributary Princes (as *Couplet* relates) choſe him for their Head, in order to remedy the Evils which afflicted the Empire. But he died before he could effect it, being ninety-ſeven Years of Age, in the Year before *Chriſt* 1116. He left his Principality to the ſecond of his twelve Sons, called *Fa*, and afterward (94) *Vu-vang*, who became the Founder of the third Dynaſty.

The Empreſs *Ta-kia* is ſaid to have firſt brought little Feet into Eſteem amongſt the Women, her own being very ſmall: and the Cuſtom of binding the Feet tight with Fillets, to hinder their Growth and make them little, is ſo thoroughly eſtabliſhed, that to have Feet of the natural Size, is enough to render the Women, who have them, contemptible.

To this Empreſs alſo the *Feaſt of Lanterns* owes its Riſe, which is kept on the fifteenth Day of the firſt Month, or on the firſt full Moon of the Year.

The Tyranny and Cruelties of *Cheu* at laſt provoked the whole Empire

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(94) *Vu-vang*, i. e. *King Vu:* for *Vang* ſignifies *King*. Couplet. Procem. Declarat. p. 90. But *Martinius* omits the Title *Vang* in all the thirty-five Reigns of the third Dynaſty.

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pire to revolt. *Vu-vang* headed the confederate Forces raiſed by the Princes and Grandees: and marching againſt *Cheu*, who met him with a numerous Army, as ſoon as the Signal was given for Battle a great Part of the Imperial Troops revolted to *Vu-vang*. Upon this the Emperor fled in Deſpair to his Palace, which he ſet on Fire and burned himſelf in one of the Apartments. *Vu-vang* purſued him, and meeting the Empreſs as he entered the Palace, he diſpatched her immediately with his Sword.

Cheu reigned thirty-three Years; and the tributary Princes and Grandees unanimouſly elected *Vu-vang* Emperor; and he founded the third Dynaſty called *Cheu*, which was ſo called from his Principality of that Name in the Province of *Chenſi*.

The third Imperial Dynaſty called *Cheu*, contained the Reigns of thirty-five Emperors, in the Space of 874 Years, according to *Couplet* (95).

Vu-vang, the firſt Emperor of the third Dynaſty, began to reign in the ſixteenth Year of the twenty-ſecond Cycle, and in the Year before *Chriſt* 1103.

The *Chineſe* Annals relate, that he was deſcended from (96) *Hoang-ti*, and was the fortieth in Deſcent from him.

Now forty Generations, reckoned three to a Century, make 1333 Years from *Hoang-ti* to the Reign of *Vu-vang*: and by my Computation this Term is 1335 Years, and no more.

In the Beginning of his Reign he changed his Name from *Fa* to *Vu*, as *Martinius* relates; and he was called *Vu-vang*, as *Couplet* has it: this ſignifies the *warlike King*. And *Martinius* thinks, that from this Time the Cuſtom roſe for the *Chineſe* Emperors to change their

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(95) Sin. Scien. lib. ii. p. 54, 55. But in his Chronological Table he makes the Term 873 Years. *Martinius* makes it 875 Years. Sin. Hiſt. lib. iii. p. 101. *Du Halde*, by a great Miſtake either of his own or his Tranſlator's, makes the Term of the Dynaſty no more than 813 Years. Gen. Hiſt. of *China*, vol. i. p. 313. perhaps he wrote 873.

(96) Sin. Scient. lib. ii. p. 55.

Name upon their Acceſſion to the Throne of the Empire; as it is uſual for the Popes of *Rome* to do upon their Election to the Pontificate: and which Cuſtom anciently prevailed in *Egypt*, *Aſſyria*, and *Chaldæa.*

He ordered the Beginning of the Year to commence in the Month which anſwers to our *December*, or at the Winter Solſtice, which might now be more exactly fixed.

The Seat of his Empire was at *Si-ngan*, in the Province of *Chenſi.*

He began his Reign like a pious Emperor, with offering Sacrifices to the Lord of Heaven, which had been altogether neglected in the preceding Reign. He then redreſſed all the Grievances of the Empire, and re-eſtabliſhed the Laws, and ruled with great Wiſdom and Equity. He reſtored the ancient Families to their Dignities; and erected fifteen Principalities, which he gave to his own Relations. Particularly, he rewarded *Ki-tſu*, the Uncle of the late Tyrant, with the Kingdom of *Corea*, and made it hereditary in his Family, and free from Tribute or Homage. He was a Compoſer of Muſic (97), which was grand and ſtrong, and fitted for the Uſes of War.

In the ſecond Year of his Reign being attacked by a dangerous Diſtemper, all the Court was alarmed, and his Brother *Cheu-kong*, who was his prime Miniſter, whilſt Sacrifices were offering in the Palace for the Emperor's Recovery, lifting up his Hands to Heaven, and praying with a loud Voice, begged of God to take his Life and to ſpare that of the Emperor. The Hiſtory ſaies, that the Emperor grew better the next Day, and in a little Time recovered.

Vu-vang governed with the Tenderneſs of a Father, and was indefatigable in ſettling public Affairs to the Day of his Death. He reigned ſeven Years, and died in the ninety-third Year of his Age, and was ſucceeded by his Son *Ching-vang.*

Ching-vang, the ſecond Emperor of the third Dynaſty, began to reign in the twenty-third Year of the twenty-ſecond Cycle, and in the Year before *Chriſt* 1096.

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(97) Confuc. apud Couplet. Scient. Sin. lib. iii. p. 13.

He was but thirteen Years of Age when he aſcended the Throne; and therefore his Uncle *Cheu-kong* adminiſtred the Affairs of the Empire for ſome Time, and perfected thoſe Orders and good Regulations in the Government which *Vu-vang* did not live to finiſh. Nevertheleſs, his Virtues could not ſcreen him from the Envy of his Enemies, who perſuaded the young Prince that his Uncle deſigned, under Pretence of his Regency, to uſurp the Imperial Dignity. *Cheu-kong*, hearing of this, immediately retired from Court, which was a great Affliction to all good Men. However, the young Emperor was glad to be from under the Tuition of his Uncle, and to have the Reigns of the Government in his own Hands.

But ill Succeſs ſoon made him ſenſible of his own Want of Experience and Capacity for ſo weighty a Truſt.

The Empire being in great Confuſion and Diſtreſs, the ſacred Books of Divination were conſulted, in order to know what was to be done. In opening theſe, the firſt Thing which appeared recorded was the generous Action of *Cheu-kong*, when, at the Time of his Brother's Sickneſs, he had publicly offered his own Life to Heaven to preſerve that of *Vu-vang*.

Upon reading this, the Emperor was ſo affected with the unuſual Piety of his Uncle towards his Father, that he condemned his own Behaviour in ſuffering ſo faithful a Preceptor and Miniſter to leave him; and went immediately himſelf to the Place where he had retired, and entreated him with Tears to return and be reſtored to his former Dignity, and ever after followed his Counſels.

About this Time a magnetic Index, pointing North and South like the Mariner's Compaſs, was known in *China*. *Cheu-kong* preſented the Ambaſſadors of the King of *Cochin-China* with one of them, to direct them better in their Way home. This Inſtrument was called *Chinan*, which is the Name by which the *Chineſe* now call the Sea-Compaſs; whence it is thought to have been invented in the Reign of this Emperor by *Cheu-kong*.

This great Miniſter *Cheu-kong* died in the thirty-third Year of the Cycle, and the eleventh Year of the Emperor's Reign, and in the

100th Year of his Age. And the Emperor, to ſhew the great Regard he had for him, cauſed him to be buried near his Father's Tomb, with the ſame Obſequies as were cuſtomary at the Interments of the Emperors. After this, in an Aſſembly of the States, the Emperor ordered that every Prince ſhould forbid the immoderate Uſe of Wine in his Dominions, as being the Source of infinite Misfortunes.

Ching-vang died after he had reigned thirty-ſeven Years, and was ſucceeded by his Son called *Kang-vang*.

Kang-vang, the third Emperor of the third Dynaſty, began to reign in the ſixtieth Year of the twenty-ſecond Cycle, and in the Year before *Chriſt* 1059.

This Emperor was remarkable for maintaining Peace both at home and abroad all his Reign; and from thence he was ſurnamed the *Pacific*. The Art of making Silks, and Huſbandry were much improved in his Reign. He uſed to viſit all the Provinces of the Empire. He committed the Care of the Huſbandry, upon which he was very intent, to *Chao-kung*, who decided all Diſputes which aroſe amongſt the Huſbandmen, ſitting under an old Willow Tree, which was afterward eſteemed ſacred, and forbidden to be cut down: and *Chao-kung* became famous, for his good Service in promoting Huſbandry, in the Poetry of the *Chineſe*.

In this Emperor's Reign ſo ſtrict a Regard was had to Sincerity and keeping Promiſes, that the Priſoners were let out every Morning to till and reap the Lands, and in the Evening they returned to Priſon again.

Kang-vang reigned twenty-ſix Years, and was ſucceeded by his Son *Chao-vang*.

Chao-vang, the fourth Emperor of the third Dynaſty, began to reign in the twenty-ſixth Year of the twenty-third Cycle, and in the Year before *Chriſt* 1033.

This Emperor was ſo immoderately given to Hunting, that he neglected the Affairs of the Government. The Miſchief continually done in the Fields, by his Horſes and Dogs, and the wild Beaſts chaſed through them, made him ſo hated, that the Huſbandmen contrived his Death. For in his Return from Hunting being obliged to paſs a River, he and his Nobles were drowned by the Bark in which they paſſed, being ſo contrived as to fall in pieces when they were in the midſt of the Channel.

In the twenty-ſeventh Year of the Reign of this Emperor, and the Year before *Chriſt* 1007, the *Chineſe* relate, that *Xan-ca* (98), or *Xa-ca*, called afterwards *Fœ*, was born in *India*. *Du Halde* placeth his Birth in the ſixteenth Year of this Emperor's Reign by a Miſtake, in following the Chronological Table of *Couplet*, which has this Number, as alſo his declaratory Preface (p. 71.) but it is corrected in the ſame declaratory Preface (p. 28.) where it is in the Year before *Chriſt* 1026, which was the twenty-ſeventh Year of his Reign, according to *Couplet* and *Martinius*.

This *Xa-ca* or *Foe*, was the great *Indian* Philoſopher who introduced the Sect of *Bonzees*, and taught the Worſhip of Idols, and the Doctrine of Tranſmigration of Souls, and was worſhiped as the principal God amongſt the *Indians*. *Foe* in his Writings made mention of a Maſter older than himſelf, called *O-mi-to* by the *Chineſe*, and *A-mi-da* by the *Japoneſe*, who taught his Doctrine at *Bengal*. This ſhews that the Doctrine of Tranſmigration was not taught the *Indians* by *Pythagoras*; but they had received it ſeveral Centuries before, and moſt probably from the *Egyptians*, amongſt whom *Pythagoras* learned it; and whoſe Prieſts probably were the firſt who taught it.

The idolatrous Religion and Worſhip of *Foe* is at the Bottom mere Atheiſm. For it is the grand Principle of his Diſciples, which *Foe* declared at his Death, that after this Life there is no Exiſtence, but all Things end in nothing, or Annihilation, which the *Chineſe* call *Cum-*

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(98) This is the great *Japoneſe* Idol or Deity *Sia-ka*, who, they ſay, was born in the Year before *Chriſt* 1029, or as others 1027. *Kaempfer's* Hiſt. of *Japan*, B. iii. c. 6. p. 242. 1ſt vol. His Doctrine generally prevailed in all the *Indian* Nations. After *Sia-ka* and his Doctrine was received in *China*, it was preſently carried thence into *Japan*: but did not flouriſh there (as *Kaempfer* obſerves, ibid. p. 248.) till the Year of *Chriſt* 518.

hiu, i. e. *Emptineſs.* This occaſioned his Followers to diſtinguiſh his *interior* from his *exterior* Doctrine, the former of which was *Atheiſm*, the latter *Idolatry*.

Chao-vang (99) reigned thirty-two Years, and left the Throne to his Son *Mo-vang*.

Mo-vang, the fifth Emperor of the third Dynaſty, aſcended the Throne in the fifty-eighth Year of the twenty-third Cycle, and in the Year before *Chriſt* 1001.

Mo-vang was a virtuous and juſt Prince, but immoderately fond of Horſes and Chariots, with which he travelled all over his great Empire. He defeated ſome Barbarians of the Southern Parts of the Province of *Hu-quam:* afterwards he made an Expedition againſt the *Tartars*, which proved ineffectual, and of which he repented, having impaired his Army with long and fruitleſs Marches.

Mo-vang reigned fifty-five Years, and was ſucceeded by his Son *Kong-vang*.

Kong-vang, the ſixth Emperor of the third Dynaſty, began to reign in the fifty-third Year of the twenty-fourth Cycle, and the Year before *Chriſt* 946.

This Prince had like to have thrown an indelible Blot of Infamy upon his Reign, at the Beginning of it, by an almoſt unexampled Act of Cruelty. He fell deſperately in Love with three beautiful Maidens whom he had ſeen in a Walk by the Side of a Lake. They apprehending their Danger abſented themſelves afterwards from the Walk: And the Emperor not ſeeing them any more among the young Women who reſorted thither, and ſuppoſing the People of the Place had contrived to keep them out of his Sight, he in a Rage commanded all the Inhabitants of the Country where the three Ladies dwelt to be maſſacred. But he repented of this unjuſt and barbarous Action all the Days of his Life; and made amends to his Subjects for it by his future good Government, which made him to be eſteemed one of the beſt Princes. He reigned twelve Years, and was ſucceeded by his Son *Ye-vang*.

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(99) *Chao-vang* probably reigned no more than thirty-two Years, as is obſerved above under the Reign of *Ti-ye*, and ſo his Reign ended in the Year before *Chriſt* 1001, when the Reign of his Son *Mo-vang* commenced.

Ye-vang, the ſeventh Emperor of the third Dynaſty, began to reign in the fifth Year of the twenty-fifth Cycle, and the Year before *Chriſt* 934.

He was a very contemptible Prince, and his Follies were expoſed by the Poets of his Time. *Martinius* ſaies, that Poetry is very ancient amongſt the *Chineſe*; and that it chiefly conſiſts in inculcating Virtue, Modeſty, and good Morals; and Fables are not allowed to be inſerted in poetical Compoſitions.

Ye-vang reigned twenty-five Years, and was ſucceeded by his Brother, who by Violence uſurped the Throne; his Name was *Hiao-vang*.

Hiao-vang, the eighth Emperor of the third Dynaſty, began to reign in the thirtieth Year of the twenty-fifth Cycle, and the Year before *Chriſt* 909.

This Emperor was noted for nothing but an exceſſive Fondneſs for Horſes, ſparing no Coſts for the beſt and moſt rare of the Kind, which were any where to be had. He reigned fifteen Years, and was ſucceeded by his Son *Y-vang*.

Y-vang, the ninth Emperor of the third Dynaſty, began to reign in the forty-fifth Year of the twenty-fifth Cycle, and in the Year before *Chriſt* 894.

This Prince's Ignorance and Stupidity rendered him deſpicable in the Eyes of all his Subjects. He was ſo timorous, that he could neither make Anſwers to his Miniſters when they came to him for Orders; nor give Audience to foreign Ambaſſadors, nor receive in public the

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Homages of tributary Princes. He reigned ſixteen Years, and was ſucceeded by his Son *Li-vang*.

Li-vang, the tenth Emperor of the third Dynaſty, began to reign in the firſt Year of the twenty-ſixth Cycle, and the Year before *Chriſt* 878.

This Prince was proud, prodigal, and cruel, and was called *Li* on account of his Cruelty. He oppreſſed his Subjects by exorbitant Exactions, and ſpent the Money he raiſed in Profuſeneſs.

As he was conſcious how odious he had made himſelf to all his Subjects, he ſuſpected that all their Diſcourſe was on his ill Conduct: and therefore, by an Edict, he forbad them upon Pain of Death to converſe together, or even to whiſper to one another; ſo that for three Years together the Inhabitants walked in the Streets with Eyes caſt down, not daring to ſpeak or ſcarce look at one another. The People at laſt weary of his Tyranny reſolved to aſſaſſinate him; and for this Purpoſe a great Body of them ruſhed ſuddenly into the Palace, and not finding him there, murdered all his Family except his youngeſt Son, whom *Chao-kong* his prime Miniſter had hid in his own Houſe. The Multitude being informed of it, ran with great Fury to the Miniſter's Houſe and demanded the young Prince. The Miniſter deſirous of ſaving the Life of the Imperial Heir, delivered to them one of his own Sons, who was about the ſame Age and Stature, and very like him in Perſon. They, ſuppoſing him to be the Emperor's Son, inhumanly cut his Throat before his Father's Face: and by this means the Prince was ſaved. The Emperor eſcaped their Fury by Flight, and lived in Obſcurity for ſome Years, during which Time there was an Interregnum (1). After the Death of *Li-vang*, which was fifty-one Years after his coming to the Crown, his Son *Suen-vang* aſcended the Throne, who had been preſerved by the unexampled Fidelity of *Chao-kong*, his Father's prime Miniſter.

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(1) Couplet. Tab. Chron. p. 11. ſaies, that after the Flight of the Emperor he lived in Baniſhment ſeventeen Years: yet he ſaies immediately after, that his Son *Suen-vang* was under Tutelage fifteen Years after his Father's Death, which is a groſs Contradiction, becauſe he himſelf relates, that his Son *Suen-vang* was born and concealed at the Time of his Flight: ſo the Interregnum could be no more than five Years: and probably not ſo much.

Suen-vang, the eleventh Emperor of the third Dynaſty, began to reign in the fifty-ſecond Year of the twenty-ſixth Cycle, and the Year before *Chriſt* 827.

He was young, and under the Care of the faithful *Chao-kong*, and another Miniſter called *Cheu-kong*, who adminiſtered the Government fifteen Years with great Juſtice and Wiſdom, till the Emperor was of Age. The Emperor began his Reign with very worthy Actions. He invited to his Court from all Parts of the Empire Men who were eminent for Learning and Probity; and entertained them in a gracious and princely manner: and many of the *Literati*, who had retired in the Reign of the late Emperor, were recalled. *Couplet* relates, that in the Reign of this Emperor eight wiſe Men flouriſhed, who were Twins, and all born at four Births of one Mother.

The tributary Princes in the South Parts of *China*, who had revolted on account of the Tyranny of the late Emperor, were forced to pay their uſual Homage (2), and to ſubmit to the Laws of the Empire.

The *Chineſe* Annals, as *Du Halde* relates, mention an Eclipſe of the Sun in the thirty-ſecond Year of the Reign of this Emperor, and in the Year before *Chriſt* 796, which is older than the Olympiads.

This Emperor's Queen *Ki-ang*, who was a moſt prudent Lady, wrote a Book about the Inſtitution of Seraglios, or the Apartments of Women.

The Emperor growing looſe and incontinent in the thirty-third Year of his Reign, was reclaimed by an artful Reproof of his excellent Queen, and lived virtuouſly to the End of his Life.

Suen-vang reigned forty-ſix Years, and was ſucceeded by his Son *Yeou-vang*.

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(2) This Homage conſiſted in ſending annual Preſents, as a Tribute, to the Emperor; and every fifth Year they were obliged to appear at the Emperor's Court, and do Homage in Perſon. Couplet. Scient. Sin. lib. ii. p. 65.

Yeou-vang, the twelfth Emperor of the third Dynaſty, began to reign in the thirty-eighth Year of the twenty-ſeventh Cycle, and the Year before *Chriſt* 781.

In the ſixth Year of the Reign of this Emperor *Couplet* mentions an Eclipſe of the Sun. And in this Year, which was the 776th Year before the *Chriſtian* Æra, and the firſt Olympiad, *P. Gaubil* found it by Calculation to fall within leſs than a Month before the autumnal Equinox, about eleven o'Clock in the Morning on the ſixth of *September*; and that it was about four Digits: this Eclipſe therefore was calculated.

This Emperor poſſeſſed none of the Virtues of his Father. He was ſo enamoured with a beautiful Concubine called *Pao-ſee*, that for her ſake he put away his Empreſs, and diſinherited the lawful Heir of the Crown, and would have made her Son his Succeſſor. He devoted all his Time and Thoughts to pleaſe this Concubine, who was of ſuch a melancholy and ſplenetic Diſpoſition, that ſhe was never ſeen to ſmile, though the Emperor did all he could to divert her. He was then at War with the Weſtern *Tartars*; and had given Orders, that when the Soldiers ſaw Fires lighted they ſhould immediately take to their Arms, and attend his Perſon. This Signal, which was never uſed but in Caſes of Neceſſity, he looked on as a proper Diverſion for his Miſtreſs, who was highly delighted to ſee the Hurry that the Soldiers were in to run to the Emperor when the Fires were lighted, in order, as they thought, to defend him againſt the Enemy: and then to ſee how ſurprized and aſtoniſhed they looked at the Diſappointment. This Jeſting afterwards proved very ſerious and fatal to the Emperor. This whimſical Lady was alſo greatly pleaſed with the Noiſe of the tearing of Silk. And the Emperor, who was entirely devoted to her Humour, was continually employed in tearing Pieces of Silk to divert her.

The Emperor's Son had abandoned him, and retired to his Uncle *Xin*. This diſpleaſed the Emperor, and he ſent to demand him. *Xin* refuſed to part with the young Prince, unleſs he ſhould be declared lawful Heir of the Empire. Upon this the Emperor made war upon his Brother, who, being not in a Condition to oppoſe him, joined the *Tartars*, and in the Night-time attacked the Imperial Camp. The Fires were immediately lighted, but as this Signal had often deceived the Soldiers before, they diſregarded it, and thought it was only to divert *Pao-ſee*. In the mean time the Camp was forced, and the Emperor ſlain. He reigned eleven Years, and was ſucceeded by his lawful Son *Ping-vang*.

Ping-vang, the thirteenth Emperor of the third Dynaſty, began to reign in the forty-ninth Year of the twenty-ſeventh Cycle, and the Year before *Chriſt* 770.

Ping-vang, for his own Safety, and to be out of Danger from the *Tartars*, removed the Seat of the Empire from the Weſtern Part of the Province of *Shen-ſi* to the Eaſtern Part of the Province of *Ho-nan*; which was a great Damage to the Empire, and alienated the Minds of his Subjects from him.

In the Beginning of his Reign the Weſtern *Tartars* made diverſe Conqueſts in his Empire. Theſe *Tartars* were driven out by ſome confederate tributary Princes, who nevertheleſs kept Poſſeſſion of the Countries out of which they had driven the *Tartars*, and refuſed to pay Homage to the Emperor. Other tributary Princes made themſelves independent after their Example; which proved of fatal Conſequence to the Empire, and was the Ground of civil Wars, which laſted ſeveral Ages. *Confucius* wrote the Hiſtory of them.

In the fifty-firſt Year of the Reign of *Ping-vang*, and the Year before *Chriſt* 720, an Eclipſe of the Sun is recorded in one of their claſſical Hiſtories. Father *Gaubil* computed this Eclipſe backward, and found it happened on the twenty-ſecond Day of *February*, about ten o'Clock in the Morning, of that Year: and about eight Digits of the Sun's Body were eclipſed. And the ſame Author obſerves, that at the full Moon which followed this Eclipſe of the twenty-ſecond of *February*, the *Chaldæans* obſerved an Eclipſe of the Moon in the ſecond Year of *Mardokempad*, and twenty-eighth of the Æra of *Nabonaſar*, in the ſame Year: as appears from *Ptolemy's Almageſt*, (lib. iv. c. 6.) and that theſe two (3) Eclipſes mutually verify one another.

Ping-vang reigned fifty-one Years, and was ſucceeded by his Grandſon *Huon-vang*.

Huon-vang, the fourteenth Emperor of the third Dynaſty, began to reign in the fortieth Year of the twenty-eighth Cycle, and the Year before *Chriſt* 719.

Huon-vang endeavoured to bring the tributary Princes to their Obedience by Perſuaſion, but that failing, he had Recourſe to Arms, in which he was unſucceſsful: and was forced to give up all Hopes of recovering the revolted Provinces. *Couplet* relates, that in the eleventh Year of his Reign there was a total Eclipſe of the Sun; this was in the Year before *Chriſt* 709.

This Emperor reigned twenty-three Years, and was ſucceeded by his Son *Chuang-vang*.

Chuang-vang, the fifteenth Emperor of the third Dynaſty, began to reign in the third Year of the twenty-ninth Cycle, and the Year before *Chriſt* 696.

In the ſecond Year of this Emperor's Reign there was an Eclipſe of the Sun, noted by *Couplet*. A Conſpiracy was carried on three Years againſt this Emperor before it was diſcovered; and a Stop was put to it by taking off the Chief of the Conſpirators. The famous Philoſopher *Quon-chung* now flouriſhed, who was eſteemed by the *Chineſe* to be almoſt equal to *Confucius*.

Chuang-vang reigned fifteen Years, and was ſucceeded by a Relation of one of the revolted Kings, called *Tſi*, whom *Quon-chung* perſuaded the Miniſters and Grandees of the Empire to ſet upon the Throne. He was deſcended from a younger Brother of the Imperial Family, called *Cheou*, and was elected Emperor, and called *Li-vang*.

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(3) See the Supplement to the Diſſertation on the Chronology of the Septuagint, p. 83.

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Li-vang, the ſixteenth Emperor of the third Dynaſty, began to reign in the eighteenth Year of the twenty-ninth Cycle, and the Year before *Chriſt* 681.

This Emperor reigned five Years only, and did nothing memorable: and his Son *Hoei-vang* ſucceeded him.

Hoei-vang, the ſeventeenth Emperor of the third Dynaſty, began to reign in the twenty-third Year of the twenty-ninth Cycle, and the Year before *Chriſt* 676.

This Prince defeated the Northern *Tartars*, who had beſieged one of his Cities, but did nothing elſe memorable.

In the ſixteenth Year of this Emperor's Reign, and the Year before *Chriſt* 660, *Couplet* (4) ſaies, the Iſland of *Japan* began to be governed by Kings, of whom one hundred and eight are ſaid to have reigned to the Year of *Chriſt* 1608. It appears from the Annals of *Japan*, that the *Japaneſe* were mixed with a Colony of the Northern *Tartars*, who came thither about the Year before *Chriſt* 1196: at which Time, the *Chineſe* Annals relate, that a numerous Body of *Tartars* came from the Northern Parts, and inhabited the Iſlands of the Eaſtern Sea. It is certain, as *Couplet* (5) obſerves, that the People of *Japan* were not a Colony from *China*; becauſe their Language is different, though they uſe the *Chineſe* Letters or Characters, which the *Tartars* probably brought with them thither; and which they had received from *China*. The Cuſtoms and Temper of the People are alſo very different from the *Chineſe*, and reſemble thoſe of the *Tartars*.

Hoei-vang reigned twenty-five Years, and was ſucceeded by his Son *Siang-vang*.

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(4) Tab. Chron. Monarch. Sin. p. 12. The firſt King of *Japan* was *Dſin-mu-ten-oo*, who began to reign in the Year before *Chriſt* 660, as *Kæmpfer* proves out of the ancient Annals of *Japan*. So this confirms the Year where *Couplet* has placed the firſt *Japaneſe* King; and it was truly the ſixteenth Year of the Emperor *Hoei-vang*.

(5) Declarat. Proœm. p. 71, 72.

Siang-vang, the eighteenth Emperor of the third Dynaſty, began to reign in the forty-eighth Year of the twenty-ninth Cycle, and the Year before *Chriſt* 651.

This Prince reſtored the Empire to its ancient Authority over the tributary Princes. He conquered and put to Death his rebellious Son *Sho-tay*, as *Martinius* relates at large, who had joined with the *Tartars* in a War againſt him, and had cauſed himſelf to be proclaimed Emperor. But *Siang-vang* having defeated the *Tartars*, he enjoyed his Throne, reſtored to its former Splendor, peaceably to his Death. *Couplet* calls *Sho-tay*, the *Brother* of the Emperor, by a Miſtake, as is probable.

Siang-vang reigned thirty-three Years, and was ſucceeded by his Son *King-vang*.

King-vang, the nineteenth Emperor of the third Dynaſty, began to reign in the twenty-firſt Year of the thirtieth Cycle, and the Year before *Chriſt* 618.

He governed the Empire with Mildneſs, Wiſdom, and Moderation, which endeared him to all his Subjects.

He died much lamented, after he had reigned ſix Years, and was ſucceeded by his Son *Quang-vang*.

Quang-vang, the twentieth Emperor of the third Dynaſty, began to reign in the twenty-ſeventh Year of the thirtieth Cycle, and the Year before *Chriſt* 612.

This Prince inherited with the Crown all the Virtues of his Father, and was equally beloved by his People. His Reign was alſo equally ſhort with that of the late Emperor: for he died after he had reigned ſix Years; and left the Throne to be filled by his Brother *Ting-vang*.

Ting-vang, the twenty-firſt Emperor of the third Dynaſty, began to reign in the thirty-third Year of the thirtieth Cycle, and the Year before *Chriſt* 606.

This Emperor had a peaceable Reign; and took care that the Laws were duly obſerved and executed.

In the third Year of his Reign was born the Philoſopher *Lao-kiun*, in the Province of *Hu-quang*. He was Founder of one of the three principal Sects which prevailed in the Empire. He is ſaid to have held the *Epicurean* Doctrine; and to have taught that the Soul died with the Body: that Happineſs conſiſted in Voluptuouſneſs, and was confined to this Life, which he pretended he had found out a Way to render immortal. This was to be done by a certain Drink which he preſcribed, as *Le Comte* and *Du Halde* relate. Hence this Sect was called *the Sect of Immortals*. This Doctrine eaſily found Admittance amongſt the Grandees, who were willing to enjoy the Pleaſures of Life as long as poſſible.

Yet this Philoſopher confeſſed (which *Epicurus* did not) *a ſupreme Being*, whom he taught to be *incorporeal*, and that *he created the Heaven and the Earth*; *and that, though he himſelf is immoveable, he gives Motion to all Things*. Whence there is Reaſon to think, as *Couplet* obſerves, that his Followers corrupted his Doctrines.

He died in the eighty-fourth Year of his Age.

In the ſixth Year of the Reign of *Ting-vang*, and the Year before *Chriſt* 601, there was a total Eclipſe of the Sun, and alſo a great Earthquake.

Ting-vang reigned twenty-one Years, and was ſucceeded by his Son *Kien-vang*.

Kien-vang, the twenty-ſecond Emperor of the third Dynaſty, began to reign in the fifty-fourth Year of the thirtieth Cycle, and the Year before *Chriſt* 585.

This Prince, by his Wiſdom and Prudence, preſerved the Grandeur and Glory of the Empire, which was enlarged by the Acceſſion of the Province of *Nan-kin*. This Emperor reigned fourteen Years, and was ſucceeded by his Son *Ling-vang*.

Ling-vang, the twenty-third Emperor of the third Dynaſty, began to reign in the eighth Year of the thirty-firſt Cycle, and the Year before *Chriſt* 571.

The *Chineſe* Hiſtory relates, that this Emperor was born with Hair on his Chin. He, by his Prudence, preſerved the Dignity and Dominions of the Empire, when all the tributary Princes were at War with each other.

This Reign was for ever memorable on account of the Birth of the great moral Philoſopher *Confucius*, who was born in the Province of *Chan-tong*, the fourth Day of the eleventh Month, or *November*, in the twenty-firſt Year of this Emperor's Reign, and the Year before *Chriſt* 551.

This was the true Year of the (6) Birth of *Confucius*. He was deſcended from *Ti-ye*, the twenty-ſeventh Emperor of the ſecond Dynaſty, called *Shang*. His Father's Name was *Choleang-he*, and he was Prefect of the Principality of *Ceu*.

He was juſtly eſteemed the Prince of the *Chineſe* Philoſophers; and was the Reformer of the Sect of the *Literati*; and the beſt and wiſeſt Man that this or any other Nation was ever bleſſed with.

He applied himſelf to the Study of moral Philoſophy at fifteen Years of Age.

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(6) Confucius natus anno ante Chriſtum 551, die 13 undecimæ lunæ. Fuit tertius et vigeſimus e tertia familia imperatoria *Cheu* dicta, cycli 36. an 47. ſecundo et vigeſimo anno *Siam-cum* regis, qui regnum *Lu* obtinebat. Edit. operum Confucii Goana apud Bayer. Muſeum Sinicum, tom. i. In another Place it is written: Natalem habuit ſedem (Confucius) in regno *Lu*, quod regnum hodie *Xantum* dicitur. Natus eſt anno 21 Imperatoris *Lim-vam*. Migravit e vita Confucius anno ætatis 73, luna 4, quinquageſimo nono Sinenſis cycli 37, anno 41 imperii *Kim-vam*, vigeſimi quinti e familia *Cheu* Imperatoris. Ibid. *Matthew Riccius* placeth the Birth of *Confucius* in the ſame Year before *Chriſt* 551. Maximus inter omnes philoſophus Sinenſis Confucius appellatur: quem invenio quingentis quinquaginta uno annis ante Chriſti Servatoris noſtri in terras adventum in hanc lucem prodiiſſe; et annis amplius ſeptuaginta vixiſſe, etc. Apud Trigaut. de Chriſt. expedit. apud Sinas, lib. i. p. 28.

In the twenty-third Year of the Reign of *Ling-vang* there was a total Eclipſe of the Sun, the Year before *Chriſt* 549.

This Emperor reigned twenty-ſeven Years, and was ſucceeded by his Son *King-vang*.

King-vang, the twenty-fourth Emperor of the third Dynaſty, began to reign in the thirty-fifth Year of the thirty-firſt Cycle, and the Year before *Chriſt* 544.

In the thirteenth Year of this Emperor's Reign *Confucius* married at the Age of nineteen Years: and had a Son the firſt Year by his Wife; whom ſhortly after he divorced, and lived ever after a chaſte unmarried Life, in order to attend his Studies with the greater Application.

King-vang reigned twenty-five Years, and was ſucceeded by his Son *Men-vang*, who reigned but a few Months, in which Time he had a Son born, but notwithſtanding this, his Brother *Cai*, who was alſo called *King-vang* after the Name of the late Emperor his Father, by the Power of the Governors of the Provinces, got Poſſeſſion of the Throne, in Prejudice of the Right of the young Prince, his Nephew.

The Reign of *Men-vang*, being ſo ſhort, and not reaching to the Commencement of the new Year, is not reckoned in the *Chineſe* Annals; but his Brother *King-vang* is reckoned the twenty-fifth Emperor. *Martinius* (7) obſerves, that, although this *King-vang* is the ſame Name with that of his Father, yet that it is denoted by a different Character, and has a very different Signification.

King-vang, the twenty-fifth Emperor of the third Dynaſty, began to reign in the ſixtieth Year of the thirty-firſt Cycle, and the Year before *Chriſt* 519.

In the Reign of this Prince *Confucius* was become the moſt learned Doctor in the Empire. He had three thouſand Diſciples, five hundred of whom bore public Offices in the State; ſeventy-two of them were eminent for their Learning; and *ten (Martinius* ſaies *twelve)* of theſe were ſo accompliſhed in all ſorts of Knowledge, that they were called by way of Excellence, *the ten Philoſophers.*

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(7) Caio viam ad ſolium ſtravit, Kingo etiam demortui fratris (*it ſhould be* patris) nomine appellato: quod etſi ſuperiori videtur eſſe geminum, apud Sinas tamen longe eſt diverſus character, longe diverſa ſignificatio. Sin. Hiſt. lib. iv. p. 141.

In the nineteenth Year of this Emperor's Reign, the Year before *Chriſt* 500. *Confucius* was preferred for his great Merit to be prime Miniſter of the Kingdom of *Lu,* his native Country, which was in the fourteenth Year of the Reign of the eleventh King called *Ting-cung.* He immediately reformed the Abuſes which had crept into that Kingdom; and reſtored Honeſty in Dealing and Commerce. He taught the young Men to reverence the old, and to honour their Parents. He inſpired into the fair Sex Mildneſs and Chaſtity: and cauſed the Love of Juſtice to become ſo univerſal, that, if any thing happened to be dropped in the high Roads, no body durſt meddle with it but the Perſon it belonged to.

Confucius, finding that the King of *Lu,* his Prince, minded nothing but Dalliances with a beautiful Concubine, who ſung finely, and had been ſent him for a Preſent; and that he neglected the Care of the State, and ceaſed to adminiſter Juſtice, and would no longer follow his Advice and Counſels, he laid down his Place of prime Miniſter, and retired out of the Kingdom, that the Blame of the ill Government of the State might not be laid upon him.

In the thirty-eighth Year of the thirty-ſecond Cycle, and two Years before his Death, *Confucius* ended his Hiſtory of the Wars of the tributary Princes, which had laſted two hundred Years: and in the fortieth Year of the Cycle and forty-firſt of the Reign of the Emperor, this great and good Man died in the ſeventy-third Year of his Age, and the Year before *Chriſt* 478.

The *Chineſe* pay the greateſt Veneration to the Memory of this Philoſopher. His Works are of ſo great Authority, that to make the leaſt Alteration in them would be puniſhed as a Crime. Whenever any Diſpute ariſes in a Point of Doctrine, a Citation out of his Works decides it at once, to which the moſt learned are obliged to ſubmit. His Poſterity are ſtill in being, and enjoy the greateſt Privileges. His

Heir has the Title of *Duke*, which is given to none but Princes of the royal Family, and he is exempt from Tribute.

The Writings and Doctrine of *Confucius* were always in the higheſt Eſteem in *Japan* as well as *China*. *Kæmpfer* ſaies, that about the Year of *Chriſt* 1690 the Emperor of *Japan* cauſed two Temples to be built to his Honour in his Capital *Jedo*; whither he repaired in Perſon, as ſoon as they were finiſhed, and on the Occaſion made a Speech to his Courtiers on the Merits of this great Man; and the peculiar Excellency of the Maxims of Government laid down by him. His Picture is allowed the moſt honourable Place in the Houſes of Philoſophers: and all Perſons who apply themſelves to Study and Learning, never mention his Name without particular Tokens of Reſpect.

King-vang reigned forty-four Years, and the Throne was inherited by his Son *Yuen-vang*, in the Year before *Chriſt* 475.

Having brought the Chronology and Hiſtory of the *Chineſe* Empire down to my propoſed Period, I ſhall conclude it with ſome farther Account of the Character and Doctrine of *Confucius*.

He was of the royal Family, and deſcended from *Hoang-ti*, the firſt Emperor of *China*. He ſeems to have been the greateſt *moral* as well as *political* Philoſopher that ever lived: and was eminent in all Parts of Learning. He excelled *Pythagoras* and *Socrates* in Purity of Religion and Morals. He was of the moſt exemplary *Sobriety* and *Chaſtity* of Life. He was endued with every Virtue, and free from every Vice; and ſhewed the greateſt Equableneſs and Magnanimity of Temper under moſt unworthy Treatment, and when his Life was in Danger through the Brutality of a great Officer in the Army, who hated him only for his good Life.

The whole Doctrine of this great Philoſopher tended to reſtore human Nature to its original Dignity, and that firſt Purity and Luſtre which it had received from Heaven; and which had been ſullied and corrupted with Ignorance and the Contagion of Vice.

The Means he propoſed to attain this End, was, *to obey the Lord of Heaven*; *to honour and fear him*; *to love our Neighbour as ourſelves*;

ſelves; to ſubdue irregular Inclinations; never to make our Paſſions the Rule of our Conduct; to ſubmit to Reaſon; to liſten to it in all Things; to do nothing, to ſay nothing, to think of nothing contrary to it.

He taught Kings and Princes to be Fathers to their Subjects; and to love them as their Children: and he taught Subjects to reverence and obey their Kings and Governours with the Honour and Affection due to Parents. And he inſtructed the whole Nation in thoſe Doctrines of Truth and Fidelity, Juſtice and Equity in all their Dealings and Actions towards one another; and to pay that Regard to the Laws of Heaven, as well as to thoſe of the Empire; the Obſervance of which would not fail to make both Kings and People proſperous and happy.

He was in his own Perſon a Pattern of the Precepts which he taught in his Writings and Diſcourſes. So that all the Kings of *China* endeavoured to outdo each other in encouraging him to come into their Dominions; the good Works he did in one Country being the Motive that made him earneſtly deſired by another.

He had the juſteſt Notions of the Deity, and of the ſpiritual Worſhip due to him alone: though withal, after the Example of the beſt Emperors of *China*, and the Orders of the old theological Books, which contained the original Inſtitutions of Religion, he worſhiped with inferior Rites and Sacrifices the *celeſtial Spirits*, who were believed from the moſt ancient Tradition to be the Miniſters of the divine Providence, and appointed by the ſupreme God to preſide over the ſeveral Parts of the Creation; the Stars, Planets, and Elements, as well as the Kingdoms of the Earth, and to be under God the Diſpenſors of Rewards and Puniſhments to good and evil Men in this Life.

Confucius allowed and concurred with the Cuſtom of his Country, in paying a ſubordinate Worſhip to theſe heavenly Spirits: but he was an Abhorrer of all groſs Idolatry and the Worſhip of dead Men; or of repreſenting the Deity by Images or the Similitude of any Creature. For his Notion of God was, that he was the ſupreme *Truth* and *Reaſon*,

Reaſon, or the Fountain from whence *Truth* and *Reaſon* were derived and communicated to Men. That his Intelligence comprehended both his own Nature and that of all other Things and Beings; and therefore that he *foreknew* all Things that were future: that he was the *original* and *ultimate* End of all Things, *eternal*, *infinite*, *immoveable*, who *produced* and *ſuſtains* all Things. That he is *one*, *ſupremely holy*, *ſupremely intelligent* and *inviſible*. And having diſcourſed of the Perfection of Reaſon and Virtue, he uſed theſe remarkable Words: " (8) We muſt wait for the coming of this *perfectly holy Man*; and " then we may hope, that, having ſuch a Guide and Teacher, Virtue, " which is of ſuch an excellent Nature, will be brought into Practice, " and be performed by Men."

A little after *Confucius* is related to ſay of the Emperor who ruled according to the Law of Reaſon and Example of the God of Heaven, " (9) that ſuch a one need not doubt but his Virtue will be approved " *by that holy Perſon who is expected to come upon Earth*; even " though an hundred Ages ſhould paſs before his coming."

And according to a Tradition univerſally received amongſt the *Chineſe*, *Confucius* was often heard to ſay, " (10) that in the Weſt *the* " *Holy one* will appear."

All theſe Expreſſions ſeem to be Preſages which this wiſe and good Man had concerning the coming of *Chriſt*, *the Holy one of God*, to deliver to Mankind a perfect Rule of Religion and Virtue. And his ſaying that his Appearance would be in *the Weſt*, ſeems to point out *Judæa*, the moſt Weſtern Country of *Aſia* in reſpect to *China*. And as there is no Abſurdity in ſuppoſing that ſuch virtuous and religious Heathens as *Confucius* was, might be inſpired with a Foreknowledge of the coming of the Saviour of the World; ſo, whenever God ſhall raiſe up Preachers of true Chriſtianity amongſt the People of *China*, they may be led to ſee and be convinced that *Chriſt* is the *Holy one*, and that *divine Teacher* whom their own *Prophet* ſo many Ages before had taught them to expect: and this may be a means of their Converſion to the *Chriſtian* Faith.

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(8) Expectandum eſt, quoad veniat ejuſmodi *ſumme ſanctus vir*; et tum demum ſperari poterit, ut adeo excellens virtus, illo duce ac magiſtro, in actum prodeat, atque ab hominibus opere perficiatur. Couplet. Scient. Sin. lib. ii. p. 78.

(9) Imo etiamſi poſt centum ſecula *expectatus ſanctus* advenerit, non ambigit quin eadem virtus eidem teſtata ſit futura. Couplet. ibid. p. 85.

(10) Certe conſtans inter Sinas fama eſt Confucium identidem dicere ſolitum, *Si Fam Yeù Xím Gîn*, hoc eſt, *in occidente eſt* (vel *erit*) *ſanctus*. Sinis autem Judæa occidentalis eſt. Ibid. p. 78. See Martin. Sin. Hiſt. lib. iv. p. 149—152.

End of the Second Volume.

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Emendations and Additions to the SECOND VOLUME.

PAGE 14, *line* 24, *read* 535—539. *P.* 17, *l.* 26, *r.* Note 8. *P.* 19, *l.* 33, *r.* σελήνη. *P.* 25, *l.* 27, *r.* ἀφ' ἧς. *P.* 32, *l.* 31, *r.* immunis. *P.* 40, *l.* 30, *add* a Comma *after* 2922. *P.* 43, *l.* 1, *r.* 29 Days. *P.* 43, *l. antepenult. r.* εἴ τȣ. *P.* 46, *l.* 27, *r.* ſextilis. *P.* 49, *l.* 26, *r.* gentes. *with a Period.* *P.* 53, *l.* 4, *r.* Months. *P.* 58, *l.* 32, *r.* intercalando. *P.* 61, *l. laſt, put the Semicircle after* orbe) *P.* 68, *l. antepenult. r.* et ſexaginta. *P.* 78, *l.* 34, *r.* δ'. *P.* 84, *l.* 32, *r.* fratrum. *P.* 88, *l.* 15, *put a Comma after* curabant, *P.* 91, *l.* 9, *r.* antediluvian. *P.* 96, *l.* 22, *r.* 36525 Years. *P.* 108, *l.* 31, *r.* is 177. *P.* 110, *l.* 30, *r.* ἔτη. *P.* 112, *l.* 33, *after* 359, *add*, and ſo by the reckoning of the Marbles, the 20th of *Ochus*, etc. *P.* 118, *l.* 23, *dele* it. *P.* 131, *l.* 33, *r.* ἐν δυναστείαις. *P.* 151, *l. antepenult*, *r.* ἔτη ΙΘ. *P.* 187, *l.* 4, *r.* were uſed. *P.* 194, *after the laſt Line, add*, This Emendation of Ιδιθύας has eſcaped the critical Writers on this Book of *Plutarch*, viz. *Xylander*, Dr. *Bentley*, *Baxter*, *Markland*, *Squire*; who have let Ιδιθύας ſtand uncorrected. *P.* 237, *l.* 29, *r.* (15). *P.* 270, *l.* 30, *r.* 354. *P.* 283, *l.* 23, *after* Number 67, *add*, The learned Mr. *Swinton* is greatly miſtaken, in ſuppoſing the Iſle of *Caphtor* to be *Cyprus.* De Num. Samar. et Phœnic. p. 82, 83. But

Ibid. after l. 30, *add*, and were of a different Original from the *Etrurians.*

Page 294, *l.* antepenult, *r.* ἀρχαίων.

Page 309, *l.* 37, *r.* undoubtedly.

Page 321, *l.* 33, *r.* itaque. *P.* 334, *l.* 33, *after the Word* high *add*, This is alſo confirmed by the famous and exact Chronologer *Caſtor*, who related [ſee Chron. Euſeb. p. 96.] that the *Attic* Kings reigned from *Cecrops* to the End of the Reign of *Thymætes*, 429 Years. *Thymætes* was outed by *Melanthus* in the Year before *Chriſt* 1126, to which add 429 Years, and then the Reign of *Cecrops* commenced in the Year before *Chriſt* 1555, two Years lower than I have placed it. And ſo by a Deduction of twenty-five Years from the Epoch of the Marbles, we cannot err more than two Years. *Euſebius* placeth the Reign of *Cecrops* with *Caſtor* in the Year before *Chriſt* 1555, which may be the true Year.

Emendations and Additions to the SECOND VOLUME.

Page 343, *l.* 26, *r.* lib. xi. *P.* 349, *l. antepenult. r.* φθείρεαξ. *P.* 353, *l.* 28, *r.* Buſiris, fies Jovis. *P.* 356, *l.* 6, *etc. add*, See the Times of *Io*, *Epaphus*, etc. corrected in a Diſſertation in the third Volume.

Page 361, *l. penult. r.* juſſuſque e ſenioribus. *P.* 371, *Not.* 61. *r. Stuart* fancies that the *Auguſtan* Obeliſk was no more than ſeventy-three Feet in Heighth; and that this was *Pliny's* Number, and corrupted by ſome Copier and made 125 Feet, *etc.* This is a more groundleſs Conjecture; and founded upon the Suppoſition, that it is the ſame Obeliſk with that which was lately dug out of the *Campus Martius*; and nearly correſponds to the Heighth of ſeventy-three Feet. *Epiſt.* de *Obeliſco Cæſ. Auguſti*, Rom. 1750. Lat. et Ital. *P.* 390, *l.* 29, *r.* ΚΡΗΤΑΓΕΝΗΣ. *P.* 367, *l.* 12, *after* Palms *add*, each nine Inches, or half a Cubit, as he reckons a Palm. *P.* 363, *l.* 22, *after* Letters *add*, So that theſe Obeliſks are quite miſtaken and miſunderſtood by *Stuart*, in his Account of the Obeliſk of *Auguſtus*, publiſhed in *Latin* and *Italian* at *Rome*, 1750: and his Correction of the Text of *Diod. Sic.* is entirely wrong.

Page 383, *l.* 18, *after* divulged *add*, He was ſometimes repreſented with the Symbols of the Sun; and was thought by ſome to be the ſame with *Orus*; as *Gilbert Cuper* proves in his *Harpocrates*, p. 9, 12, 156, 158.

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CHRONOLOGICAL ANTIQUITIES:

OR, THE

ANTIQUITIES and CHRONOLOGY

OF THE

Moſt ANCIENT KINGDOMS, from the Creation of the World, for the Space of Five thouſand Years.

In THREE VOLUMES.

In this WORK,

The Original HEBREW Chronology of the Old Teſtament, both before and after the Flood, is reſtored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and ſhewn to agree with each other, and with the Hiſtory and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are alſo conſidered; and likewiſe the Origin and Antiquity of *Letters*, *Hieroglyphics*, *Obeliſks*, *Pyramids*, *Oracles*, and *Myſteries*, with all the Pagan Theology, are fully treated of and explained.

The *Ptolemaic Canon*, and other ancient Records, with all the moſt ancient *Years*, *Cycles*, *Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the moſt learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and conſiſtent Syſtem.

To which are added, proper INDEXES.

Παρ' οἷς ἀσυνάρτητός ἐστιν ἡ τῶν χρόνων ἀναγραφὴ, παρὰ τούτοις οὐδὲ τὰ τῆς ἱστορίας ἀληθεύειν δύναται. Tatian. πρὸς Ἕλληνας.

By JOHN JACKSON,

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Chronological Antiquities:

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ANTIQUITIES

AND

CHRONOLOGY

OF THE

MOST ANCIENT KINGDOMS.

VOL. III.

Of the Phœnician *Antiquities and Chronology.*

THE *Phœnicians* and *Egyptians* were both deſcended from the impious Race of *Ham:* and Idolatry ſeems to have firſt begun and prevailed amongſt them. They both derived their Theology concerning the Formation of the World, and their Hiſtory of the firſt Hero-Gods, or deified Men and Women, from Writings aſcribed to *Hermes*, *Thoth*, or *Taaut*, the Inventor of Letters: and who, as they related, recorded on Pillars of Stone, which were laid up in the Temples, the firſt Memorials of the mundane Syſtem, and the Original of Gods and Men. From theſe Pillars their moſt ancient ſacred Records were taken, and their Theogonies were tranſcribed from them.

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Sanchoniatho, a Prieſt of *Berytus*, who lived about the Time of *Gideon*, and 1280 Years before the *Chriſtian* Æra, wrote the *Phœnician* Coſmogony and Theogony, in order to ſhew, that the vulgar Idolatry of Hero-Worſhip was of the higheſt Antiquity, and almoſt from the Beginning of Time. His Account of the Formation of the World from a dark and confuſed *Chaos*, agrees to the oldeſt *Egyptian* Hiſtory of it; and to the moſt ancient Remains of the *Chaldæan* and *Babylonian* Records, from which, and the *Egyptian*, the oldeſt *Greek* Poets, *Melampus*, *Muſæus*, *Linus*, *Orpheus*, and others, who were their firſt Theologers, received their Theogonies and Hiſtory of the Origin of the World. And all theſe were derived from the original genuine Tradition of the Creation and firſt Ages of the World, both before and after the Flood of *Noah*, preſerved uncorrupted in the Writings of *Moſes*, but groſsly corrupted by ſuperſtitious Fables, after Idolatry began and prevailed in theſe and almoſt all other Countries of the World. The oldeſt *Phœnician*, *Chaldæan*, and *Egyptian* Hiſtories of the World, and all their Theogony, were mixed with Allegory and Fable, which were intended to diſguiſe and palliate the public idolatrous Worſhip of deified Men and Women, by aſcribing their Hiſtory to phyſical Cauſes and mundane Elements. *Sanchoniatho* found the moſt ancient Records of the *Phœnician* Temples, in which the Hiſtory of the Creation and of the firſt Hero-Gods was related, mixed with Allegory, which he ſeparated from the hiſtorical Relations, and wrote the Hiſtory of the firſt Gods, to ſhew, that they had been deified Men who were the Inventors of uſeful Arts, Founders of Kingdoms, and Inſtitutors of Laws for the good Government and Happineſs of Mankind: though the Actions of ſome of them were the worſt of human Imperfections. Such as theſe, with the Sun, Moon, and Planets, were the original Gods of the *Phœnicians*, *Egyptians*, and *Chaldæans*.

The firſt Objects of idolatrous Worſhip, before Men were deified, were (as the *Phœnician*, *Egyptian*, and *Chaldæan*, and from them the oldeſt *Greek* Writers, relate) the celeſtial Beings and mundane Elements, to which Hero-Worſhip was joined, as ſoon as Kingdoms were founded, and Laws inſtituted, and Arts cultivated.

Therefore *Ariſtotle* (1) ſaies: "The moſt ancient Sages, whoſe "Doctrines were delivered to Poſterity under Fables, taught, that the "heavenly Bodies, Sun, Moon, *etc.* were Gods: and that the Deity "comprehended univerſal Nature. The reſt of Theology conſiſted "in Fables to pleaſe and amuſe the Vulgar, and to ſupport the Laws, "and for public Utility. For Gods were feigned to be in the Forms "of Men, and of certain Animals, and religious Rites invented which "were ſuitable to them. But if any one could diſtinguiſh and diſcern, "that the Ancients believed only the original Subſtances of Things to "be Gods, he would then think that they ſpake divinely: and that "the preſent vulgar Conceptions were only Relicks of their Notions, "which had been long corrupted, and handed ſo to the preſent Times." He therefore thought, that the firſt Superſtition which prevailed amongſt Mankind, conſiſted in paying Adoration to the ſeveral Parts or Elements of the Univerſe, as the Sun, Moon, Stars, Planets, Earth, Air, Fire, and Water, through all which they ſuppoſed the divine Subſtance to be diffuſed, and to comprehend and preſide in them: ſo that they meant to worſhip the one ſupreme God in the Works of his Creation and Providence. But they alſo ſuppoſed the celeſtial Bodies and the aërial and terreſtrial Elements to be animated by intelligent angelic Beings or Dæmons, who directed and governed their Motions and Operations by the Appointment of the one ſupreme Deity.

In the Worſhip of theſe elementary mundane Subſtances, and the Gods inhabiting them, they uſed no Images of human Form, but conſecrated Stones of various Figures, and Pillars of Wood and Stone, and Trees to them: and made *Teraphim*, or Images of Gold, Silver, and other Metals, to repreſent their Figures, Motions, and Influences, which they conſecrated by Invocations and magical Rites, and kept in portable Shrines; believing the Gods to whom they were dedicated would be propitious to them, inſpire their Images, and reveal the Will of God by them. But it was not long before Hero-Worſhip was ſet up. The Souls of great and powerful Princes, and of wiſe and learned Men, who had founded Kingdoms, and made Laws, and invented Arts and

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(1) Metaphyſ. lib. xiv. c. 8. in fin. p. 1003.

Sciences, for the public Benefit and Good of Mankind, were believed to paſs into celeſtial Bodies, and dwell amongſt the Gods, and to have a Power of doing Good to thoſe to whom they had been Benefactors upon Earth. To theſe they built Temples, and ſet up Images in human Form, which were conſecrated to them; and offered various Sacrifices which they thought were acceptable to them. The Worſhip of deified Men, called Heroes, by a ſenſible Repreſentation of them in their Images, allured the Vulgar, and engaged their Devotion much more than the more faint Emblems and Symbols of the elementary mundane Deities could do, whoſe Natures were too ſpeculative and refined for their groſs Underſtandings; and fitter Objects for the Veneration of Prieſts and Philoſophers than of them. They ſaw and felt the Influences of the Sun and Moon whom they worſhiped; but knew little of the Subſtances and Operations of natural Cauſes, or of pure ſpiritual Beings. They were familiarized to the Properties and Actions of Men; had an immediate Senſe of the Benefits derived from their benevolent Power and Wiſdom; and their Imaginations were gratified and delighted with the Hiſtories of their Exploits: ſo that it is no wonder that Hero-Worſhip ſoon, if not firſt of all, engroſſed the Devotion of the vulgar and unlearned Part of Mankind: inſomuch that, to preſerve the Notion and Worſhip of the one ſupreme God, and the primitive Doctrine of celeſtial and phyſical Beings, from being ſwallowed up in the univerſally prevailing Worſhip of deified Men and Women, the Prieſts inſtituted ſacred Myſteries, in which the Doctrine concerning the firſt Cauſe and Author of all Things, and ſuppoſed celeſtial Beings, was explained: and the Actions of the Hero-Gods were allegorized and transferred to divine Providence, mundane Elements, and the Operations and Powers of univerſal Nature. By the moſt ancient Accounts it appears, that the Names of the firſt deified Men and Women were given to the Sun, Moon, Planets, Earth, and the other Elements, in which their Souls were ſuppoſed to inhabit and preſide: and this laid the Foundation of allegorizing the Hiſtory of them, and reſolving it into phyſical Elements and mundane Subſtances; and Myſteries and allegorical Theology commenced with Hero-Worſhip, which were taught and explained to the Learned who were initiated: whilſt the Vulgar and Unlearned took the Hiſtory of the Gods who had been Men in the literal Senſe; and believed all the fabulous Relations told of them, which were mixed with their real Tranſactions: and ſo worſhiped Deities, ſome of whom were vicious; and in the Worſhip of them practiſed their Vices, which were ſanctified by an impure Superſtition.

Euſebius (2) ſaies, that *Sanchoniathon*, or *Sanchoniatho*, wrote the *Phœnician* Hiſtory. He was a moſt ancient Author, and related to live before the Time of the *Trojan* War; and was thought to have compiled the *Phœnician* Hiſtory with great Exactneſs and Truth.

Philo of *Byblus* tranſlated all his Works out of the *Phœnician* Language into *Greek*. *Euſebius* gives the following Account of this Writer from *Porphyry*, who was himſelf a *Phœnician* of *Tyre*, and excellently verſed in all ancient Learning, He ſaies, "that *Sanchoniatho* of *Berytus* related in his Hiſtory the *Jewiſh* Affairs with great Veracity; and entirely agreed with their Hiſtory in the Names of Places and Men. That he had his Accounts from (3) *Jerombalus*,

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(2) Præp. Evang. lib. i. c. 9. p. 30, etc. See Fabric. Biblioth. Gr. vol. i. p. 163—166. If the Writings of *Sanchoniatho* were extant, or *Philo Byblius's* Tranſlation of them, we ſhould ſee the trueſt and original Account of Hero-Worſhip, which firſt began amongſt the *Phœnicians* and *Egyptians*, and was from them propagated to the *Greeks*, who received both their Gods and the myſtical and allegorical Interpretations of them from theſe moſt ancient idolatrous Nations. It is alſo probable, that theſe Writings would have given Light into the *Jewiſh* Hiſtory both before and after the Time of *Moſes*.

(3) This *Jerombalus* is an Error of the Copier for *Jerobalus*; it was *Jerobaal* in *Sanchoniatho*, which is the Surname of *Gideon*, Judg. vii. 1. and wrote corruptly *Jerubbaal*, from the *Maſorete Hebrew*: but the *Septuagint* Verſion and *Jerome* read it rightly *Jerobaal*. But *Sanchoniatho* himſelf might miſtake in calling *Gideon*, or *Jerobaal*, Prieſt of the God *Jeuo*; inſtead of a *Prince*; or *Philo Byblius* rather miſtook the Word *Cohen*, uſed by *Sanchoniatho*, and by which he might mean, not *Prieſt*, as the Word generally ſignifies, but *Prince*, in which Senſe it is ſometimes uſed. If *Sanchoniatho* converſed with *Gideon*, and had his Account of the *Jewiſh* Hiſtory from him, his Time may be fixed with great Certainty.

" Prieſt of the God (4) *Jeuo*; and dedicated his Work to *Abibalus* (5),
" King of *Berytus:* and his Hiſtory was allowed to be true, both by
" the King and thoſe who were appointed by him to examine it.
" *Sanchoniatho* and *Abibalus*, he adds, lived before the *Trojan* War,
" and approached near to the Age of *Moſes*, as appears from the Suc-
" ceſſion of the Kings of *Phœnicia*. Therefore *Sanchoniatho*, who
" wrote with great Fidelity in the *Phœnician* Language the ancient
" Hiſtory of his Country, which he collected partly from the public
" Regiſters of the Cities, and partly from the ſacred Records of the
" (6) Temples, lived in the Reign of *Semiramis*, Queen of *Aſſyria*,
" who reigned before or about the Time of the (7) *Trojan* War.

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(4) *Jeuo*, or *Jeue*, is the trueſt and original Pronunciation of the *Hebrew* יהוה, which is very corruptly pronounced *Jehovah*. *Joſephus* tells us, the Word conſiſted of four Vowels, (De Bell. Jud. lib. vi.) as it really did. But as ſome of the ancient *Jews* pronounced the Word *Jaho*, the *Greeks* having laid aſide their original Letter H, wrote it Ἰαώ, *Jao*, and the *Æolics* Ἰαϝώ. See Prolegom. iii. ad Jerom. ſect. 6. edit. Benedict. *Orpheus* and *Diodorus Siculus* call the Name of the *Hebrew* God Ἰάω. *Kircher* thinks, the Tetragrammaton יהוה was the ſacred Tetractys of *Pythagoras*, which he learned in *Egypt*. Oedip. Ægypt. tom. II. vol. i. p. 283. See *Druſius* on the Name in Crit. Sac. vol. viii. p. 2155.

(5) *Lætus* in his *Phœnician* Hiſtory, and *Menander* of *Pergamus*, in their Tranſlation of *Theodotus*, *Hypſicrates*, and *Mochus*, *Phœnician* Writers, related, that *Menelaus*, after the War of *Troy*, came into *Phœnicia*, in the Reign of *Iram*. Tatian. Orat. cont. Græc. p. 273. inter oper. J. Martyr. edit. Benedict. and Clem. Alex. Strom. lib. i. p. 387. edit. Potter. And both *Tatian* and *Clemens* groſsly miſtake this *Iram* for him of that Name who was King of *Tyre* in the Reigns of *David* and *Solomon:* whence by another and greater Error they make *Solomon* live near the Time of the *Trojan* War. But the *Iram* mentioned by the *Phœnician* Writers muſt be a far older *Iram*, and probably was the Son or Grandſon of that *Abibalus* who reigned at *Berytus* in the Time of *Sanchoniatho*.

(6) *Pherecydes* the *Syrian*, and Maſter of *Pythagoras*, ſaies, he got his Inſtructions out of the recondite Books of the *Phœnicians*. Ἑαυτὸν ἀσκῆσαι κτησάμενον τὰ Φοινίκων ἀπόκρυφα βιβλία. Suid. voc. *Pherec.*

(7) *Semiramis*, who ſucceeded *Ninus* in the *Aſſyrian* Empire, lived many Centuries before the *Trojan* War. *Porphyry* therefore might build his Error on miſtaking *Herodotus*, who relates, (lib. i. c. 95.) that the *Aſſyrians* had been Maſters of all the upper *Aſia* five hundred and twenty Years, when the

“ *Philo* of *Byblus* rendered the Works of *Sanchoniatho* into *Greek*: which he divided into nine Books, as *Euſebius* adds; *Porphyry* ſaies *eight*, (de Abſtinent. lib. ii. ſect. 56.) and in the Preface of his firſt Book *Philo* gives the following Account of *Sanchoniatho*, viz. *Sanchoniatho*, a Man of great Learning and Induſtry, being deſirous to know the Hiſtory of Things from the Beginning, ſtudied with great Application the Writings of *Taaut*, knowing, that he was the firſt who *invented Letters*, and ordered Memorials of Things to be wrote: and on theſe he laid the Foundation of his Hiſtory. Lighting upon the *Ammonean* (or *Hammunean*) Records, which were laid up in the inner Parts of the Temple; and were not publickly known, he ſtudied the Knowledge contained in them; and throwing out all the Fables and Allegories inſerted in them (by the *Phœnician* (8) Hierophants) he happily finiſhed his Deſign, and brought his Work to

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Medes firſt revolted from them, which Revolt was ſeven hundred and ten Years before the *Chriſtian* Æra. *Porphyry* taking this Conqueſt of the upper *Aſia* to have been in the Reign of *Ninus*, who was ſucceeded by *Semiramis*, might thence infer, that *Semiramis* lived about the Time of the *Trojan* War, or a little before. Our learned Chronologer, Archbiſhop *Uſher*, fell into this Miſtake, and has placed *Semiramis* in the Year before *Chriſt* 1215, which is a groſs Error. Annal. Vet. Teſt. p. 44.

(8) The firſt of theſe Hierophants was the Son of *Thabion*, who preſided over the *Phœnician* Myſteries, which he introduced; and explained the *Phœnician* Theology and Hiſtory of the firſt Hero-Gods, who were deified Men, by allegorical Fables, taken from phyſical Elements, and the Operations of natural Cauſes; and after him *Iſiris*, who invented ſacred Characters, [ſee Note 60.] in which the Myſteries and Rituals of Religion were written; and thereby kept ſecret from the Vulgar, and known only to the Prieſts, who were the Interpreters of them. Theſe were the *Ammonean* or *Hammunean* Writings, ſo called from the Temple of *Hammon*, (חמן) or the *Sun*, who was the great *Phœnician* Deity. Theſe ſacred Writings might be called *Ammonean*, or rather *Hammunean*, from *Amynus*, or *Amyn*, which Name ſignified *ſecret*, or *hidden*, as *Manetho* interpreted it according to *Plutarch*, whoſe Words are; Τῶν πολλῶν νομιζόντων ἴδιον παρ' Αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμοῦν (ὃ παράγοντες ἡμεῖς Ἄμμωνα λέγομεν) Μανεθὼς μὲν ὁ Σεβεννίτης τὸ κεκρυμμένον οἴεται καὶ τὴν κρύψιν ὑπὸ ταύτης δηλοῦσθαι τῆς φωνῆς. De Iſid. et Oſir. This therefore was a very proper Name to be aſcribed to thoſe Records of the Hiſtory of the firſt Gods, which were accounted ſacred, and kept ſecret in the *Adyta* or inner Part of the Temples. And it is probable, that the Name *Amyn*, or

“ Perfection.

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" Perfection.* But the Prieſts afterwards reſtored the fabulous allego-
" rical Senſe. *Philo* adds preſently after, that the moſt ancient of the
" *Barbarians*, eſpecially the *Phœnicians* and *Egyptians*, from whom
" other Nations received their Theogony, accounted thoſe their greateſt
" Gods, who had found out the Things moſt neceſſary and uſeful in
" Life, and had been Benefactors to Mankind. Theſe they worſhiped
" as Gods in Temples appropriated for the Adoration of them: and
" conſecrated Statues and Pillars of Wood to their Names, which the
" *Phœnicians* had in great Veneration; and inſtituted the moſt ſolemn
" Feſtivals for their Worſhip. More eſpecially *they gave the* (9) *Names*

Hamyn, was derived to the *Egyptian* God *Ammon*, or *Hammon*, whoſe Temples and Oracles at *Thebes* and in *Libya* were ſo famous. Another Senſe of the *Ammonean*, or *Hammunean* Writings may be the ſacred Writing containing the Theology and Hiſtory of the moſt ancient *Phœnician* Gods, which was engraved on Obeliſks or Pillars of Wood and Stone, and conſecrated to the *Sun*, who was the great God both of the *Phœnicians* and *Egyptians*. Theſe Pillars were ſet up in the Places conſecrated to the Worſhip of Idols, and were alſo laid up in the inward and more ſecret Parts of their Temples. They are frequently mentioned in Scripture, and called *Hammanim*, *Lev.* xxvi. 30. 2 *Chron.* xxxiv. 4, 7. *Iſai.* xvii. 8. ch. xxvii. 9. *Ezech.* vi. 4, 6. and the Word is generally rendered by the *Greek* and *Latin* Verſions, *Statues*, *Idols*, *Groves*, or *Temples*. And our learned *Spenſer* thinks they were Statues or Columns of a conical or pyramidical Figure, which were dedicated to the *Sun*. Leg. Heb. lib. ii. c. 25. And *Le Moine* has well obſerved; Literæ Ammonæorum ſunt literæ ſcriptæ et ſculptæ in Hammanim: erant vero Hammanim vel templa vel ſtatuæ—in honorem *Solis*, qui dicebatur Hamma (חמה) extructa, in quibus varia vetuſtioris antiquitatis monumenta inſculpta cernebantur. Proleg. ad Var. ſac. prope finem. So that the Truth ſeems to be, that theſe Records of the *Phœnician* Gods were engraved on Pillars, and laid up in the Temple of *Amun*, *Amyn*, or *Hamun*, or *Hamyn*, that is, of the Sun; and thence called *Hammunean* Writings by *Sanchoniatho*: and hence probably *Ham* was called *Amun*, or *Hamun*; and might be the great ſolar Deity of the *Phœnicians*: and from him in After-ages the great *Egyptian* God might be called *Amun*, or *Hamun*, and by the *Greeks* *Ammon*, or *Hammon*.

(9) Thus from the Hero *Uranus* the Heaven was called Οὐρανὸς, as *Sanchoniatho* wrote, Ἀπ' αὐτοῦ (οὐρανοῦ) καὶ τὸ ὑπὲρ ἡμᾶς ϛοιχεῖον—ὀνομάζειν οὐρανόν. And *Diodorus Siculus* relates, that the ancient *Atlantians* transferred the Name of the firſt King *Uranus* to the ſuperior mundane Element. Μεταϛῆσαι

" *of their Kings to the mundane Elements*, and to ſome of their re-
" puted Gods: but the *Sun*, *Moon*, *Planets*, and Elements, were
" their only phyſical Gods. So that ſome of their Gods were mortal,
" (or deified Men) and others immortal Gods." Then he ſets forth *Sanchoniatho's* Explication of the *Phœnician* Theogony and Theology.

" *Sanchoniatho*, he ſaies, made the Principle of the Univerſe to be
" a dark and windy Air, and a gloomy confuſed (10) Chaos. That
" theſe were boundleſs, and for a long Duration had no Bounds. But

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αὐτοῦ (Οὐρανοῦ) τὴν προσηγορίαν ἐπὶ τὸν κόσμον. Lib. iii. p. 190. And he ſaies, the moſt ancient *Egyptians* called the Sun and Moon, who were their firſt eternal Gods, by the Names of *Oſiris* and *Iſis*, the firſt King and Queen who reigned in *Egypt*, Lib. i. p. 10. But whether theſe and other Names of Mortals who were deified, were given to the celeſtial Elements, and taken from Men, or whether the moſt ancient deified Kings had, upon their Apotheoſis, Names given them from the celeſtial Bodies, is uncertain; though *Euſebius* thinks it more probable, that the Names of the Hero-Gods were transferred to the heavenly Bodies and mundane Elements: and that this was the Ground of their phyſical Theology; by which they interpreted the Actions of their mortal Gods (many of which were impure and flagitious) into mundane Elements and phyſical Powers and Operations, to palliate and conceal the Abſurdity and Impiety of worſhiping ſuch Gods. His Words are, after mentioning from *Plutarch* the great *Egyptian* Hero-Gods: Νεκρῶν ἄρα ἡ πᾶσα αὐτῶν θεοποιΐα καθέστηκε. πέπλασται δ' αὐτοῖς τὰ τῆς φυσιολογίας. Τί γὰρ ἐχρῆν ἀνδρῶν καὶ γυναικῶν σχήματα ζωοπλαστεῖν, παρὸν καὶ δίχα τούτων Ἥλιον σέβειν καὶ Σελήνην, καὶ τὰ λοιπὰ τοῦ κόσμου στοιχεῖα;—ἄρα γὰρ ταῦτα (*viz.* the Names of *Vulcan*, *Minerva*, *Jupiter*, *Neptune*, and *Juno*) τῶν καθόλου στοιχείων πρότερον ὄντα ὀνόματα, δεύτερον αὐτὰ τοῖς θνητοῖς ὁμωνύμως τοῖς οὐρανίοις ἐπιτεθείκασιν· ἢ τοὔμπαλιν, ἐκ τῆς παρ' ἀνθρώποις ἐπικλήσεως τὴν μεταφορὰν ἐπὶ τὰς οὐσίας πεποίηνται; καὶ τί χρὴ θνηταῖς προσηγορίαις τὰς καθόλου φύσεις ἐπιφημίζειν; κ. τ. λ. Præp. Evang. lib. iii. c. 3. p. 91.

(10) It was the Opinion of the moſt ancient Theologers and natural Philoſophers, as *Ariſtotle* obſerves, (Metaphyſ. lib. xiv. c. 6.) that all Things were produced either from Night or a confuſed Mixture. This was the primogenial Chaos: and that *Love* produced the Order, Beauty, and Harmony of the Univerſe. This is expreſſed in the ancient *Orphic* Verſes, *viz.*

Πρῶτα μὲν ἀρχαίου χάεος μελανήφατον ὕμνον,
Ὡς ἐπάμειψε φύσεις—— Argonaut. ỷ 419, 420.

And preſently after, ỷ 422. Love is deſcribed:

Πρεσβύτατόν τε καὶ αὐτοτελῆ πολύμητιν Ἔρωτα.

“ when the Wind, or ſpirituous Subſtance, became in Love with its
“ own Principles, and a Mixture was thereby made, that Conjunction
“ was called *Cupid*, or *Love*, which is the Principle of the Creation of
“ all Things—from the Copulation of Wind with Love (*i. e.* by its
“ Motion, *Gen.* i. 2.) a Subſtance was produced, called Mot, (*i. e.*
“ Mud) and from this came the Seed whence the Univerſe was pro-
“ duced.—The *Mot* ſent forth Light, and the Sun, Moon, and Stars,
“ ſhone in their Orbs.”

And *Plato* cites *Heſiod* and *Parmenides* to this Purpoſe: Ἡσίοδος πρῶτον μὲν χάος γενέσθαι φησὶν,

—— αὐτὰρ ἔπειτα
Γαῖ᾽ εὐρύστερνος πάντων ἕδος ἀσφαλὲς αἰεὶ,
Ἠ δ᾽ ἔρος—— (ex Heſiod. Theogon. ℣ 116, 117.)

Παρμενίδης δὲ,

Πρώτιστον μὲν ἔρωτα θεῶν μητίσατο πάντων. Sympoſ. p. 178. edit. Serran. vol. iii. So alſo in Plutar. Amator. p. 756. But theſe old Poets *Orpheus*, *Heſiod*, *Empedocles*, *Parmenides*, with all the ancient Philoſophers, but *Epicureans* and *Sceptics*, ſuppoſed, that the τὸ θεῖον, or God, infuſed this *Love* and *Harmony* into inanimate and unintelligent Body, or material Subſtance: and by his univerſal Providence ordered the whole Creation of Beings. For, as *Plutarch* finely obſerves, the World *without God* would have been for ever lifeleſs and motionleſs, like a Body without a Soul; Ἄχρις οὗ τὸ ἱμερτὸν ἧκεν ἐπὶ τὴν φύσιν ἐκ προνοίας, φιλότητος ἐγγινομένης, καὶ Ἀφροδίτης καὶ Ἔρωτος, ὡς Ἐμπεδοκλῆς λέγει καὶ Παρμενίδης καὶ Ἡσίοδος, etc. De Fac. in Orb. Lunæ, p. 926, 927. *Ariſtophanes*, from ſome ancient Writer, gives the following Account of the Coſmogony from *Chaos*, *Night*, and a Wind-*Egg*, which was the *Orphic* Symbol:

Χάος ἦν καὶ νὺξ ἔρεβός τε μέλαν πρῶτον, καὶ τάρταρος εὐρύς·
Γῆ δ᾽ οὐδ᾽ ἀὴρ, οὐδ᾽ οὐρανὸς ἦν· ἐρέβους δ᾽ ἐν ἀπείροσι κόλποις
Τίκτει πρώτιστον ὑπηνέμιον νὺξ ἡ μελανόπτερος ὠόν.
Ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινὸς, etc. Avibus, ℣ 694, etc.

The Egg is called a Wind-Egg to ſhew that at firſt it was without any generative Power, till *Love*, by Conjunction and Aſſociation, made it creative. *Ovid* deſcribes the Chaos in ſome beautiful Lines:

Me Chaos antiqui (nam res ſum priſca) vocabant:
  Aſpice quam longi temporis acta canam.
Lucidus hic aër et quæ tria corpora reſtant,
  Ignis, aquæ, tellus, unus acervus erant.
Quicquid ubique vides, cœlum, mare, nubila, tellus,
  Omnia ſunt noſtra clauſa patentque manu. Faſt. lib. i. ſect. 4.

Sanchoniatho adds a ridiculous Account of certain Animals produced from the " fermented watry Subſtance, or *Mot*, which " were void of Senſe; and that from theſe were generated intel-" ligent Animals, called *Zophaſemin*, or *Contemplators of Heaven*, " made in the Form of an *Egg*. Theſe for ſome Time lay in a " dormant State, till they were rouſed and awakened by the Noiſe " of Thunder, and began to move on the Earth and in the Sea, " being Male and Female." This is his dreaming and ſenſeleſs *Zoogony*, or Generation of Animals, extracted from the Writings of *Taaut*. The intelligent Animals call'd *Zophaſemin* ſeem to be Dæmons, who were ſuppos'd to be Male and Female, and to inhabit the Earth, Water, and Air, *&c.* as the (11) *Orphic* Verſes deſcribe

Though *Sanchoniatho* endeavours to account for the Formation of the World without God and Providence, and his Scheme is weak and Atheiſtic; yet it appears from the Remains of the *Hermetic* and *Orphic* Writings, that the Production of the World from a dark and windy Chaos, was the moſt ancient received Notion of the *Phœnicians* and *Egyptians*, from whom the moſt ancient *Greek* Poets and Philoſophers received it. And it is ſo far agreeable to the *Moſaic* Coſmogony. But *Moſes*, as a divine Philoſopher as well as Theologer, makes the World to be formed not by blind and unintelligent Matter and Motion; but by the Power of a ſupreme intelligent Mind, or Being, who is God, the Creator and Governor of all Things. Whether *Sanchoniatho* has concealed this original true Account, which he might think was added to the Writings of *Taaut* by the Hierophants, and ſo left it out, is uncertain: but it was undoubtedly taught in the *Phœnician* Myſteries; and received in *Egypt* in the moſt ancient Times; and long before *Orpheus* carried the recondite Philoſophy and Theology of the *Egyptians* into *Greece*; from which the moſt ancient *Greek* Poets and Philoſophers derived their Theogony and myſtic Doctrines concerning the Deity and Creation of the World. The old *Egyptian* Notion of the Coſmogony is preſerved in the Book aſcribed to *Hermes Triſmegiſtus*, and ſuppoſed to contain his Doctrine: Ἦν σκότος ἄπειρον ἐν ἀβύσσῳ καὶ ὕδωρ καὶ πνεῦμα λεπτὸν νοερὸν δυνάμει θείᾳ ὄντα ἐν χάει. Ἀνείθη δὲ φῶς ἅγιον καὶ ἐπάγη ὑπ' ἄμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα· καὶ θεοὶ πάντες καταδιαιροῦσι φύσεως ἐνσπόρου. Serm. Sac. c. iii. This Account is very like that given by *Sanchoniatho* for the Doctrine of *Taaut*, or *Hermes*: but adds the divine creative Power.

(11) Δαίμονας οὐρανίους τε καὶ ἠερίους καὶ ἐνύδρους,
Καὶ χθονίους καὶ ὑποχθονίους ἰδε πυροφοίτους. *Hymn. ad Muſ.* ℣ 32, 33.

And from the ancient Tradition of the Mundane and Animal *Egg*, the them. He proceeds to the Formation of Mankind, which is a more rational Relation than any thing ſaid before; and more agreeable to the Moſaic Hiſtory of the Creation of the firſt Man and Woman, and the Generation of their Poſterity: and this Account might be given him by *Gideon*, which *Sanchoniatho* has diſguiſed and warped to ſerve his Syſtem of Idolatry and Hero-worſhip. He ſaies, "from the Wind (12) *Colpia* and his Wife *Baau*, two Mortals were "begotten, call'd *Protogonus* (firſt begotten) and *Æon* (or Life.) "*Æon* (13) or *Eve* is ſaid to have found out the Food which is gathered

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Platonics and other Philoſophers thought that the Bodies of the celeſtial Beings and Dæmons were of an oval or ſpherical Figure.

(12) *Grotius* and *Bochart* underſtand the Word *Colpia* to mean *the Voice of the Mouth of God* (or *Jah*) as if it was (קול-פי-יה) *Col-pi-Jah*. *Bochart Geog. Sac.* lib. ii. c. 2. But I think it not very probable (though the Conjecture is very ingenious) that the Wind call'd *Colpia* ſhould have the Derivation aſſign'd by *Grotius* and *Bochart*; becauſe it ſeems inconſiſtent with the account of a Coſmogony pretended to be accounted for without a God or Providence, or any divine Agency: and *Sanchoniatho* ſuppoſes deified Men to be the ſupreme Gods. It was therefore, I think, the Greek Name of one of the Winds which he juſt before had ſpoke of; and might be that which *Ariſtotle* calls ἄνεμος ἐκνολπίας, i. e. *a Wind breaking out of an hollow or dark Place*, (lib. *De mundo*) and agreeably to this Senſe *Sanchoniatho* call'd the Wife of this Wind *Baau*, *Emptineſs*, or *Night*. (ſee Vol. i. p. 15.) Had *Sanchoniatho* believ'd the God *Jeuo* to have been the Creator of Mankind, he would probably have mention'd him in the Beginning of his Coſmogony.

(13) *Eve* was call'd Αἴων, (*Æon*) which ſignifies *Life*, *becauſe ſhe was the Mother of all Living*, Gen. iii. 20. But *Eve*, or *Æon*, is repreſented in the Maſculine Gender by *Philo Byblius*: and his Miſtake was owing to their both being call'd in *Sanchoniatho* by a Word (*aïs* or *Is* איש) which ſignifies *Man*; or *Adam*, as they are call'd by *Moſes*, Gen. v. 2. But ſhe is call'd alſo by the Feminine Name *Iſſa* from *Is*. On which *Jerome* notes (tom. vi. in cap. 2. Oſee) Hebræorum lingua vocatur vir איש (*aïs* or *Is*) unde et uxor quæ de viro ſumpta eſt, in Geneſi appellatur אישה (*Iſſa*) quaſi a *viro virago*. And again (Tom. iii. *Quæſt. Heb. in Geneſin*) hæc vocabitur mulier quia ex viro ſumpta eſt. Non videtur in Græco et in Latino ſonare cur mulier appellatur *quia ex viro ſumpta eſt:* ſed etymologia in Hebræo ſermone ſervatur. Vir quippe vocatur *Is* et mulier *Iſſa*. recte igitur ab *Is* appellatur mulier *Iſſa*. Unde et Symmachus pulchre etymologiam etiam in Græco voluit cuſtodire, dicens; αὕτη κληθήσεται ἀνδρὶς, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη

“ from *Trees*.” This ſeems to allude to *Eve's* firſt eating the forbidden Fruit: for the Fruit of Trees in general was appointed for Food before by God himſelf, *Gen.* ii. 16.

“ Of *Protogonus* and *Æon* were born two Children, call'd (14) *Genus* “ and *Genea*, who dwelt in (15) *Phœnicia*, and in Time of a Drought “ pray'd to the *Sun*, and worſhip'd him as the only God and Lord “ of Heaven.” Here we may obſerve, that this idolatrous Hiſtorian endeavours to carry the Superſtition of worſhiping the Sun (which was the principal God of the *Phœnicians* and *Egyptians*, and alſo of the *Greeks)* as high as to the eldeſt Son of *Adam*, and the ſecond Man of Human Race. This was Matter of great Boaſting amongſt the *Cabiri* and their Deſcendants, who were the chief Promoters of Idolatry every where. The Foundation of this Relation ſeems to be, that *Cain*, being *driven from the Preſence of God*, Gen. iv. 16. or from the Appearance of the *Schechinah* or Glory repreſenting God's Preſence, might in his Diſtreſs and Anguiſh lift up his Hands in Prayer towards the Sun, as being moſt like the Light or Glory which repreſented the divine Preſence, before which he uſed to worſhip the Lord God. There is no Evidence in Scripture, that Idol-

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αὕτη· quod nos Latine poſſumus dicere, hæc vocabitur *virago*, *quia ex viro ſumpta eſt*. And *Æon* is evidently a Female in *Sanchoniatho*, for he adds that *Genus* and *Genea* were the Offspring of *Æon* and *Protogonus*.

(14) The ſecond Pair of Human Kind are call'd by *Sanchoniatho Genus* and *Genea*; that is *Cain* and his Siſter who was his Wife, call'd from him *Caina*. *Genus* is not much different from *Cain* (the Greek Termination being omitted) either in Sound or Signification. *Cain* is deriv'd from *Cana* (קנה) acquiſivit, ſcil. generatione: and K and G being Letters of the ſame Organ and eaſily changeable, it is probable that the Greek γεννάω, and the old Latin Verb *Geno*, are deriv'd from it. *Genus* therefore is *Cain*; and no doubt *Sanchoniatho* meant to deduce the Genealogy of the firſt Race of Men from *Cain*. *Joſephus* ſaies, from Jewiſh Tradition, that *Cain* invented Weights and Meaſures, and led a luxurious and diſhoneſt Life, being covetous and rapacious. Antiq. Jud. lib. i. c. 2.

(15) The Land of *Nod*, where *Cain* dwelt, is in Scripture ſaid to lie eaſtward of *Eden*, where he built a City and ſettled with his Family. Therefore *Sanchoniatho* has fabulouſly placed him in *Phœnicia*, only to honour and exalt the Antiquity of his own Country.

atry of any ſort prevailed in the antediluvian Ages: nor after the Flood, before the Diſperſion of the Deſcendants of *Noah*, and their making Settlements, and ſetting up Governments in different Countries. So that *Sanchoniatho* hath carried it ſo high to give the better Countenance to it. The third Generation in *Sanchoniatho* is, that "from "*Genus* the Son of *Protogonus*, and *Æon*, were begotten mortal Sons, "whoſe Names ſignified *Light*, *Fire*, and *Flame*. Theſe found out "the Way of generating Fire, by rubbing Pieces of Wood againſt each "other, and taught Men the Uſe thereof."

So that hence they might derive the Names afterwards which might be given them by their Parents or Brethren, who might call them *Ur*, *Beor*, and *Lehabim*, which ſignify *Fire*, *Light*, and *Flame*. "Theſe "begat Sons of vaſt *Height* and *Bulk*, whoſe Names were given to the "Mountains on which they inhabited, *viz.* *Caſſius*, *Libanus*, *Antilibanus*, and *Brathys*."

Theſe were ſuch as *Moſes* calls *Giants*, Gen. vi. 4. and they deſcended from *Cain* by the Marriages of his Race with that of *Seth*: and it is obſervable, that the ancient Book aſcribed to *Enoch* relates, that the *Egregori*, who begat the Giants, deſcended from Mount *Hermon*, which almoſt joined to *Antilibanus*, one of the Mountains which theſe Giants are ſaid to have inhabited.

"Of theſe Giants were born *Memrumus* (16) and *Hypſuranius*, "which Names were given them by their Mothers, who were thoſe "Sort of Women who in thoſe Days without Shame lay with any "Man they could light on." This ſhews a general Corruption prevailed amongſt Mankind, agreeably to the Account of *Moſes*, Gen. vi. 4, 5, 11, 12.

(16) *Bochart* (Geog. ſac. p. 706.) thinks, that this *Memrumus* ſo called, and *Hypſuranius*, is one and the ſame Man, and that *Hypſuranius* is the *Greek* Interpretation of the other, which therefore ought to be read *Samemrumus*, *i. e.* the Height of Heaven, from *Samaim* and *Rum*. And then *Euſebius* and *Philo* muſt have wrote Σαμημεροῦμος ὁ καὶ (not καὶ ὁ as the Copies have it) Ὑψουράνιος. But it is plain that they were two Perſons; for it is added, that *they* had their Names given them by *their* Mothers. *Memrumus* therefore is the true Reading, and is derived from *Maim* and *Rum*, i. e. the Height or Depth of the Water.

" *Hypſuranius* is ſaid to have inhabited *Tyre (i. e.* the Place where
" *Tyre* was afterward built) and to have invented the making of Huts
" with Reeds and Ruſhes.—His Brother *Uſous,* or *Uz,* is ſaid to have
" firſt invented a Covering for his Body of the (17) Skins of the wild
" Beaſts which he catched." But it appears, that *Adam* and *Eve* had this Sort of Covering long before, Gen. iii. 21.

"—*Uſous* having taken a Tree, and broke off its Boughs, was the
" firſt who ventured (in a Canoo made of it) into the Sea. He alſo
" conſecrated two Pillars to *Fire* and *Wind* (which had deſtroyed the
" Woods about *Tyre)* and he worſhiped them; and poured out to
" them a Libation of the Blood of ſuch wild Beaſts as had been caught
" in hunting. When theſe were dead, their Deſcendants conſecrated
" to them Stumps of Wood and Pillars (18), which they worſhiped,
" and kept anniverſary Feaſts in honour of them." This is the firſt Mention of deifying dead Men and worſhiping them. But there is no Reaſon to think that this Idolatry was ſo ancient. " Many Years
" after the foregoing Generation of *Hypſuranius, Agreus* (19) and *Ha-*

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(17) *Diodorus Siculus,* lib. i. p. 41. ſaies, that the moſt ancient Inhabitants of *Egypt* made their Huts of Reeds, and covered their Bodies with the Skins of Beaſts. Ταῖς δοραῖς τῶν κατεσθιομένων ἐσθῆσι χρῆσθαι, καὶ τὰς οἰκήσεις ἐκ τῶν καλάμων ἔχειν.

(18) Such were the firſt Statues, before Sculpture and Carving were found out. Inſtances of which we find in *Pauſanias,* and all Writers of Antiquities. And that the Conſecration of Pillars, and reſorting to them for performing religious Worſhip was very ancient, appears from *Jacob's* ſetting up and anointing a Pillar where he had a Viſion of God; and calling the Place where he erected it *Beth-El,* or the Houſe of God; and promiſing to make it the Place of Worſhip, and of paying his Offerings to God, Gen. xxviii. 18—22. Theſe Pillars were either conical or pyramidical. See *Greaves* on the Pyramids, vol. i. p. 89—92. Images of human Shape were later; and at firſt very rude, with a Face only, without Hands and Feet, ſuch as we call *Termini,* or *Terms:* afterwards they were made with Hands joined to the Sides, and Feet joined together: and *Dædalus,* who lived about the Year before *Chriſt* 1270, is ſaid to be the firſt who ſeparated the Hands and Feet, and on that account is by *Palæphatus* related to make *walking Images.*

(19) *Scaliger* ingeniouſly conjectures, that theſe two (whom he thinks were born of *Hypſuranius)* were called in the *Phœnician* Language *Said* and *Sidon,*

lieus

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" *lieus* deſcended from him, who were the Inventors of the Arts of " *Hunting* and *Fiſhing* (as their Names intimate) from whom Huntſ- " men and Fiſhermen derived their Names."

Uſous before had catched wild Beaſts, but knew nothing of a Way of hunting them down with Dogs. *Sanchoniatho*, by ſaying it was many Years between this and the preceding Generation, intimates, that a Generation intervened which he found not recorded; and this is probable. " After the foregoing two Brothers were born, who were the " Inventors of Iron, and of the Way of forging and working it, one " of them called (20) *Chryſòr*, the ſame as *Hephæſtus* (or *Vulcan*) " practiſed Charms, and Incantations, and Divinations. He alſo " found out the Hook, Bait, and Fiſhing-line, and ſmall Fiſhing- " Boats; and was the firſt that ſailed (in them). Wherefore, after " his Death, he was worſhiped as a God, and they called him *Dia-* " *michius*. Theſe Brothers were alſo related to have found out the " Way of making Bricks, and building Walls with them. After- " ward from the foregoing Family ſprung two Youths: one of which " he called *Technites* (*i. e.* the Artiſt) the other *Geinus Autochthon* " (or the home-born Son of the Earth.) Theſe found out the Way " of mixing (21) Stubble with Clay to make Bricks, which they dried

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whence, Sidones et Sidonii; nam Sidonis appellatio et piſcationis et venationis quoque eſt. Fragm. Not. p. 35. ad fin. Emendat. tempor. The *Hebrew* Word *Sade* ſignifies *ager*; hence the *Agreus* might be called *Said* in *Sanchoniatho*.

(20) *Chryſor* is probably derived from *Chores-Ur*, an *Artificer in Fire*, as *Bochart* thinks, Geog. ſac. p. 706. and the Name *Diamichius*, or Ζεὺς, *Michius*, is *Jupiter* the Engineer, from *Machi* a Machine, Bochart. ibid. This *Chryſor*, *Hephæſtus*, or *Vulcan*, was the oldeſt and ſupreme God of the *Egyptians*, who derived him from the *Phœnicians*. He was the *Tubal-Cain* of *Moſes*, who is ſaid to be an *Inſtructor of every Artificer in Braſs and Iron*, Gen. iv. 22. Inſtruments of War being invented by *Chryſor* or *Tubal-Cain*, he was probably the firſt Warrior who ſet up a Kingdom in *Chaldæa*; and was the *Al-Orus* of *Beroſus*, and *Hephæſtus* of *Manetho*, who had a Temple built for his Worſhip in *Egypt* by *Menes*, the firſt King after the Gods and Heroes. In the Time of *Chryſor* or *Tubal-Cain* thoſe Wars and Violences commenced, which in After-ages were the Cauſe of the Deſtruction of Mankind by an univerſal Deluge.

(21) This explains Exod. v. 7. where *Pharaoh* commanded the Taſk-

"in the Sun: they alſo found the Way of covering Houſes. From "the foregoing were begotten others; of which one was called *Agrus*, "Field-man, or Swain) and another *Agrovelus*, or *Agrotes*, (Huſ-"bandman) who had a Statue which was much worſhiped; and a "Shrine in *Phœnicia*, which was carried about by a (22) Yoke of "Oxen. Amongſt thoſe of *Byblus* he is called by way of Eminence "*the greateſt of the Gods*. Theſe firſt made Courts to Houſes, and "fenced them round, and made Cellars in them. Huſbandmen, and "thoſe who hunt with Dogs, derive their Pedigree from them. They "were alſo called *Aletæ*, (Wanderers, or Rangers) and *Titans*. Of "*Agrus* and *Agroverus* were born (23) *Amynus* and *Magus*; who "firſt ſhewed the Way of living in Villages, and of feeding Cattle."

maſters of the *Iſraelites*, *not to give them Straw to make Bricks*. They mixed Straw or Stubble with the Clay in making Bricks, to render them more firm, and not ſo liable to crack in drying; and then dried them in the Sun, and uſed them. Dr. *Pococke*, in his Obſervations on *Egypt*, p. 53. ſaies, *he ſaw a Pyramid in the Libyan Egypt built of unburnt Brick. The Brick is mixed with chopped Straw in order to bind the Clay together, as they now* (he adds) *make unburnt Bricks in Egypt, and many other Eaſtern Parts, which they uſe very much in their Buildings.*

(22) See Noris de An. Syro-Maced. p. 417, 418. This *Agroverus* was probably the *Phœnician* and *Byblian Adonis*: and the *Egyptian* God *Oſiris*, who was the Inventor of Huſbandry; and *their chief God*, as *Plutarch* relates, de Iſid. et Oſir. p. 355. And he may be the ſame with *Pan*, and that ancient God of the *Egyptians* whom *Plutarch* calls *Aroverus*, ibid. and they feigned him to be an antediluvian Deity. It was proper for the Statue and portable Temple of the God of Huſbandry to be carried on a Cart with Oxen. See Lucian de Dea Syria, ſect. 6, 7. edit. Amſtel. 1743.

(23) This Character agrees to that of *Jabal*, (or *Jobel*, as *Joſephus* calls him) who is ſaid to be *the Father of ſuch as dwell in Tents, and feed Cattle*, Gen. iv. 20. *Amynus* and *Magus* are two *Phœnician* Names. *Amyn*, or *Hamyn*, is undoubtedly *Ham*, who, as it follows, was the Father of *Miſor*, or *Miſraim*. See above Note 8. But it is not eaſy to know who *Mag* was. Theſe are the Generations of *Cain's* Line from *Adam* to the Flood. They are ten from *Adam* incluſive, but eight only in the Hiſtory of *Moſes*, which ends with *Jabal*, *Jubal*, and *Tubal-cain*, who were Brothers, and Sons of *Lamech* by two different Wives. *Sanchoniatho* ſaies nothing of the Flood, in which all the wicked Deſcendants of *Cain* were drowned; and it probably was not recorded in the *Phœnician* Annals: ſo he proceeds to carry on his Genealogies from the Deſcendants of *Noah*.

Before I proceed, it will be proper to make ſome Remarks on the foregoing antediluvian Dynaſty of *Sanchoniatho*, and to ſettle the Chronology of it. In the Genealogy of *Cain*, from *Sanchoniatho*, we may obſerve, that from *Adam* to *Agroverus*, or *Noah*, the Father of *Hamyn*, or *Ham*, are nine Generations, beſides one which is omitted: but in the Hiſtory of *Moſes* there are but eight Deſcents from *Adam* in the Line of *Cain*. So that *Moſes* may have omitted one Generation, or rather two, in the Deſcendants of *Cain*. For it is not probable, that the Poſterity of *Cain*, who were a wicked Race, ſhould live longer than thoſe who were deſcended from the righteous *Seth*. It appears from *Sanchoniatho*, that there were at leaſt ten Generations from *Adam* to *Agrus* and *Agroverus* incluſive. For having mentioned *Memrumus* and *Hypſuranius*, the Sons of the Giants, who were the fifth Generation, he does not add, that of them were born *Agreus* and *Halieus*, who are the next mentioned; but he ſaies, that many Years after from the Family or Offspring of *Hypſuranius* theſe two were born. This ſhews, that one Generation at leaſt intervened, and is omitted in the Annals of *Sanchoniatho*; and that *Agreus* and *Halieus* are not to be placed in the ſixth, but at higheſt in the ſeventh Deſcent with *Lamech*; and *Chryſor* will be in the eighth Deſcent, and the ſame with *Tubal-cain*. Their Character is the ſame, both being Inventors of Iron and the Way of working it.

From the Evidence produced under the *Egyptian* antediluvian Dynaſties, that the *Cainites* did not live ſo long as the *Sethites*, and began to beget Children fifteen Years ſooner than the other, we may with ſome Probability fix the Years of the Generations of *Cain* to the Flood, *viz.*

1	*Protogonus*	*(Adam)*	*Years of Age*			
2	*Genus* —	*(Cain)* —	190	begat	*Ur, Phos*	*(Enoch)*
3	*Ur, Phos*	*(Enoch)* —	175	begat	*Caſſius* —	*(Irad)*
4	*Caſſius* —	*(Irad)* —	155	begat	*Hypſuranius*	*(Mehujael)*
5	*Hypſuranius*	*(Mehujael)*	150	begat	*Anonymus*	*(Methuſael)*
6	*Anonymus*	*(Methuſael)*	147	begat	*Agreus* —	*(Lamech)*
7	*Agreus* —	*(Lamech)*	150	begat	*Chryſor* —	*(Tubal-cain)*

Years of Age
8 *Chryſor* — *(Tubal-cain)* 172 begat *Technites* — (omitted by *Moſes)*
9 *Technites* — —— —— 167 begat *Agroverus* *(Noah)*
10 *Agroverus* *(Noah)* — — begat *Amyn, Hamyn (Ham)* and lived (950 Years.

The Sum total with the Years of the Life of *Agroverus* to the Flood, is 2256.

It is plain, that *Sanchoniatho* not knowing, or elſe concealing, that *Cain's* Line periſhed in the Flood; that the Genealogy might not be broken, has feigned *Noah*, his *Agroverus*, to be derived from him, that he might carry it on to *Ham*, his *Amyn*, or *Hamyn*, and *Miſor*, *Miſraim*, etc.

It muſt appear ſomewhat ſurprizing to the learned Reader, that the Years of the Poſterity of *Cain* being in each Deſcent fifteen Years leſs before every Birth than the collateral Generations of the Line of *Seth*, and the known Years of *Noah*, the *Agroverus* of *Sanchoniatho*, ſuppoſed by him to be a *Cainite*, being added, make exactly the true Number of Years from the Creation (or the Birth of *Cain)* to the Flood, in which all the *Cainites* periſhed. So that, though *Agroverus* was not a *Cainite*, yet being reckoned by *Sanchoniatho* the laſt of the Poſterity of *Cainites* before the Flood; his Years, being the ſame with *Noah's*, or with the laſt *Cainite* Patriarch, whoever he was, end in the Year of the Deluge in which the Race of *Cainites* were utterly extinguiſhed.

From the foregoing moſt ancient Pagan Hiſtory, though mixed with Fable and Superſtition, we ſee, that the oldeſt Traditions of *Phœnicia* agree ſo far with the Scripture-Hiſtory as to make ten Generations from the firſt Man to the Father of *Ham*, deduced from *Cain*, as *Moſes* does in his Generations from *Seth*: and it is not improbable but that there were ten Generations in both Lines from *Adam* to the Flood. The *Phœnician* Records alſo agreed with the Account of *Moſes*, that Mankind ſprang from one Man and one Woman. We here alſo ſee, as well as from the *Egyptian* and *Chaldæan* Antiquities, that theſe Nations owned, that their firſt and greateſt Gods were no other than dead

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Men. And if *Sanchoniatho's* Account be true, this Idolatry was begun in *Phœnicia* and *Egypt*, by the ſame Perſon *Taaut*, or *Thoth*, not many Years after the Diſperſion of the Deſcendants of *Noah*.

To proceed with the *Phœnician* Hiſtory, "*Miſor* was the Son of "*Hamyn*, and *Sydic* of *Mag*. They found out the Uſe of Salt. The "Son of *Miſor* was *Taaut*, who invented the firſt Letters for writing. "The *Egyptians* calls him *Thoth*, the *Alexandrians Thoyth*, and the "*Greeks Hermes*, or *Mercury*." *Philo* adds ſoon after, that "*Thoth*, "or *Taaut*, was the firſt who took Religion from the unſkilful Ma-"nagement of the Vulgar, and formed it into a rational Syſtem." "From *Sydic* deſcended the *Dioſcuri*, or *Cabiri*, *Corybantes*, or *Sa-*"*mothracian* Deities. Theſe firſt invented *Boats*. Their Sons or Deſ-"cendants found out the Uſe of Herbs for Medicine; and a Cure for "and Charms againſt the Bite of venemous Beaſts. Contemporary "with theſe was (24) *Eliun*, called *Hypſiſtus*, i. e. the Higheſt; and "his Wife, called (25) *Beruth*, who dwelt in the Country about "*Byblus*. They had a Son called *Epigeus*, or *Autochthon*, (*i. e.* an "original Native of the Country) whom they afterward called *Ura-*"*nus*. From him the celeſtial Element, on account of its tranſcen-"dent Beauty, had its Name (26) *Uranus* (Heaven.) He had a beauti-

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(24) *Sanchoniatho* begins his *Phœnician* Settlements upon the Diſperſion of the Deſcendants of *Noah* with *Eliun*, who was undoubtedly of the Line of *Ham*, and firſt ſettled in *Phœnicia*. The *Cabiri* might come along with him, who were moſt probably of the ſame Family, and Deſcendants of *Canaan*, called *Sydyc*. They might come into *Phœnicia* about 532 Years after the Flood: or the Year after the Diſperſion. *Eliun* ſeems to be him whom the *Syrians* worſhiped by the Name of *Rimmon*, 2 *Kings* v. 18. It is probably derived from *Rum* (רום), which denotes *high*, or *higheſt*, as *Eliun* does. And *Heſychius* interprets Ῥαμᾶς (*Ramas*) by ὁ ὕψιστος θεὸς, *the moſt high God*.

(25) From *Beruth* the moſt ancient City *Berytus* probably had its Name. It lay between *Byblus* and *Sidon*. She was the *Baal-Berith*, *i. e.* the Goddeſs of *Berytus*, whom the *Iſraelites* worſhiped after the Death of *Gideon*, *Judg.* viii. 33. ix. 4. See below Note 32.

(26) To this purpoſe *Lactantius* judiciouſly obſerves againſt the Stoical Allegories of the Gods, and making them celeſtial and mundane Elements: Saturnum, cum potentiſſimus rex eſſet, ad retinendam parentum ſuorum

“ ful Siſter called *Gee:* and on account of her blooming Beauty they
“ called the Earth (27) *Gee*, after her Name. Their Father *Eliun*,
“ or *Hypſiſtus*, being killed in a Fight with wild Beaſts, [probably
“ in hunting when he was old] was deified after his Death, and wor-
“ ſhiped (28) by his Sons with Sacrifices and Libations. *Uranus*, ſuc-

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memoriam nomina eorum *cælo terræque* indidiſſe; cum hæc prius aliis vocabulis appellarentur: qua ratione et montibus et fluminibus nomina ſcimus impoſita. Neque enim, cum dicunt Poetæ de progenie Atlantis aut Inachi fluminis, id potiſſimum dicunt, homines ex rebus ſenſu carentibus potuiſſe generari; ſed eos utique ſignificant qui nati ſunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt. Nam id apud veteres maximeque Græcos uſitatum fuit.—Non ergo mirandum, ſi nomina eorum *cælo terræque* attributa eſſent, qui reges genuerant potentiſſimos. Apparet ergo, non ex cœlo natum eſſe, (quod fieri non poteſt) ſed ex eo homine cui nomen *Urano* fuit. Quod eſſe verum Triſmegiſtus auctor eſt. De falſ. relig. lib. i. p. 52, 53. The ſame *Hermes Triſmegiſtus* made *Uranus*, *Saturn*, and *Hermes*, of the ſame Family. Pimand. ſect. 5. All this is perfectly agreeable to the Theogony of *Sanchoniatho*.

(27) The *Phœnician* Name of *Gee* was probably *Adma*, ſo called from her blooming roſy Complexion. Her Maiden Name was *Titæa*, and for her ſingular Modeſty and other Virtues ſhe was deified after her Death, and had a new Name given her, and was called *Gee*. So the ancient *Atlantians* related, apud Diod. Sic. lib. iii. p. 190. *Titæa* is derived from the *Phœnician* and *Hebrew* Word *Tit*, which ſignifies *Clay*, or *Earth:* and this Name might be given her, becauſe ſhe was γεγενὴς, *terrigena*, as her Brother *Uranus* alſo was.

(28) *Eliun*, the Father of *Uranus*, was the firſt deified Hero after the Flood; and this was a few Years after the Diſperſion of the Poſterity of *Noah*, and in the ſixth Century after the Flood, and before *Taaut* went into *Egypt*, and made a Settlement there. It might be about the 550th Year after the Flood, and the Year before *Chriſt* 2620. The *Greeks* had a Notion of a God who was older than *Uranus*, whom they called *Ophion:* but this was a fictitious Name; by which one of the old *Titans* was called. Apol. Rhod. Argon. lib. i. ℣ 503. and they generally agreed, that the firſt and principal Gods were *Cælum (Cælus)* and *Terra*, as *Varro* obſerves, De L. Lat. and the old *Atlantii* related, that *Uranus* was the firſt deified Hero, as being the firſt who made Settlements, and brought Men from a wandering and ſavage Way of Life, and formed them into regular and civilized Societies: and that, being the firſt Obſerver of the Courſe of the Sun and Moon, they called the Heaven *(Uranus)* after his Name. Diod. Sic. lib. iii. p. 189, 190. *Eliun* might be *Sidon*, the eldeſt Son of *Canaan:* for he lived in the Country about *Sidon*.

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" ceeding his Father in his Kingdom, married his Siſter *Gee*, and had " by her four Sons, *Ilus* (29), called alſo *Cronus*, or *Saturn*, *Betulus*, and *Dagan* (30), called alſo *Siton*, and *Atlas*. *Uranus* had " alſo many (31) Children by other Wives; which made *Gee* ſo jealous and angry, that, after reproaching him, ſhe parted from him. " *Uranus*, after his Separation from her, uſed often to force her to lie " with him, and then he left her. He alſo attempted to kill all the " Children he had by her: but *Gee* prevented him by the Aſſiſtance of

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(29) *Ilus* is *Il*, or *El*, that is, the *ſtrong God*; and ſo *Saturn* was called by the *Phœnicians* and *Syrians*, as we learn from *Damaſcius*: Φοίνικες καὶ Σύροι τὸν Κρόνον Ἡλ καὶ Βὴλ ἐπονομάζουσιν. Apud Phot. Bibl. Cod. ccxlii. p. 1050. Hence the Word Ἥλιος from Ἡλ, *potent Lord*, which Etymology the *Greeks* knew nothing of. And the *Aſſyrians* called their *Saturn* alſo Ἥλιος, or *Sol*, and alſo *Bel*. And *Procopius* ſaies *Saturn* was called *Bel*, Comm. in Eſai. c. 46. Apud Aſſyrios Bel vocatur quadam ſacrorum ſuorum ratione et Saturnus et Sol. Iſidor. Orig. lib. viii. c. 11. He was alſo called *El*, *Hel*, as *Servius* notes on the Verſe of *Virgil*, Æn. i.

Per tot ducta viros antiquæ ab origine gentis, ℣ 682.

Servius ſaies: Regis (Beli) nomen ratione non caret. Nam omnes in illis partibus *Solem* colunt, qui ipſorum lingua HEL dicitur. Hence Ἥλιος. And the learned Dr. *Pezron* obſerves, that the old *Latin Saturn* was derived from and was the *Celtic Sadorn*, or *Satorn*, which Word ſignified the ſame as the *Phœnician El*, that is, *ſtrong*, *valiant*, and *warlike*. Antiquities of Nations, p. 203.

(30) *Dagan* was called *Siton*, as being the Inventor of the Plough, and ſowing Bread-Corn, as *Sanchoniatho* relates below. The Word ſignifies *Sitos*, *Frumentum*, Bread-Corn, or, according to *Philo*, *Siton*, Σίτων, *i. e.* a Field of Bread-Corn. See Scalig. Not. in fragm. p. 39. ad fin. Emendat. Temp.

(31) The ancient *Atlantii* related, that *Uranus* had forty-five Sons by ſeveral Wives, eighteen of which he had by his Siſter *Titæa*, or *Gee*, who had each a proper Name; but the common Name of them all was *Titans*. And *Apollodorus* calls his Daughters *Titanidæ*, lib. i. c. 1. ſect. 3. and ſo the ancient *Libyans* and *Arabians* related. Two of his Daughters, who were the eldeſt and moſt illuſtrious, were called the one *Baſilea*, (the *Cybele* of the *Phrygians* and *Greeks*) and the other *Rhea* (or *Pandora* of the *Greeks*.) See Diod. Sic. lib. iii. p. 189—195. and alſo p. 201—207. The ancient *Cretans* gave the ſame Account of *Titæa*, and ſaid, the *Titans* were ſo called from her Name. Diod. Sic. lib. v. p. 334. alſo Schol. on Æſchyl. Prometh. p. 25. edit. Steph. 1557.

" her Relations. When *Saturn* came to the Age of Manhood, by " the Counſel and Aſſiſtance of *Hermes Triſmegiſtus*, who was his " Secretary, he made war upon his Father *Uranus*, to revenge the Injuries done to his Mother. *Saturn* had two Daughters, *Proſerpine* " and *Minerva*; the former of whom died a Virgin. By the Perſuaſion of *Minerva* and *Hermes*, *Saturn* made him a Scythe and Spear " of Iron. After this *Hermes*, by magical Charms, excited an eager " Deſire in the Allies of *Saturn* to make war upon *Uranus*, on account " of his ill Uſage of *Gee*: and by their means *Saturn*, in the War " with *Uranus*, drove him out of his Territories, and poſſeſſed his " Kingdom. In this War *Saturn* ſeized the beloved Concubine of his " Father *Uranus*, who was with Child by him; and gave her in Marriage to his Brother *Dagan*. She brought forth a Son begotten by " *Uranus*, and called him *Demaroon*. *Saturn* walled his Palace about, " and built *Byblus*, the (32) firſt City of *Phœnicia*. Afterward, having " a Jealouſy of his Brother *Atlas*, by the Advice of *Hermes*, he threw " him into a Pit, and buried him under a Heap of Earth. About this " Time the Sons of the *Dioſcuri* made Ships of Burthen, in which " they ſailed: and, being caſt upon the Coaſt near Mount (33) *Caſſius*, " they conſecrated a Temple in the Place. The Allies of *Ilus*, or *Sa-*

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(32) *Nonnus*, in his Dionyſiacs, lib. xli. p. 695, and 707. ſaies, *Beroë*, which the *Romans* called *Berytus*, was the firſt City in the World:

> Πρωτοφανὴς Βερόη πέλε σύγχρονος ἥλικι κόσμῳ.
> Ὑἕες Αὐσονίων —
> Βηρυτὸν καλέουσιν —
> Καὶ Βερόης νάσσοντο πόλιν πρωτόσπορον ἕδρην,
> Ἣν Κρόνος αὐτὸς ἔδειμε —

Ἡ δὲ Βηρυτὸς κτίσμα ἐστι Κρόνου, ἐκ μικρᾶς μεγάλη γενομένη, καὶ ἰσχυρά, διὸ καὶ οὕτως ἐκλήθη. Βηροὺτ γὰρ τὴν ἰσχὺν οἱ Φοίνικες λέγουσιν. Schol. Euſtath. in Dionyſ. Perieg. apud Fabric. Biblioth. Lat. p. 602. Vid. Steph. in voce, et Bochart. Geog. Sac. p. 743. Ἡ δὲ Βύβλος κτίσμα καὶ αὐτὴ Κρόνου. Schol. Euſtath. apud Fabric. ibid.

(33) *Caſſius* was about forty Miles from *Peluſium*, as *Strabo* and *Pliny* reckon: and he and *Pliny* mention the Temple of *Jupiter Caſius*. See Strab. Geog. lib. xvi. p. 1103. and Steph. voce *Caſ.* Here we have the firſt Account of Sailing, after the Flood, which is any where mentioned in Hiſtory; and alſo of the firſt Temple any where built, excepting that by the firſt Em-

“ *turn*, who were his Contemporaries, were called from him *Elohim*, “ or *Saturnians*. *Saturn* having a Suſpicion of his Son *Sadid*, ſlew “ him with his own Sword. He likewiſe cut off the Head of one of “ his own Daughters: ſo that all the (34) *Elohim* were aſtoniſhed at “ his Conduct. After ſome Time *Uranus* being in Exile, ſent his “ Daughter (35) *Aſtarte*, who was a Virgin, with two of her Siſters, “ *Rhea* and *Dione*, to kill *Saturn* treacherouſly: but he captivated “ them with Love, and married them. This coming to the Know- “ ledge of *Uranus*, he ſent *Eimarmene* and *Hora*, with other of his “ Allies, to make war upon *Saturn*. But he inveagled theſe alſo, and “ detained them. About this Time it was that *Uranus* invented the

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peror *Hoang-Ti* in *China*, which may be as old. *Dionyſius* ſaies, the *Phœnicians* were the firſt who ventured out to Sea in Ships:

> Φοίνικες —
> Οἱ πρῶτοι νήεσσιν ἐπειρήσαντο θαλάσσης. Perieg. ỷ 907.

(34) *Philo* here has put θεοὺς the rendering of *Elohim*, or *Eloeim*. But theſe *Elohim* were not *Gods*, but called *Elohim* from *Saturn's* Name *El*, and were *Saturnians*, his Allies: and therefore he ſhould have let the *Phœnician* Word ſtand here as he did juſt before: and this Word is rightly wrote *Eloeim*.

(35) *Aſtarte* is the Goddeſs whom *Plato* calls the *ancient* and *celeſtial Venus*, who was, he ſaies, the Daughter of *Uranus*. Sympoſ. p. 1179. She was the Goddeſs of the *Sidonians*, whom *Solomon* worſhiped amongſt other Idols, 1 *Kings* xi. 5, 33. She had a Temple at *Tyre*, which, being old and decayed, *Hiram*, Son of *Abibalus*, pulled down, and built a new one, which he dedicated to her. This was before the building of *Solomon's* Temple, Joſ. Ant. Jud. lib. viii. c. 5. She was the *Babylonian Juno*, called *Belthis*. Βήλθης ἡ Ἥρα, ἡ Ἀφροδίτη. Heſych. And as *Bel* was the Sun, ſo *Belthis* was the Moon. *Cicero* calls the *Syrian Venus Aſtarte*: and ſhe is her whom he calls *the firſt Venus*, born of *Cælum*, De Nat. Deor. lib. iii. c. 23. She was called by the *Egyptians Athur*, which ſignified a Cow, which was her Symbol, and was their celeſtial *Venus* and *Iſis*. Hence ἀθυρδέειν is παίζειν, μιγνύειν, as *Heſychius* explains it. Herodian. lib. v. c. 15. ſpeaking of the celeſtial *Venus*, ſaies; Φοίνικες Ἀστροάρχην (it ſhould be Ἀστάρτην) ὀνομάζουσι, σελήνην εἶναι θέλοντες. See more below. But becauſe *Aſtarte*, *Iſis*, and other deified Heroines, were worſhiped in the Moon, we muſt not think they were all different Names only of the ſame Perſon; or that they lived at the ſame Time or in the ſame Country. For *Aſtarte*, the *Phœnician* Goddeſs, was many Years older than the *Egyptian Iſis*.

“ (36) *Bæty-*

“ (36) **Bætylia, which were Stones formed by Art, and *animated* by**
“ **Conſecration.**

(36) The *Bætylia* were ſmall Images cut out of Stone, and ſuppoſed to be animated by Conſecration to the Gods who were believed to reſide in them, and to make them oracular. *Uranus* called them *Bætylia* from his Son *Bætylus.* Theſe λίθοι ἔμψυχοι are the moſt ancient kind of Superſtition performed by Images. This is the Stone which *Saturn* is related to have devoured inſtead of his Son *Jupiter.* Heſyc. in voc. et etymolog. M. p. 192. Phavorin. Lex. in voce. This Stone was worſhiped as a Deity. The *Latins* called it *Terminus:* Qui lapidem colunt informem, cui nomen eſt *Terminus*; is eſt quem pro Jove Saturnus dicitur devoraſſe. Lact. Div. Inſtitut. lib. i. c. 20. *Jamblichus* called them ἀγάλματα θείας μετουσίας ἀνάπλεα, in a Treatiſe he wrote about Statues, which is mentioned by *Photius*, Biblioth. cod. ccxv. p. 553. This Stone is mentioned by *Heſiod*, Theogon. ℣ 485. See *Clerc's* Not. on the Place. *Priſcian*, the old Grammarian, calls it the God *Abdir*, or *Abadir*, quem Græci Βαίτιλον vocant, edit. Venet. 1519. The *Pariſian* Edition 1517. reads corruptly 'Αβατήρα for Βαίτυλον. An Oath was taken by this Stone, which was very awful, according to *Apuleius*; and this *Cicero* calls, Jovem lapidem jurare, Epiſt. ad Trebat. And *Lampridius* calls them *Lapides Divi*, Vit. Heliogab. See Bochart. Chanaan. lib. ii. c. 2. p. 708. They were thought to be ſo animated as to move themſelves. *Damaſcius* mentions a *Bætylus* which flew in the Air, apud Phot. p. 1062. and deſcribes the Form of it, *viz.* that it was *round*, or *ſpherical*, *whitiſh*, (though they were alſo of other Colours) and in Diameter a *Span*. It gave an Anſwer, when conſulted, as an Oracle, by emitting a Voice. Some of them were conſecrated to *Saturn*, *Jupiter*, the Sun, and other Deities, p. 1063. Theſe were the ancient *Taliſmanical* Figures, made and conſecrated under a certain Configuration of the Planets; and which were believed to draw into them Influxes from the Deities to whom they were conſecrated. *Plotinus* ſpeaks of them as magical Images, uſed by the Ancients to invite the Gods into them. Ennead. iv. lib. iii. c. 11. Such as theſe were the *Syrian* and *Chaldæan Teraphim*, which *Laban* had, *Gen.* xxxi. 19. and which were uſed as *Dii Penates*; and for Spells to avert Evils of all ſorts; and for Divination, and to be conſulted *as Oracles*. Hence they ſeem to have their Name from the *Syriac* Word *Teraph*, percunctatus eſt, as the Polyglott Lexicon informs us, p. 3951. Agreeably to which Interpretation the *Septuagint Greek* Verſion in Zach. x. 2. render *Teraphim* by ἀποφθεγγόμενοι. And from this Place, and alſo *Ezech.* xxi. 21. it appears, that they were conſulted as Oracles; and Reſponſes were made from them either by the Artifice of Prieſts or by dæmoniacal Poſſeſſion. And hence we may ſee the Reaſon why *Rachel* carried away her Father's *Teraphim*, *Gen.* xxxi. 19. leſt, by conſulting them, he ſhould have diſcovered which Way ſhe had fled from him.

" *Saturn* had by his Siſter *Aſtarte* ſeven Daughters, called (37) *Titanidæ*: and he had as many Sons by *Rhea*, the youngeſt of which " was deified as ſoon as he was born. He had alſo Daughters by " *Dione*; and two Sons by *Aſtarte*, called by Names ſignifying " (38) *Love* and *Deſire*. But *Saturn's* Brother *Dagan*, having found " out Bread-Corn and the Uſe of the Plough, was called *Jupiter Aratrius*. *Sydyc* lay with one of the *Titanidæ*, and had by her *Æſculapius*. *Saturn* alſo had three Sons born in *Peræa*, (in the Country " beyond *Jordan*) viz. *Saturn*, ſo called after his (39) Father; *Jupiter* (40) *Belus*, and (41) *Apollo*.

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(37) The ſeven *Titanidæ* were, as *Apollodorus* reckons them, *Tethys*, *Rhea*, *Themis*, *Mnemoſyne*, *Phœbe*, *Dione*, *Thia*. But he makes them the Daughters of *Uranus* and *Gee*, lib. i. c. 1. *Heſiod* alſo makes them the Daughters of *Uranus*, but omits *Dione*, Theogon. ℣ 135, 136. *Diodorus Siculus* makes them alſo the Daughters of *Uranus*, but mentions only five of them, and omits *Dione* and *Thia*, Biblioth. lib. v. c. 66. p. 383. Weſſel. See above after Note 30.

(38) *Orpheus* ſaid, *Cupid*, i. e. *Love*, was the Son of *Saturn*: and moſt of the Ancients agreed, that his Mother was *Venus*, or *Aſtarte*. But the moſt ancient Poet, *Lycius Olen*, ſaid, his Mother was *Lucina*. Pauſan. Bœot. p. 302.

(39) This younger *Saturn* was him who was ſaid to be the Father of *Oſiris* and *Iſis*, as *Diodorus Siculus* relates from an ancient Inſcription of the Pillars dedicated to them in *Nyſa*, a City of *Arabia*, lib. i. p. 24. alſo p. 13.

(40) *Jupiter Belus* was the great *Aſſyrian*, and *Perſian*, and *Babylonian* God, who was alſo called IL, EL, and *Saturn*. *Servius* ſaies: Aſſyrios conſtat Saturnum (quem eundem et Solem vocant) Junonemque coluiſſe. Hence it appears, that *Saturn*, who is called EL, or *Sol*, is the *Jupiter Belus*, Son of *Saturn*, who married his Siſter *Juno*, who was their celeſtial *Venus*. That the *Babylonian Belus* was *Jupiter*, is teſtified by *Beroſus*, one of his Prieſts, who ſaies: Βῆλος ὃν καὶ Δία μεθερμηνεύουσιν. Apud Euſeb. Præp. Evang. He was worſhiped by this Name amongſt the ancient *Perſians*, as *Agathias* relates from *Beroſus* and other ancient *Aſiatic* Writers, Hiſt. lib. ii. *Herodotus* alſo relates, that the *Babylonian Belus* was called Ζεὺς, *Jupiter*. *Euſebius*, Chron. lib. i. p. 9. ſaies, Tharæ anno 28 Aſſyriorum rex primus Belus mortuus eſt, quem Aſſyrii Deum, (perhaps he wrote Δία, *Jovem*) et alii dicunt Saturnum. So it appears, that *Saturn* and *Jupiter Belus* were either confounded, or were both worſhiped in *Aſſyria* and at *Babylon*. But *Saturn*, the Father of *Belus*, was a *Syrian* and *Phœnician* Deity, and *Jupiter*, his Son, ſeems to have been the proper *Aſſyrian* and *Babylonian Belus*. He might

“ Contemporary with theſe were *Pontus*, *Typho*, and *Nereus* the
“ Father of (42) *Pontus*. *Pontus* had a Son called (43) *Neptune*, and
“ a Daughter called *Sido*, who had a moſt charming Voice, and found
“ out the Art of Singing in Meaſure. *Melicarthus*, who is called
“ (44) *Hercules*, was the Son of *Demaroon*. *Uranus* made war againſt

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make Walls about *Babylon*, and thence be ſaid to be the Builder of it; and the old Poet *Dorotheus* of *Sidon*, cited by *Julius Firmicus*, might call *Babylon* ἀρχαίη Βαβυλὼν Τυρίου Βήλοιο πόλισμα· becauſe this *Belus* was of *Tyrian* Original. He was the *Perſian* Ἠλ, or *Sol*, called *Jupiter*, whom *Cyrus* invoked Ζεῦ πατρῷε καὶ Ἥλιε. Xenoph. Cyr. Inſtitut. lib. viii. p. 234. And he was the *Perſian Jupiter*, called *Mithras*, Εἴτε σὺ Μίθρης—Ἥλιος Βαβυλῶνος— Nonni Dionyſ. lib. xl. p. 685.

(41) This *Apollo* might be him called *Carneus*, and might be worſhiped, with *Aſtarte*, at *Carnaim*, a large Village in *Batanea*, beyond *Jordan*. See Reland. Palæſt. tom. ii. p. 696. He might be called *Carneus* from his Father *Cronus*, whoſe Name is denominated from *Keren*, *Cornu*. But it is probable, that *Aſteroth Carnaim*, mentioned *Gen.* xiv. 5. was ſo called from *Aſtarte*, the Siſter of *Cronus*, *Saturn*, who had on her Head Bull's Horns, as a Symbol of Royalty.

(42) Apollod. Biblioth. lib. i. c. 2. ſaies, *Nereus* was the Son of *Pontus*, perhaps he meant *Oceanus*, for he adds, that *Nereus* was the Son of *Oceanus*. Now *Oceanus* was the Son of *Uranus*, and elder Brother to *Saturn*. So this Genealogy was, *Uranus*, *Oceanus*, *Nereus*, *Pontus*, *Neptune*.

(43) *Neptune* at firſt lived at *Berytus*, as *Sanchoniatho* relates: but went thence with the *Cabiri* into *Egypt*, and inhabited the Sea-Coaſts of the *Libyan* Parts of *Egypt*, *Marmarica*, now *Barca*, and was worſhiped by the *Libyans*, as *Herodotus* tells us, lib. ii. c. 50. His Name might be derived from *Nephthun*, which in the *Egyptian* Language ſignified the extreme mountainous Parts of the Country adjoining to the Sea. Plut. de Iſid. et Oſir. p. 366. Hence it is probable, that this Country was firſt inhabited by the Deſcendants of *Naphtuhim*, one of the Sons of *Miſraim*, *Gen.* x. 13; as the *Libyan Egypt* was by the Deſcendants of his Brother *Lehabim*.

(44) *Melicarthus*, called *Hercules*, was the firſt of the Name who was very anciently worſhiped at *Tyre*. His Name *Melicarthus* is probably derived from *Melech*, rex, and *Artes*, (whence comes Ἄρης, *Mars*) fortis, *i. e.* the ſtrong or powerful King. Hence he was called Μάλικα, τὸν Ἡρακλέα, *Hercules the King*. Heſych. See Voſſ. Orig. Idolat. lib. i. p. 167, 168. According to the Account of *Herodotus*, which he had from the Prieſts of *Hercules* at *Tyre*, he was worſhiped there as ſoon as the City was built, which was two thouſand three hundred Years before *Herodotus* was there about the Year before *Chriſt* 450. And by this Computation *Hercules* was worſhiped

“ *Pontus*; and aſſociated with his Son *Demaroon*, who invaded the “ Territories of *Pontus*; but *Pontus* put him to Flight, and he vowed “ an euchariſtical Sacrifice for his Eſcape. At length, *Ilus*, called *Sa-* “ *turn*, in the thirty-ſecond Year after his ſeizing his Father's King- “ dom, having by a Stratagem got *Uranus* into his Power in an inland “ Place, he cut off his Privities; and *Uranus* died upon the Spot, and “ was there deified. After the Death of *Uranus* (45), *Aſtarte*, called

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at *Tyre* 2750 Years before the *Chriſtian Æra*, Lib. ii. c. 44. But *Tyre* could not be ſo old by more than an hundred Years, if it was built upon the Diſperſion of the Deſcendants of *Noah*. *Hercules* might be born before the Diſperſion; and he lived in the Age of the *Titans*, and aſſiſted *Jupiter* in his Wars with them, as, *Diodorus Siculus* ſaies, was univerſally agreed, Lib. i. p. 21. And if theſe Wars broke out upon the Diſperſion, they were about the Year before *Chriſt* 2637. However, we may certainly conclude, that the *Tyrian Hercules* was the firſt, and older than the *Egyptian*; and the *Egyptian Hercules* was older than the *Cretan*; and the *Cretan* was older than the *Theban*. But the *Greeks* aſcribed the Actions of all the *Hercules's* to their *Theban*, the lateſt of all.

(45) *Aſtarte* is the firſt Idol mentioned in Scripture, *Gen.* xiv. 5. where *Aſtaroth Karnaim* was called from her, in the Time of *Abraham*, and before. She is called *Aſtarte*, Goddeſs of the *Sidonians*, and was worſhiped by *Solomon*, 1 *Kings* xi. 5, 33. and before by the *Iſraelites*, ſee *Judg.* ii. 13. x. 6. 1 *Sam.* vii. 4. xii. 10. xxxi. 10. She was the *Phœnician Venus*, and worſhiped in the Moon; whence ſhe was called the celeſtial *Venus*. She had Temples all over *Phœnicia*; and had eſpecial Veneration paid to her at *Tyre*, *Sidon*, and *Byblus*. *Lucian* ſaies: Ἔνι δὲ καὶ ἄλλο ἱρὸν ἐν Φοινίκῃ μέγα, τὸ Σιδώνιοι ἔχουσι, ὡς μὲν αὐτοὶ λέγουσι Ἀστάρτης ἐστί· Ἀστάρτην δ᾽ ἐγὼ δοκέω Σεληναίην ἔμμεναι. De Dea Syr. p. 453. edit. Amſtel. 1743. An ignorant Prieſt told *Lucian*, that ſhe was the Siſter of *Europa*. He adds preſently after, p. 454. Εἶδον δὲ καὶ ἐν Βύβλῳ μέγα ἱρὸν Ἀφροδίτης Βυβλίης, ἐν τῷ καὶ τὰ ὄργια ἐς Ἄδωνιν ἐπιτελέουσι. She is called by *Herodotus* Ἀφροδίτη οὐρανίη. Lib. i. c. 105, 131. She was worſhiped by the *Arabians*, *Perſians*, and *Aſſyrians*. She had alſo a Temple at *Athens*, as *Pauſanias* relates: Ἱερόν ἐστιν Ἀφροδίτης Οὐρανίας. Πρώτοις δὲ ἀνθρώπων Ἀσσυρίοις κατέστη σέβεσθαι τὴν Οὐρανίαν· μετὰ δὲ Ἀσσυρίους, Κυπρίων Παφίοις, καὶ Φοινίκων τοῖς Ἀσκάλωνα ἔχουσιν ἐν τῇ Παλαιστίνῃ. Παρὰ δὲ Φοινίκων Κυθήριοι μαθόντες σέβουσιν. Attic. p. 14. *Lucian* alſo ſaies, ſhe was the *Aſſyrian Juno*. And the *Sidonians* and *Carthaginians* worſhiped her under that Name: whence *Virgil* ſaies:

> Hic templum Junoni ingens Sidonia Dido
> Condebat. Æn. i. ℣ 446.

“ the *greateſt Goddeſs*, and *Jupiter Demaroon*, and *Adod* (46), King
“ of the *(Eloeim)* Gods, or *Saturnians*, reigned in that Country *(Phœ-*
“ *nicia)*, with the Conſent of *Saturn*. *Aſtarte* placed upon her Head
“ (47) Bull's Horns, as an Enſign or Symbol of Royalty. But tra-
“ velling about the Country ſhe found a (48) Star which had fallen

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And Auguſt. in Lib. Jud. Quæſt. xvi. ſaies: Solet dici Baal nomen eſſe apud gentes illarum partium Jovis, Aſtarte vero Junonis. She was alſo the *Syrian Atargatis* and *Derceto*, as appears from *Artemidorus*. Oneirocrit. lib. i. c. 9.

(46) *Adod* is the God whom *Macrobius* calls *Adad*, and joins with *Aſtarte*, whom he calls *Adargatis*, or *Atargatis*, and ſaies, theſe two are the chief *Phœnician* and *Syrian* Deities. Aſſyrii (i. e. Syri) Solem, ſub nomine Jovis, quem Dia Heliopoliten cognominant, maximis ceremoniis celebrant in civitate quæ Heliopolis nuncupatur. Afterwards he adds: Aſſyrii (Syri) Deo (Soli) quem ſummum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio ſignificat *Unus*, [but this is a Miſtake, for *Unus* is the Interpretation of *Abad*] hunc ergo ut potentiſſimum adorant Deum, et ſubjungunt eidem Deam nomine Adargatin [Atargatin vet. edit. 1524.] omnemque poteſtatem cunctarum rerum his duobus attribuunt. Saturnal. lib. i. c. 23. *Adad* ſeems to be the true Name, and was the *Syrian* and *Babylonian Bel*, or *Jupiter*: and *Heſychius* ſaies, the *Babylonian Juno* was called *Ada*, which is probably derived from *Adad*. *Atargatis* was alſo *Juno*, and the celeſtial *Venus*. So *Adad* was the ſame as *Adonis*, and *Ada* the ſame as *Aſtarte*, and they were worſhiped in the Sun and Moon.

(47) Horns were eſteemed Emblems of Power and Sovereignty amongſt the Eaſtern Nations; and eſpecially the Horns of a Bull, who is the Head of tame Creatures. *Iſis* had the ſame Emblem on her Statue, who was amongſt the *Egyptians* the ſame that *Aſtarte* was amongſt the *Phœnicians* and *Syrians*. Ἴσιος ἄγαλμα ἐὸν γυναικήϊον βουκέρων ἐστι, κατάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι. Herodot. Euterp. c. xli. *Aſtarte* was the greateſt *Phœnician* and *Syrian* Goddeſs, as *Iſis* was of the *Egyptians*; and the Ceremonies of her Worſhip were derived from thoſe of *Aſtarte*, who was the elder Goddeſs; and not, as *Kircher* ſuppoſes, thoſe of *Aſtarte* were derived from *Iſis*, Oedip. Ægypt. tom. i. p. 326. But both were inſtituted originally by the *Cabiri*.

(48) This Star was a bright-ſhining Gem, or precious Stone, called the *Lycnis*, or *Carbuncle*, which was fixed upon the Head of the Image of *Aſtarte*, and ſhone with a great Luſtre in the Night. *Lucian* mentions it; ſpeaking of the Statue of *Aſtarte* at *Hierapolis*, he ſaies: Τὸ δὲ μεῖζον λόγου ἄξιον, τοῦτο ἀπηγήσομαι. Λίθον ἐπὶ τῇ κεφαλῇ φορέει, λυχνὶς καλέεται, οὔνομα δὲ οἱ τοῦ ἔργου ἡ συντυχίη· ἀπὸ τούτου ἐν νυκτὶ σέλας πολλὸν ἀπολάμπεται· ὑπὸ δὲ οἱ καὶ ὁ νηὸς ἅπας, οἷον ὑπὸ λύχνοισι, φαίνεται.—ἰδέειν δὲ ἔχει κάρτα πυρώδεα. De Dea Syr. c. xxxii.

" from Heaven; and taking it up ſhe conſecrated it in the holy " Iſland (49) *Tyre. Aſtarte* is the *Phœnician Venus.*

" *Saturn* traverſing various Countries gave the Kingdom of *Attica* to his Daughter (50) *Athene* or *Minerva*; and to avert a de-

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(49) By this Account inſular *Tyre* was inhabited before the City which was built on the Continent near it, and called *Palætyrus*, or old *Tyre*. And if this was ſo, it might be evacuated after the building of that City; and was rebuilt, and became famous after the Deſtruction of old *Tyre*. The Prophet *Iſaiah* mentions it as a very ancient City, ch. xxiii. 7. when *Palætyrus* was ſtanding, and in a flouriſhing State. To ſhew the Probability of the Account of the Antiquity of inſular *Tyre*, it is obſervable, that *Strabo* ſaies it was a Doubt whether *Tyre* or *Sidon* was the moſt ancient City, and which of them ought to be eſteemed the Metropolis of *Phœnicia*, Lib. xvi. p. 1097. He ſpeaks of inſular *Tyre*. *Arrian* ſaies, that *Hercules* was worſhiped by the *Tyrians* (in inſular *Tyre*) many Generations before *Cadmus* came to *Thebes*. Expedit. Alex. lib. ii. p. 125, 126. and therefore *Curtius* is miſtaken in writing that inſular *Tyre* was built by *Agenor*, who was the Father of *Cadmus*, lib. iv. c. 4. ſect. 19. This might be true of *Palætyrus* ſo called, on the Continent, which is mentioned in the Book of *Joſhuah*, ch. xix. 19. though it was probably older than the Time of *Agenor*. *Joſephus* alſo is miſtaken in making this *Tyre* to have been built 240 Years before *Solomon's* Temple, Antiq. Jud. lib. viii. c. 3. and no leſs *Juſtin* from *Pompejus Trogus*, who relates, that *Tyre* was built the Year before the taking of *Troy*, *i. e.* the Year before *Chriſt* 1184. lib. xviii. c. 3. But the oldeſt Account, and that which is neareſt to that of *Sanchoniatho*, concerning inſular *Tyre*, is the Relation of *Herodotus*, which he had from the *Tyrian* Prieſts of *Hercules*, who told him that the City and the Temple of *Hercules* were built together 2300 Years before, or before the Birth of *Chriſt* 2750 Years. And *Sanchoniatho* might reckon it ſo old; but I think it muſt have been later by above an hundred Years. Hence we ſee, how greatly miſtaken all Chronologers have been in following the Relations of *Joſephus* and *Juſtin*; and much more thoſe who imagine inſular *Tyre* was firſt built upon the Deſtruction of the *Tyre* upon the Continent (the Remains of which were afterward called old *Tyre*) by *Nebuchadnezzar* in the Year before *Chriſt* 571. So it appears from the beſt and oldeſt Evidence, that inſular *Tyre* was inhabited about the ſame Time with *Sidon*; and before the building of the inland *Tyre*, which might be built probably by a Colony from the Iſland; and afterward became the Seat of the *Tyrian* Kings. This has never yet been rightly underſtood.

(50) This was the firſt *Athene* or *Minerva* of the five mentioned by ancient Authors: and ſhe was older than her who was worſhiped at *Saïs* in *Egypt*. See Cicer. de Nat. Deor. lib. iii. c. 23. Clem. Alex. Protrept. p. 17.

" ſtructive Peſtilence, he offered an only Son which he had [by a
" Nymph of the Country whoſe Name was *Anobret*, p. 40.] for
" (51) a Burnt-Offering to his Father *Uranus*.

Jul. Firm. de Error. prof. Relig. p. 43, 44. edit. Oxon. Arnob. adv. Gent. lib. iv. p. 135, 136. She was the Daughter of *Saturn* by *Themis*, as the ancient *Panchæans* related. Diod. Sic. lib. v. p. 321.

(51) Here we have the Original of that barbarous and inhuman Cuſtom of ſacrificing Men and Children, begun, as is related, by *Saturn*; and inſtituted by the *Cabiri*, in *Phœnicia* and *Canaan*, and wherever they travelled: it was carried either by *Taaut* or the *Cabiri* from *Phœnicia* into *Egypt*, where it was practiſed in the moſt ancient Times. This Hiſtory of *Saturn's* ſacrificing an only Son is mentioned by *Euſebius* in two other Places from *Philo*, *viz*. p. 40. and lib. iv. p. 156. in which Places this Son is called *Jeud*, which in the *Phœnician* Language ſignifies *only-begotten*; and the Nymph by whom he had him is called *Anobret*; that is, very *beautiful*, or *well-favoured*, or *raviſhing*: the Word ſeems to have an immodeſt Meaning. *Saturn* in both Places is called *Iſrael*, Ἰσραὴλ, by a Miſtake of the Copier. It was in *Philo's* Copy Ιλ or Ηλ, which was the *Phœnician* Name of *Saturn*, as obſerved above: the Tranſcriber probably took it to be ΙΗ̅Λ, i. e. ΙΣΡΑΗΛ, as the Word is wrote in ancient Manuſcripts. It is ſo written in the moſt ancient *Alexandrian* MS. of the Old and New Teſtament; and other very ancient Manuſcripts. And as the Cuſtom of ſacrificing Men to *Saturn*, the principal God worſhiped in *Phœnicia* and *Canaan*, prevailed in theſe Countries when *Abraham* ſojourned in the Land of *Canaan*, it might be the Reaſon why the true God of Heaven and Earth thought fit to ſhew, in the Example of *Abraham*, that ſuch Sacrifices were ſo far from being acceptable to him, that he forbad this holy Patriarch to ſacrifice his Son to him, even after that, for a Trial of his Faith and Obedience, he himſelf had commanded him *to offer him up for a Burnt-offering*, *Gen*. xxii. 2. This ſhewed, that no Pretence of paying Honour to God, or of appeaſing his Anger, could juſtify ſo unnatural and barbarous a Rite of Religion as the Offering of human Sacrifices: and for this Reaſon this wicked Cuſtom of the *Canaanites* is forbidden to the *Jews*, *Lev*. xviii. 21. xx. 2. *Deut*. xviii. 10. *Pſ*. cvi. 37, 38. Whence it appears, that the *Jews* had practiſed it when they worſhiped the Gods of *Canaan*. Whether *Sanchoniatho* feigned the Story of *Saturn's* ſacrificing his Son, from *Moſes's* Account of *Abraham's* offering up his Son, is uncertain: but it appears from other Paſſages, that he had either ſeen the Writings of *Moſes*, or had received ſome Account of them from *Gideon*, or *Jerobaal*. However this was, the *Phœnicians*, *Canaanites*, and other Nations, offered human Sacrifices to *Saturn* (who was the Inſtitutor of them) many Years before the Time of *Abraham*; though none were then offered in *Chaldæa*. At

“ After this he circumciſed his own Privities; and compelled all his
“ Allies to do the ſame. Soon after he deified after his Death another

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firſt they were offered to avert public Calamities and Dangers only: but afterwards Captives taken in War were ſacrificed; and amongſt ſome, the moſt noble Youths, and alſo innocent Infants, were offered to Idols; from mere diabolical Devotion and Superſtition. Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς πάντων φθορᾶς τὸ ἠγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως ἢ ἔθνους εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. Phil. Bybl. apud Euſeb. Præp. Ev. lib. i. p. 40. *Porphyry* ſaies: Φοίνικες ἐν ταῖς μεγάλαις συμφοραῖς ἢ πολέμων ἢ αὐχμῶν ἢ λοιμῶν ἐθύοντο τῶν φιλτάτων τινὰ ἐπιψηφίζοντες Κρόνῳ. De Abſ. lib. ii. ſect. 56. And he obſerves from *Iſter*, or *Iſtrus*, that this Cuſtom was inſtituted by the *Curetes*: Τοὺς Κουρῆτας τὸ παλαιὸν τῷ Κρόνῳ θύειν παῖδας. This was one of the great Sins of the *Cananites*, for which God deſtroyed them, *Deut.* xii. 29, 30, 31. See Phil. Jud. de Abrah. p. 293. Theſe human Sacrifices were at firſt offered only to *Saturn*, who on that account might be ſaid to devour his Children; but afterwards they were offered to the Gods of almoſt all Nations. Saturnus filios ſuos non expoſuit, ſed voravit. Merito ei in nonnullis Africæ partibus a parentibus infantes immolabantur, blanditiis et oſculo comprimente vagitum, ne flebilis hoſtia immolaretur. Tauris etiam Ponticis et Ægyptio Buſiridi ritus fuit hoſpites immolare: et Mercurio Gallos humanas vel inhumanas victimas cædere. Romani Græcum et Græcam, Gallum et Gallam ſacrificiis viventes obruere; hodieque ab ipſis Latiaris Jupiter homicidio colitur. Minut. F. cap. xxx. See Lact. de falſ. relig. lib. i. c. 21. *Euſebius* obſerves from ſeveral Hiſtorians cited by *Porphyry*, *Clemens Alexandrinus*, and others, that the Cuſtom of human Sacrifices prevailed in *Rhodes*, *Salamis*, and thereabout: at *Heliopolis* in *Egypt*; at *Chios*, *Tenedos*; amongſt the *Lacedæmonians*, *Arcadians*, *Phœnicians*, *Libyans*, *Syrians*, *Arabians*, (to which we may add *Æthiopians*, *Babylonians*, and *Perſians*) *Carthaginians*, *Africans*, *Thracians*, and *Scythians*, Præp. Evang. lib. iv. c. 16, 17. It prevailed alſo amongſt the ancient *Gauls*, *Goths*, *Germans*, and *Latins*. The Idols to whom theſe Sacrifices were offered were *Saturn*, *Jupiter*, *Mars*, *Mercury*, *Bacchus*, *Apollo*, *Aſtarte*, *Venus*, *Juno*, *Minerva*, *Diana*, and *Oſiris* and *Iſis*. See Diod. Sic. lib. iv. p. 248. and lib. i. p. 79. Plut. de Iſid. et Oſir. p. 380. Tacit. de mor. German. Lucan. lib. i. ℣ 444. etc. See alſo Kirch. Oedip. Ægypt. tom. i. p. 329, 331. Saubert. de Sacrific. c. xxi. p. 515—535. The *Carthaginians* were moſt devoted to this barbarous Superſtition; as *Plato* obſerves in his *Minos*, p. 565. But he adds, that this Cuſtom was eſteemed impious and unholy (ἀνόσιον) amongſt the *Athenians*; though other Authors charge them with the Practice of it. *Diodorus Siculus* deſcribes the Statue of *Saturn* at *Carthage*, in which the ſacrificed Children were burnt. It was made of Braſs, and the Hands were hollow, and extended to receive the

" Son whom he had by *Rhea*, and who was called *Muth*; the
" (52) *Phœnicians* call him *Pluto*, and *Death*. Afterward *Saturn*
" gave the City *Byblus* to his Siſter *Dione*, who is the (53) Goddeſs
" *Baaltis*. And he gave *Berytus* to *Neptune* and the *Cabiri*, and to
" Huſbandmen and Fiſhermen; where they conſecrated the Remains
" of *Pontus*. But before this, the God *Taaut*, having imitated the
" Art of *Uranus*, he made Images of *Saturn* and *Dagon*, and the reſt
" of the Gods: and alſo formed the (54) ſacred Characters of the
" Elements.

Children, which were no ſooner put into them but they rolled down into a Furnace of Fire which was made in the Body of the Idol, Lib. xx. p. 756. See there the Notes of Weſſelingius: and the Image of *Saturn*, or *Moloch*, in Kircher. Oedip. Ægypt. tom. i. p. 334. This, as *Diodorus* remarks, verified the old *Greek* Fable of *Saturn's devouring his Children*.

(52) *Pluto*, Πλούτων, being a *Greek* Name as well as Θάνατος, I ſuſpect, that inſtead of Φοίνικες we ſhould read Ἕλληνες. For the *Phœnicians* called him *Muth*, i. e. Death; not *Pluto*.

(53) *Baaltis* is the ſame Name with Βῆλτις or Βῆλθις, *Beltis* or *Belthis*, which is the Name by which *Megaſthenes* and *Abydenus* call the *Aſſyrian* and *Babylonian Juno*. She ſeems to be the *Byblian Venus*, worſhiped at *Aphaca*, between *Heliopolis* and *Byblus*, upon Mount *Libanus*; and called *Venus Aphacis*, or *Aphacitis*. Zoſim. Hiſt. lib. i. c. 58. *Macrobius* (Saturnal. lib. i. c. 21.) calls her *Architis*, by Miſtake either of himſelf or Copier, for *Aphacitis*, as *Selden* obſerves, De Dis Syr. ſyntag. ii. c. 4. p. 278, 279.

(54) Theſe ſacred Characters were the ſacred ſymbolic Characters of the mundane Elements, Sun, Moon, Stars, Earth, Air, Fire, Water, which were worſhiped by the *Phœnicians*, as *Philo Byblius* ſaies, apud Euſeb. Præp. Evang. lib. i. p. 33. as obſerved above. They are mentioned by *Stobæus* from an old *Hermaical* Book, wherein *Iſis* is repreſented ſaying to *Horus* her Son, that *Hermes laid up the ſacred Symbols of the mundane Elements near the Adyta of Oſiris*. Πλησίον τοῦ Ὀσίριδος κρυφίων ἀπεθέσθαι τὰ ἱερὰ τῶν κοσμικῶν στοιχείων σύμβολα. Eclog. Phyſ. lib. i. p. 117. Theſe were called στοιχεῖα; and hence came the Taliſms of the *Sabians*, which were Teraphim, or little Images, made by an Horoſcope, and were believed to receive Influences from the Stars under whoſe Aſpect they were made. The Superſtition of elementary Worſhip is elegantly expreſſed in the ancient Book of the *Wiſdom of Solomon*: *Surely vain are all Men by Nature, who are ignorant of God; and could not out of the good Things that are ſeen, know him that* Is: *neither by conſidering the Works did they acknowledge the Work-maſter: but deemed either Fire, or Wind, or the ſwift Air, or the Circle of the Stars, or the vio-*

" But he contrived for the Image of *Saturn*, as an Emblem of his " Royalty, two Eyes placed in his Forehead and two in the hinder " Part of his Head: two of theſe were (55) half cloſed [and the other " two were open and direct]. He alſo placed four Wings on his " Shoulders, two of them were (ſtretched out and) in a flying Atti" tude, and the other two were (dropped and) let down as at Reſt. " The ſymbolical Meaning of the Eyes was, that *Saturn* ſaw (and " watched) whilſt he ſlept; and ſlept whilſt he was watching. And " the Symbol of the Wings denoted, that whilſt he was at Reſt he " flew, and reſted whilſt he flew. But he placed two Wings only on " the Shoulders of the other Gods, to repreſent their attending *Saturn* " in their flying. He alſo placed two Wings on the Head of *Saturn*, " one to denote the (56) *intellectual* and *governing* Power of the Mind; " and the other the *ſenſitive* Faculty. When *Saturn* came into the " Southern Parts of the Earth, he made the God *Taaut* (57) King of

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lent Water, or the Lights of Heaven, to be the Gods which govern the World. ch. xiii. 1, 2. All theſe were repreſented by ſymbolical Images, before which they offered Sacrifices, and invoked the Deities worſhiped by them: and this Superſtition in the moſt ancient Times prevailed in *Phœnicia*, *Egypt*, and the Eaſtern Nations.

(55) The ancient *Greek* Statuaries, before *Dædalus*, made their Statues with the Eyes winking or half-cloſed, their Hands hanging down and fixed to their Sides, and their Feet joined together. But *Dædalus* formed them with open Eyes looking direct; and with Hands extended, and Feet disjoined, and placed in a ſtanding or walking Poſture. See Diod. Sic. lib. iv. p. 276. and the Notes of the learned Editor Weſſeling. Theſe of *Taaut* were the firſt hieroglyphic Images that we read of; and laid the Foundation of hieroglyphic Sculpture, ſo famous afterwards in *Egypt*.

(56) The Wing on the Head is explained by *Porphyry* in the *Egyptian* Theology, agreeably to the Explanation of *Sanchoniatho*; and it is a very elegant and ſignificative Explanation. See Euſeb. Præp. Evang. lib. iii. p. 115.

(57) According to the Hiſtory of the ancient *Libyans*, wrote by *Thymœtes*, who lived in the Time of *Orpheus*, and was older than *Sanchoniatho*, *Ammon* ruled over a Part of *Libya* about this Time, and was driven out of the Country by *Saturn* and the *Titans*, and forced to fly into *Crete*, where he reigned: but he was ſoon after reſtored to his *Libyan* Territory by his Son *Dionyſus*, who conquered *Saturn* and his *Titans*; and afterwards invaded *Egypt*, and ſubdued it, and gave it to *Jupiter*, the Son of *Saturn*, who was

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“ all *Egypt*. The Hiſtory of theſe Things was firſt of all recorded at the Command of *Taaut*, by the *Cabiri*, the ſeven Sons of *Sydyc*, and their eighth Brother (58) *Æſculapius*. *Philo* adds: All theſe Things the Son (59) of *Thabion*, who was the firſt *Phœnician* Hierophant, turning into Allegory, and mixing (the real Hiſtory) with phyſical and mundane Elements, delivered this Explanation of them to thoſe who preſided over the ſacred Myſteries. Theſe improved this vain Oſtentation of Knowledge, and tranſmitted it down to their Succeſſors, and thoſe who were initiated into the Myſteries. One of theſe was *Iſiris* (60), who invented three Letters, and was the the Father of *Oſiris*, the *Egyptian Dionyſus*. This agrees in Time both with the *Phœnician* and *Egyptian* Hiſtory.

58) This *Æſculapius* was different from and older than either the *Greek* or *Egyptian* of that Name, and was a Native of *Phœnicia*, and flouriſhed about the Year before *Chriſt* 2620, and was deified after his Death. *Damaſcius* in *Photius* ſpeaks of him: Ὁ ἐν Βηρυτῷ Ἀσκληπιὸς οὐκ ἐστιν Ἕλλην οὐδὲ Αἰγύπτιος, ἀλλά τις ἐπιχώριος Φοῖνιξ. Σαδύκῳ γὰρ ἐγένοντο παῖδες, οὓς Διοσκόρους ἑρμηνεύουσι καὶ Καβείρους. ὄγδοος δὲ ἐγένετο ἐπὶ τούτοις ὁ Ἔσμουνος, ὃν Ἀσκληπιὸν ἑρμηνεύουσιν. Biblioth. Cod. ccxlii. p. 1074. *Eſmunus* was not the Name of *Æſculapius*, but was only the *Phœnician* Word for *eighth*. Οἱ δὲ τὸν Ἔσμουνον ὄγδοον ἀξιοῦσιν ἑρμηνεύειν. Damaſ. ibid. *Heb.* שמיני *Semini*, *octavus*: and with the Prefix (ה) *Eſmini*.

(59) This Son of *Thabion* was the firſt *Phœnician* Philoſopher, who allegorized the Hiſtory of the Hero-Gods into phyſical Elements, and the Works of Nature, and pretended, that the deified Heroes and their Actions, which were ſcandalous and wicked, were only to be underſtood as ſo many Names and Things repreſenting the Properties and Operations of univerſal Nature, *viz.* the Sun, Moon, Earth, Air, Fire, and Water. From hence the *Egyptians* derived their ſymbolic Theology, as from them the *Greeks*: and theſe made the Subject of their Myſteries, over which the Prieſts preſided, and explained them only to thoſe who were initiated into them: but the common People were left to believe and worſhip thoſe who were dead Men, for real Gods. So by this allegorical Theology the Religion of the Prieſts and Philoſophers was mere Theory; and that of the vulgar groſs Idolatry, and the Worſhip of dead Men and Women. Theſe Myſteries, which the Son of *Thabion* inſtituted, were the *Cabiric*, which were ſo famous. They probably were inſtituted about nine hundred Years after the Flood; and ſoon were carried into *Egypt* and *Greece*.

(60) *Iſiris* invented *three Letters*, which were added to the Alphabet of *Taaut*. This was worth obſerving: if it may not be ſuſpected, that *Philo*

“ Brother of (61) *Chna*, who was called the firſt *Phœnix*. After theſe [*Philo* adds from *Sanchoniatho*, out of a Treatiſe concerning the *Jews*] the God *Surmubelus* and *Thuro*, called afterward *Chuſarthis*, illuſtrated the Theology of *Taaut*, which was then rendered ſecret and hid under Allegories. Then he mentions the Occaſion of human Sacrifices being offered, which was to avert public Calamities; and adds, that *Saturn* was deified after his Death, and worſhiped in the Star (62) called after his Name.”

Philo adds the following Remarks of his own: “The *Greeks*, ſaies he, excelling all others in polite Endowments, claimed moſt of this Hiſtory of the Gods to themſelves; and, ſtudying to allure the Imagination and tickle the Ears with Variety of pleaſant Fables, they ex-

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wrote Ἱερ̃ν, i. e. Ἱερῶν, and a Copier made it Τερ̃ν, i. e. Τελῶν: and if ſo, that *Iſiris*, the Hierophant, invented the ſacred *Phœnician* Letters or Characters, in which their myſtical Theology was wrote. But of this the learned Reader may judge. However, it is evident, that thoſe learned Men are miſtaken who take this *Iſiris* to be *Miſraim*, and his Brother *Chna* to be *Canaan*, being they are repreſented to have lived ſeveral Ages after them.

(61) *Chna* was the firſt *Phœnix*, becauſe there was another many Ages after him, who lived about the Year before *Chriſt* 1500. The *Phœnicians* were ſo called, as it ſeems, from this *Phœnix*, who was *Chna*. *Stephanus* of *Byzantium* underſtands the Word *Chna*, Χνά, to mean *Phœnician*. Χνά. Οὕτως ἡ Φοινίκη ἐκαλεῖτο· and adds, Τὸ ἐθνικὸν ταύτης, Χνάος. He was not *Canaan*, as *Bochart* and other learned Men have thought, but was ſome Generations after him; though he was probably deſcended from him, whence he was called *Chna*, i. e. *Canaanite*. *Eupolemus* makes him the Son of *Canaan*, who, he ſaies, begat the *Father of the Phœnicians*, i. e. *Chna*, the firſt *Phœnix*, or *Phœnician*, ſo called, apud Euſeb. Præp. Evang. lib. ix. c. 17. So *Sanchoniatho* meant, that the *Canaanites* were called *Phœnicians* from *Chna*, the Brother of *Iſiris*, who was called *Phœnix*.

(62) *Saturn* was repreſented by a *Star*, and called *Chiun*, *Cevan*, and by the *Greek* Tranſlators Ῥαιφάν, *Amos* v. 26. and ſo in the *Alexandrian* Manuſcript, *Acts* vii. 43. The *Iſraelites* worſhiped *Saturn* both under the Name of *Moloch* and *Chiun*, as appears from the above-cited Places of Scripture. The Difference of the *Hebrew* and *Greek* Word might eaſily proceed from the Similitude of the *Hebrew* Letters ר *Res* and כ *Caph*; and ſo the *Greek* Tranſlators might read the *Hebrew* כִיּוּן *Chiun*, or *Caivan*, as if it was רִיּוּן Ῥαιφάν. The old *Hebrew* or *Samaritan* Letters *Caph* and *Res* are not much unlike; but are turned different Ways, *viz.* ࠊ *Caph*; ࠓ *Res*.

" aggerated and ſet it forth with various Ornaments. Hence it was, " that *Heſiod*, and the cyclical itinerary Poets, ſung about in their " Poems Generations of Gods, and Battles of Giants and *Titans*, and " cutting of Privities, which they themſelves feigned: and by their " circumforaneous Rhapſodies the true Facts were ſtifled. And Men " being from their Infancy uſed to hear nothing but theſe Fictions; and " from Age to Age prepoſſeſſed in favour of them, they laid them up " as a ſacred Treaſure; and having gained Credit by a long Conti- " nuance, it was not eaſy to diſpoſſeſs Mens Minds of the Belief of " them: ſo that Truth ſeemed to them as an idle Tale, and theſe fa- " bulous Narrations were received for Truth." There is no Doubt but the *Greeks* received both the Hiſtory of the Gods, and the allegorical Interpretation of their Actions, from the *Phœnicians* and *Egyptians*, and applied them to their own either real or feigned Heroes.

The ancient Author of the (63) *Clementine Recognitions* obſerves, that *Orpheus* and *Heſiod* were the two principal Poets who wrote the *Greek* Theogony, which was underſtood *literally* by the Vulgar, and introduced amongſt them an impious Polytheiſm; but Philoſophers and all the Learned received only the *allegorical* Senſe of them. *Nonnus* (64) relates, that *Cadmus* brought the *Egyptian* Myſteries of *Oſiris* into *Greece*, which he learned from his Father *Agenor*; and the Hiſtory of the Gods, on which they were founded, were brought in with them. And *Diodorus Siculus* ſaies, that (65) *Melampus*, whom he places with *Orpheus* and *Muſæus*, carried out of *Egypt* into *Greece* the Myſteries and ſacred Rites which the *Greeks* celebrated in honour of their *Bacchus*; the Hiſtory alſo of *Cronus*, or *Saturn*, and the Wars with the *Titans*, and the whole Narration of the Paſſions of the Gods. *Melam-*

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(63) Omnis ſermo apud Græcos, qui de antiquitatis origine conſcribitur, cum alios multos, tum duos præcipuos auctores habet, Orpheum et Heſiodum. Horum ergo ſcripta in duas partes intelligentiæ dividuntur, id eſt, ſecundum literam et ſecundum allegoriam: et ad ea quidem quæ ſecundum literam ſunt ignobilis vulgi turba confluxit: ea vero quæ ſecundum allegoriam conſtant, omnis philoſophorum et eruditorum loquacitas admirata eſt. Lib. x. c. 30.

(64) Dionyſiac. p. 79, 80.

(65) Biblioth. lib. i. p. 87.

pus lived about the Year before *Chriſt* 1340, and a Century before the *Argonaute Orpheus:* and it is probable, that he learned the Myſteries of *Oſiris*, or *Bacchus* (66), in *Egypt:* and the Hiſtory of *Cronus*, and the Wars with the *Titans*, from the *Cadmeans* and *Phœnicians.* When the *Greeks* had received the Myſteries of the *Egyptian* Gods, particularly of *Oſiris* and *Iſis*, they applied them to their own Gods *Bacchus* and *Ceres:* and in After-times, celebrating theſe Myſteries, they uſed (67) obſcene and impious Rites. Theſe made their Myſteries deſpiſed by ſerious and pious Perſons; though the Hierophants pretended to allegorize the moſt filthy and cruel Actions of the Gods into natural Cauſes and Effects, and to make them merely ſymbolical: but it appeared plain, that they would not have repreſented the Productions of Nature and phyſical Elements under ſuch vicious and impious Actions of Men and Women, if it had not been to diſguiſe the real Vices and Impieties of thoſe Men and Women who were deified and worſhiped.

I ſhall make a few general Obſervations on the preceding Hiſtory of *Sanchoniatho*, and then proceed to treat more particularly and at large on ſome Parts of it.

The learned Mr. *Dodwell*, in a Diſcourſe concerning *Sanchoniatho's Phœnician* Hiſtory printed 1691, has endeavoured to prove it ſpurious, and to have been feigned by *Philo* of *Byblus* himſelf; but as I think his Arguments are too weak to deſerve a particular Confutation; and are ſuch as cannot ſatisfy any learned Perſon who is verſed in ancient Hiſtory, I ſhall not pay any Regard to them; but offer my own Obſervations upon it.

It is obſervable, that, as we find in *Sanchoniatho* no mention of any Kingdom before the Flood, or any Diſperſion of Families to make

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(66) See Herodot. lib. ii. c. 49. where he ſaies, *Melampus* learned many Things in *Egypt*, which he delivered to the *Greeks*, and amongſt theſe the Myſteries of *Dionyſus*, in which he made a few Alterations, which, *Herodotus* ſaies, he received from *Cadmus*; but this is a Miſtake, for *Cadmus* lived an hundred and fifty Years before *Melampus* who lived in the Reign of *Prœtus*, King of *Argos*. Apollod. lib. ii. ſect. 2. Pauſan. p. 251, 252. So *Herodotus* ſhould have ſaid, that he was inſtructed by the *Cadmeans*.

(67) See Arnob. adv. Gent. lib. v. p. 177—181.

Settlements

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Settlements in different and diſtant Parts of the Earth; ſo neither does *Moſes* mention any in the antediluvian Ages: but all the Deſcendants of *Adam* are ſuppoſed to be governed each Family by their Heads; and to have lived contiguous to each other, and to have inhabited one Part of the Earth, *viz.* the Parts about *Babylonia* and *Chaldæa*, and what lay Eaſt and North of them. *Sanchoniatho*, for the greater Honour of his Country, makes all the firſt ten Generations of Men live in *Phœnicia*; and ſuppoſes the Diſperſion of them afterwards, according to their Families, into different and diſtant Parts of the Earth, to have proceeded from that Country: as *Moſes* does more truly from the Land of *Shinar*, or the Country of *Babylonia* and *Chaldæa*.

The firſt mention of a Kingdom by *Moſes* is upon the Diſperſion of the Deſcendants of *Noah* at the Birth of *Peleg*, who was born in the fifth Generation after the Flood, and 531 Years after it. This Kingdom is ſaid by him to have begun at *Babel* or *Babylon*, where the Diſperſion began; and to have been ſet up there by *Nimrod*, the Son of *Cuſh*, who was the eldeſt Son of *Ham*, Gen. x. 6, 8, 10. So that *Nimrod*, who was born in the ſecond Generation after the Flood, lived ſome Years after the Diſperſion: and this is agreeable to the long Lives of thoſe who were born in theſe firſt poſtdiluvian Ages. *Ham*, being a Year or two younger than *Sem*, might not beget *Cuſh*, his eldeſt Son, till three or four Years after the Flood; and *Cuſh* might probably beget *Nimrod*, who ſeems to have been the youngeſt of his ſix Sons, *Gen.* x. 8. Ten Years or more after *Arphaxad* the Son of *Sem* begat his Son *Cainan*, who was born 137 Years after the Flood; and ſo *Nimrod* was born, by this Reckoning, 147 Years after the Flood. *Nimrod* might live as long as *Cainan*, whoſe Age was 460 Years; and if ſo, he lived ſeventy-ſix Years after the Diſperſion. But we find in *Africanus's* Catalogue of *Chaldæan* Kings, that his firſt King *Nimrod* reigned no more than ſix Years; and therefore, if his Kingdom began upon the Diſperſion, he lived only to the Year 538 after the Flood; and lived not ſo long as *Cainan* by fifty-nine Years; and his whole Age was no more than 391 Years. But it might be ſome Years after the Diſperſion before *Nimrod* ſet up his Kingdom; or we may ſuppoſe, that the Poſterity of *Ham*, which was curſed, was not ſo long lived as the bleſſed Seed of *Sem:* or elſe, that *Nimrod* was ſlain in the Wars which enſued upon the Diſperſion.

It appears by *Sanchoniatho's* Hiſtory, that *Saturn* was two Generations at leaſt younger than *Nimrod*, and deſcended either from *Cuſh*, or *Canaan*, and was not born till four hundred Years or more after the Flood: for he was not in the Vigour of his Age till after the Diſperſion, when his Father *Uranus* reigned in *Phœnicia*; whom, after ſome Years War, he diſpoſſeſſed of his Kingdom; and then grew very potent, and gave *Egypt* to *Taaut*, his old faithful Counſellor; and the Kingdom of *Attica* afterward to his Daughter *Athene*. *Taaut* went with the *Mezrites* into *Egypt* 553 Years after the Flood, according to the *Egyptian* Annals, though it might be a few Years later. Hence, and from other preceding Obſervations on the *Phœnician* Hiſtory, it appears, that this moſt ancient Hiſtory has never yet been rightly underſtood; and that the learned Biſhop *Cumberland*, and before him *Bochart*, and other learned Men, eſpecially *Huetius*, have greatly miſtaken both the Perſons and Times related by *Sanchoniatho* from the *Tyrian* Annals, and other ancient *Mercurial* Writings.

Another Thing worthy of Obſervation, and which renders the Remains of *Sanchoniatho's* Writings highly valuable, is, that in them we have the moſt ancient and authentic Account of the Origin of Pagan Theology, and of the primitive Idolatry, which conſiſted in the Worſhip of dead Men and Women: that this was by Degrees diſguiſed by allegorical Explanations, taught in Myſteries, which were inſtituted for this Purpoſe: and this allegorized Theology was after ſome Ages propagated amongſt the *Greeks*, and gave Riſe to all the Fables of their Gods. The Deſign of *Sanchoniatho* was to vindicate Idolatry with all the Impieties and Immoralities attending it, by ſhewing it to be the moſt ancient Religion, and almoſt coæval with the Beginning of Mankind: but at the ſame time he hath fully expoſed the Unreaſonableneſs, Folly, and Wickedneſs of it, by ſhewing alſo, that the Gods ſo much and ſo anciently worſhiped by almoſt all Nations were no other than (68) *dead Men*; and many of them the moſt vicious and cruel Tyrants and Oppreſſors.

(68) This Diſcovery which *Sanchoniatho* made, honeſtly and without Re-

It may be queſtioned, whether the Idolatry of Hero-worſhip prevailed before the Flood, as *Sanchoniatho* related, ſince *Moſes* gives us no Account of it in the antediluvian Ages: and it may alſo be thought,

ſerve, was the grand Secret of all the great *Pagan* Myſteries, the *Cabirica*, *Iſiaca*, *Eleuſinia*, etc. celebrated in *Phœnicia*, *Egypt*, and *Greece*; which the Prieſts concealed from all but ſuch as were initiated into them: and theſe were enjoined the profoundeſt Secrecy, though ſome ventured to divulge them. An High-Prieſt of *Egypt* confeſſed this to *Alexander* the *Great*, who acquainted his Mother *Olympias* with it in a Letter, the Contents of which are related by *Auguſtine*, De Civ. Dei lib. viii. c. 5. *viz. that even the Gods of the higheſt Rank*, *Jupiter*, *Juno*, *Saturn*, etc. *were Men. This Secret was diſcovered to him by Leo, an Egyptian High-Prieſt.* And *Cicero*, in his *Tuſculan* Queſtions, ſaies, "that they who are initiated muſt know that they "are taught in the Myſteries to believe, that thoſe who are accounted the "*principal Gods* (majorum Gentium Dii) are ſuch as were *Men*, and after "their Departure hence went into Heaven." Ipſi illi majorum Gentium Dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære quorum demonſtrantur ſepulchra in Græcia: reminiſcere, quoniam es initiatus, quæ traduntur myſteriis, Lib. i. c. 13. See Lactant. De falſ. relig. lib. i. c. 13. p. 59, 60. alſo De Ira Dei, p. 740, etc. and nothing is more evident from the concurrent Hiſtories of the oldeſt Nations, the *Phœnicians*, *Egyptians*, *Atlantii*, *Cretans*, and *Greeks* in general, than that their firſt and oldeſt Gods, *Uranus*, *Saturn*, *Jupiter*, etc. were confeſſed to be *dead Men*. Into this Secret all were let who were initiated into their Myſteries. But the Poets, and afterward the Philoſophers, *Pythagoreans*, *Platonics*, and *Stoics*, endeavoured to put a better Gloſs upon this groſs Idolatry by allegorical Explanations, which they learned in *Phœnicia* and *Egypt*: by which they reſolved their deified Mortals into phyſical Cauſes and Elements, Earth, Air, Fire, Sea, the Heaven, Stars, Planets, *etc.* They interpreted the Amours, Adulteries, and Wars of the deified Heroes into the Union or Agreement, and the jarring of contrary Elements: and pretended, that the vaſt Number of Gods and Goddeſſes of different Ranks and Qualities, worſhiped by the Vulgar, were to be reſolved into the various Operations of one ſupreme Deity in the ſeveral Parts of the Univerſe. But it is certain, this was a mere Pretence to excuſe the Folly and Abſurdity of the Superſtition and Idolatry which was every where eſtabliſhed; and which was originally founded, as *Sanchoniatho* truly related, in the Worſhip of *dead Men and Women*, who had been deified for their Greatneſs and Royalty; and for eminent Exploits, and uſeful Inventions; but many of whom had been vicious Tyrants, and Oppreſſors, and Enſlavers of Mankind. See Diod. Sic. lib. iii. p. 196. Jamblich. vit. Pythagor. c. xxiii. p. 86. Minut. Fel. ſect. xix. p. 115. edit. Dav. Euſeb. Præp. Evang. lib. iii. c. 3. alſo c. 11.

that it did not prevail ſo ſoon after the Flood as he ſuppoſes. By his Account *Eliun* was deified and worſhiped a little before the Diſperſion; who died about the Year before the *Chriſtian* Æra 2648, which was ten Years before the Families deſcended from *Noah*, ſeparated: but if he died in *Phœnicia*, as *Sanchoniatho* writes, and *Uranus* reigned thirty-one Years after him, it muſt have been at ſooneſt in the Year before *Chriſt* 2637, and after the Flood 532 Years, but it might be ſeveral Years later. It is univerſally agreed, that Idolatry firſt began in *Phœnicia* and *Egypt*, and was propagated thence to other Nations, *Arabia* and *Chaldæa* from *Egypt*; and from *Phœnicia* into the *Greek* Countries: it is alſo highly probable, that the Race of *Ham* and *Canaan*, who firſt peopled *Phœnicia* and *Egypt*, and who were remarkably curſed by their Father *Noah* for their Impiety and Mockery of him, might be the firſt who departed from the Worſhip of the one true God; and ſet up the idolatrous Worſhip of dead Men, who had been their Progenitors. But it is ſcarce probable, that Men whoſe Fathers but two Generations before them were delivered from the univerſal Deluge by the immediate Power and Providence of the Creator and Lord of Heaven and Earth, whom alone they then worſhiped, ſhould ſo ſoon fall from the Worſhip of God their Saviour to the Worſhip of Men who lived in the ſame Age, or but one Age before themſelves. *Sem*, it is probable, outlived both his Brothers, *Ham* and *Japhet*; for he lived 502 Years after the Flood, and died only twenty-eight or twenty-nine Years before the Diſperſion: and as he was the chief Patriarch, he would take care to promote the Worſhip of the true God, both by his Doctrine and Example, whilſt he lived: and we can hardly ſuppoſe, that ſo groſs an Idolatry, as the Worſhip of dead Men, would prevail ſo ſoon after his Death, as *Sanchoniatho's* Hiſtory ſuppoſes. I am therefore moſt inclined to think, that the Idolatry of Hero-worſhip did not begin in *Phœnicia* and *Egypt* till the Death of *Saturn*; and that he was the firſt deified Hero.

Saturn died about 800 Years or more after the Flood, as may be collected from the Series of the Genealogies of *Sanchoniatho*, who has no other Chronology to go by. And now it was, that he, and others who lived before him, and alſo his Contemporaries, were worſhiped in ſeveral

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ſeveral Parts of *Phœnicia* and the adjacent Countries. After ſome Time the *Phœnician* Deities, with others who were born in *Egypt*, and had reigned there from the Time of *Saturn*, were worſhiped at *Thebes*, and afterwards in the reſt of *Egypt*, by the Order of *Oſiris*, who built the firſt Temples, and inſtituted Sacrifices, and other religious Rites, in honour of them, and adorned their Temples with their Statues, and many rich Offerings, as (69) *Diodorus Siculus* tells us. *Oſiris*, who was *Menes*, the firſt mortal King of *Egypt*, began to reign 934 Years after the Flood: and in his Reign Hero-worſhip was thoroughly eſtabliſhed all over *Egypt*. About the ſame Time, or not long after, it is univerſally agreed, that the Idolatry of worſhiping dead Men began in *Chaldæa*; and *Serug* (70) was the firſt of the Race of *Sem* who laid the Foundation of it. This might be about 930 Years after the Flood. *Serug* and *Oſiris* were Contemporaries: and according to the Hiſtory of the ancient *Libyans*, (ſee above Note 57) *Saturn* was the Grandfather of *Oſiris*; which helps to confirm the Time of *Saturn*, as I have placed it: though the Father of *Oſiris* was probably an *Egyptian Jupiter*.

And that Idolatry began at this Time in *Chaldæa* and *Babylonia*, may be inferred from the Words of *Joſhua*, ch. xxiv. 2. where he tells the *Iſraelites* a little before his Death, that their *Forefathers who had dwelt on the other Side of the Flood*, (i. e. Euphrates) *in old Time, Terah, the Father of Abraham, ſerved other Gods.* And as *Serug*, the Grandfather of *Terah*, lived many Years after his Birth, it is probable, that Idolatry began as early as the Age of *Serug*, and might have its Riſe from him; and be propagated either from *Phœnicia* or *Egypt*. I have, I think, with ſome Probability fixed the Epoch and Riſe of the idolatrous Worſhip of Heroes, or dead Men, in *Phœnicia*, *Egypt*, and *Chaldæa*. Whether any Worſhip of the celeſtial Elements, or celeſtial Gods, ſuppoſed to reſide in them, was practiſed before the Worſhip of deified Men, may be queſtioned. The *Phœnicians* (71), and *Egyptians*, and *Chaldæans*, in later Times pretended, that the firſt Gods which were worſhiped, were the Sun, Moon, Stars, *etc.* which they believed to be eternal, and the original Cauſes of mundane Productions: but this Point will be more diſtinctly conſidered in a following Diſſertation on the Subject.

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(69) Lib. i. p. 14.

(70) Ἐν δὲ τοῖς ἀνωτέρω προγεγραμμένοις χρόνοις ἐκ τῆς φυλῆς τοῦ Ἰάφεθ [non Ἰάφεθ ſed τοῦ Σὴμ] ἐγεννήθη Σερούχ, ὅστις πρῶτος ἤρξατο τοῦ Ἑλληνισμοῦ καὶ τοῦ δόγματος τῆς εἰδωλολατρείας, καθὼς Εὐσέβιος ὁ Παμφίλου συνεγράψατο. Αὐτὸς γὰρ ὁ Σερούχ καὶ οἱ σὺν αὐτῷ τοὺς πάλαι γενομένους ἢ πολεμιστὰς ἢ ἡγεμόνας, καί τι πράξαντας ἀνδρείας ἢ ἀρετῆς ἄξιον ἐν τῷ βίῳ τοῦ μνημονεύεσθαι, καὶ ὡς ὄντας αὐτῶν προπάτορας, ἀνδριάσι στηλῶν ἐτίμησαν· καὶ ὡς θεοὺς προσεκύνουν αὐτούς, καὶ ἐθυσίαζον. Οἱ δὲ μετὰ ταῦτα ἄνθρωποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ ἀγαθῶν εὑρετὰς ἐτίμησαν μνήμαις μόναις, ὡς θεοὺς ἐπουρανίους ἐτίμων καὶ ἐθυσίαζον αὐτοῖς. Cedren. Hiſt. Compend. p. 37. Chron. Paſchal. p. 48. Joan. Malel. p. 64, 65, 66. Joan. Antioch. in Excerpt. Valeſ. p. 778. Suid. voc. Σερούχ.

To proceed therefore with my Obſervations on the Hiſtory of *Sanchoniatho*: it ſeems to have been a Collection of the moſt ancient Traditions preſerved in the Records of the *Phœnician* Temples, and aſcribed to *Taaut*, concerning the firſt Ages of the World, but corrupted, and mixed with many Fables. Notwithſtanding, they are a very valuable Remain of Antiquity; and though neither ſo ancient nor authentic as the *Moſaic* Hiſtory; yet they agree with it in many very material Points. This Hiſtory repreſents Mankind to have begun in one Pair, as the Scripture of *Moſes* does; and reckons ten Generations from them incluſive through the Line of *Cain*, and places *Miſraim* by Name in the twelfth Deſcent, agreeably to the Hiſtory of Scripture. And though by not having the Flood recorded, the *Phœnician* Annals ſuppoſed the Earth to be inhabited from the Beginning or Formation of it, without Interruption, or any general Deſtruction of Mankind; yet it is plain, there were no Traditions of any conſiderable Number of Inhabitants on Earth, nor any Kingdom erected, till the Days of *Uranus*, (in the third Generation after the Flood) and *Saturn*, and *Taaut*: and after the Diſperſion of the Families of *Noah*, and above 530 Years after the Flood. *Sanchoniatho* knew no Chronology, nor did the *Phœnician* Annals mention the Years of the Genealogies recorded in them, which

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(71) Diod. Sic. lib. i. p. 10, 11. Euſeb. Præp. Evang. lib. i. c. 6, 9.

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was a very great Defect. So he could only relate the Succeſſion of them, which, we find, agrees to the *Moſaic* Account, in which the Years are particularly ſet down. And we alſo find, that the firſt Diſperſion of Families and Settlements in different Countries, proceeded from one Part of the Earth, where the firſt Men were born and lived; and which *Sanchoniatho* pretended to be *Phœnicia*, to do honour to his Country; and that this Diſperſion began in the Days of *Uranus*, who was the third in Deſcent after the Flood: and when *Taaut*, the Son of *Miſor*, was living. And that *Taaut*, the Son of *Miſor*, or *Mizraim*, might live long enough to make the firſt Settlement in *Egypt*, as *Sanchoniatho* ſuppoſes, is evident from the Scripture-Account of the Years of the firſt Ages of Men after the Flood. For it appears there, *Gen.* x. 10. that *Nimrod*, the Son of *Cuſh*, who was elder Brother to *Mizraim*, ruled at *Babel*, or *Babylon*, upon the Diſperſion of the *Noachic* Families, 531 Years after the Flood: and ſo *Taaut*, being the Son of the younger Brother, might well live to make a Settlement in *Egypt* a few Years after. Nay, it is not improbable, but that *Miſor* or *Mizraim* himſelf might live to go with his Family into *Egypt*, which was called from him *the Land of Mizraim*. Men who were born after the Flood lived above four hundred Years for ſeveral Generations. And as *Nimrod* lived till after the Birth of *Peleg*, who was in the fifth Deſcent of thoſe born after the Flood, ſo in like manner, according to *Sanchoniatho's* Hiſtory, *Taaut* lived in the Days of *Neptune*, who was the fifth from the Flood alſo, or rather the ſixth. For *Neptune* was the Son of *Pontus*, and *Pontus* was the Son of *Nereus*, and *Nereus* was coæval with *Saturn*, and *Saturn* was the Son of *Uranus*, and *Uranus* was the Son of *Eliun*, who was contemporary with the *Cabiri*, and before them was *Miſor*, who was in the firſt Deſcent after the Flood. The Deſcent ſtood, *viz.* 1. *Miſor* and *Sydyc.* 2. *Eliun* and *Cabiri.* 3. *Uranus.* 4. *Saturn* and *Nereus.* 5. *Pontus.* 6. *Neptune.*

Thus this moſt ancient Writer, recommended by the learned *Porphyry* as an Hiſtorian of the greateſt Credit and Veracity, has, in his Defence of Idolatry and falſe Religion, born remarkable Teſtimony to the true Religion of Scripture, and the Hiſtory of the *Moſaic* Writings, with which his Hiſtory agrees in many Things, as *Porphyry* himſelf owns. *Sanchoniatho* ſhews, from the oldeſt *Phœnician* Records, that the World and Mankind had not always exiſted, as was pretended by ſome *Greek* Philoſophers, *Ocellus*, *Lucanus*, *Ariſtotle*, and many others, both before and after them, [ſee Euſeb. Præp. Evang. lib. i. c. 7, 8.] and that the Formation of them is really no older than the Scripture has made them. He would indeed exclude God and his divine Power from the whole Work of Creation; and ſo accounts for the Production of the Earth and Heavens in a very untheological and ridiculous manner, which ſhews the Neceſſity of the Exiſtence of a Deity, and the Exertion of a divine Power to create the World. *Sanchoniatho* has likewiſe ſhewed, that the moſt ancient Gods of the Gentiles were no other than the firſt Kings who were deified and worſhiped after their Death; and ſo, that the Pretence of celeſtial and eternal Gods is a mere Fiction of Poets in After-ages: and alſo, that all the Pagan Myſteries were inſtituted only to put a falſe and allegorical Senſe on the Hiſtory of theſe Gods, in order to diſguiſe the real Characters and Actions of ſome of them, which made them very unfit to be imitated, and much leſs to be adored: and to reſolve Theology into a mere phyſical Syſtem.

Of the Origin and Progreſs of Idolatry.

Plato (72) ſaies, that the firſt Inhabitants of *Greece* believed the mundane Elements, *Sun*, *Moon*, *Earth*, *Stars*, and *Heaven*, to be the only Gods. *Ariſtotle* (73) was of the ſame Opinion. But it is certain they believed theſe Elements were animated with intelligent Beings who inhabited them. The Queſtion therefore is, what the divine Beings who reſided in the mundane Elements, originally were. The oldeſt Annals and Hiſtories of the *Phœnicians*, *Ægyptians*, *Libyans*, *Atlantians*, *Chaldæans*, and *Cretans*, agreed, that the firſt Gods were Men and Women who were deified after their Death: and they do not mention any Worſhip paid to the celeſtial Bodies and Elements before this, and which was inſtituted after Mankind became diſperſed into different Parts of the Earth, and Societies and Kingdoms were formed. And as there is no ſufficient Evidence, that Idolatry, either of the Worſhip of the Sun and other Elements, or of Men, prevailed before the Flood, [though *Sanchoniatho* indeed ſuppoſes it] ſo there is no Ground to think that any ſort of Idolatry prevailed after the univerſal Deluge, till ſome Years after the Death of *Noah* and *Sem*, and the Diſperſion of the Families of *Noah* into ſeveral Countries. About the Time of this Diſperſion *Sanchoniatho* places the Deification of *Eliun* the Father of *Uranus*: but moſt others agree, either that *Uranus* or *Saturn* were the firſt Kings who were worſhiped as Gods; and it ſeems to me moſt probable, that the Idolatry of Hero-worſhip began upon the Death of (74) *Saturn.*

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(72) Φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τούτους μόνους θεοὺς ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν Βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανόν. In Cratylo, p. 397. edit. Serran. and Euſeb. Præp. Evang. lib. i. p. 29.

(73) Metaphyſ. lib. xiv. c. 8. p: 1003.

Euſebius (75) owns, that the *Phœnicians* and *Egyptians* were the firſt who deified mortal Men; but thinks they worſhiped the celeſtial Bodies before, of which there is no Evidence: and as *Taaut* was the firſt who went with a Colony from *Phœnicia* and ſettled in *Egypt*, and carried with him the *Phœnician* Hero-Gods then worſhiped, theſe muſt be the firſt who were worſhiped in *Egypt*. *Euſebius* alſo allows it probable, that the celeſtial Gods received their Names from deified Men: and as this was ſo, if we may credit the Hiſtory of *Sanchonia-*

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(74) *Didymus* related, that *Meliſſeus*, who was King of *Crete* in the Reign of *Saturn*, was the firſt who appointed Sacrifices, and other religious Rites, to be performed to the Gods. Therefore *Lactantius* obſerves, Sive a Meliſſeo, ſicut Didymus, colendorum deorum ritus effluxit; ſive ab ipſo quoque Jove, ut Euhemerus tradit; de tempore tamen conſtat, quando dii coli cœperint. Meliſſeus quidem multum anteceſſit ætate, quippe qui educaverit Jovem – et iccirco fieri poteſt, vel ut ante vel adhuc puero Jove, deos colere inſtituerit, id eſt, alumni ſui matrem (Rheam) et aviam Tellurem, quæ fuit Urani conjux; et patrem Saturnum: et ipſe hoc exemplo atque inſtituto Jovem ad tantum ſuperbiam provexerit, ut poſtea ſibi divinos honores auderet aſſumere. De falſ. relig. lib. i. p. 107. This is the beſt Account of the firſt *Greek* Hero-worſhip, after they received the Names of the Gods from *Egypt*.

(75) Præp. Evang. lib. i. c. 6. p. 17.

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tho, and other the moſt ancient Hiſtorians, it is moſt probable, that this laid the Foundation of the Worſhip of the celeſtial Orbs, Sun, Moon, Stars, *etc.* into which the Souls of the firſt deified Kings and eminent Perſons were believed to reſide, and were worſhiped in them: and by being worſhiped, both they and the celeſtial Bodies were in time believed to be eternal Gods. This Opinion prevailed both amongſt the *Phœnicians*, *Egyptians*, and *Chaldæans*, after the Inſtitution of Myſteries, in which the Hiſtory of the firſt Gods was allegorized and turned into a phyſical Syſtem. This allegorical Interpretation of the Actions of the firſt Gods, was deſigned to make their Theogony appear to be reaſonable and conſiſtent with true Religion and Morals, though it never was received by the Vulgar, or eſtabliſhed by Law. And as the allegorical Theology ſuppoſed the prior Exiſtence of the Hero-Gods, whoſe Actions and Hiſtory were allegorized: ſo alſo the making Images in human Form to repreſent their Perſons, and building Temples in which they were placed and conſecrated, ſhews, that the firſt Gods were really no other than dead Men and Women. It appears from *Sanchoniatho*, whoſe Hiſtory is the Standard of Pagan Theogony, that the *Phœnicians* had Temples and Images of the Hero-Gods from the Beginning; and *Plato* (76) ſuppoſes the ſame of the *Egyptians*. And could theſe be erected to mere phyſical Elements? could the Elements or celeſtial Bodies be repreſented by the Forms of Men and Women? There could (as *Euſebius* (77) well obſerves) be no occaſion for theſe Images to repreſent and put them in mind of the Sun, Moon, Planets, Earth, Air, Fire and Water, which they daily ſaw or perceived: and how came they alſo particularly to deſcribe the Complexions, Statures, warlike and amorous Exploits, and all the Paſſions, Virtues and Vices of the Gods and Goddeſſes, if they did not believe they were Men and Women? And certainly, had the perſonalized Elements, or Perſons repreſented by them, been a mere Fiction of the Hierophants, they would have attributed better Characters to their allegorical Perſons; and not have choſe any who were lewd, vicious, cruel, unjuſt, or in any Degree immoral, which would naturally (as it did) corrupt the Notions and Morals of the Vulgar, who believed the Gods whom they were taught to worſhip, and whoſe Worſhip was inſtituted and commanded by the Laws to be not only real Perſons (as they undoubtedly were) but alſo believed the Hiſtory of their Actions in the literal Senſe as they were related by the Poets.

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(76) De Leg. lib. ii. p. 656. Serran. where he ſuppoſes the *Egyptians* had Letters and Sculpture for ten thouſand Years then paſt. *Lucian* indeed ſaies, that the *Egyptian* Temples in ancient Times had no Images in them; yet, he ſaies, they were the firſt who had the Knowledge of the Gods, and conſecrated Temples and Groves to them—that not long after, the *Aſſyrians* received from the *Egyptians* their Theology, and erected Temples to the Gods, and inſtituted ſacred Rites, and placed their Images in them. De Dea Syr. p. 1057, edit. Pariſ.

(77) Præp. Evang. lib. iii. c. 3. p. 91. And *Lucian* relates, that in the City of *Hierapolis*, where all the Hero-Gods had their Images placed in the Temple, there was no Image either of the *Sun* or *Moon:* and the Reaſon which the Prieſts gave for it was, that as the other Gods had Images to repreſent their Perſons, which could not otherwiſe be ſeen or known, ſo there

The moſt ancient *Greeks* before *Cecrops* had neither Temples nor Images of Gods, nor had ſo much as heard of the Names (78) of any of them. They received their Theology originally from the *Phœnician Cabiri*, or their Deſcendants the *Pelaſgi*, who taught them only to invoke the Gods without letting them know who they were. But after they had received their Names from the *Egyptians*, and their moſt ancient Oracle at *Dodona* had authorized the Conſecration and Worſhip of them, they then built Temples, and made Images which they placed in them. After many Years *Melampus* and *Orpheus* brought the *Egyptian* Theology and Myſteries into *Greece*, which were inſtituted and taught at *Thebes* and *Argos*. From henceforth, and probably alſo before, the Phyſiology of the Gods was taught

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was no need to make Images of the Sun and Moon, whoſe Aſpects were conſpicuous to all. De Dea Syr. p. 480. edit. Reitz. Amſtel. 1743.

(78) Herodot. lib. ii. c. 52. *Euſebius* ſpeaking of theſe Times ſaies, οἱ πρῶτοι καὶ παλαιότατοι τῶν ἀνθρώπων οὔτε ναῶν οἰκοδομίαις προσεῖχον, οὔτε ξοάνων ἀφιδρύμασιν, οὔπω τότε γραφικῆς οὐδὲ πλαστικῆς ἢ γλυπτικῆς ἢ ἀνδριαντοποιητικῆς τέχνης ἐφευρημένης—οὐδὲ τῶν μετὰ ταῦτα κατωνομασμένων θεῶν τε καὶ ἡρώων μνήμη τις τοῖς τότε παρῆν· οὔτ' οὖν τις ἦν αὐτοῖς Ζεὺς, οὐ Κρόνος, οὐ Ποσειδῶν, οὐκ Ἀπόλλων, οὐχ Ἥρα, οὐκ Ἀθηνᾶ, οὐ Διόνυσος, οὐδέ τις ἕτερος θήλειά τε καὶ ἄῤῥην θεός, etc. Præp. Evang. lib. i. c. 9. p. 29.

amongſt the *Greeks*, and their Theology was reſolved into mundane Elements. Further, to engage the Affections of the *Greeks*, they transferred all the famed Actions of the *Egyptian* and *Phœnician* Gods to Heroes born in *Greece*, who had the ſame Names given them with the original Gods of *Phœnicia* and *Egypt*, who lived a thouſand Years before them.

Diodorus Siculus relates (79), that *Orpheus* brought the Myſteries of *Oſiris* and *Iſis* out of *Egypt*, where the Actions of theſe Deities were allegorized into a Syſtem of Theology and natural Philoſophy; and he transferred them to *Bacchus* and *Ceres*, and reſolved them into phyſical Elements, as the *Egyptian* Myſtæ had done. After his Time the *Greeks* abounded with Gods.

The Difference of the Ages of the *Egyptian* and *Grecian* Gods, called by the ſame Names, ought carefully to be obſerved. For as the *Greeks* received their Gods, and the Hiſtory of them, about the Time of *Cecrops*, or 1550 Years before the *Chriſtian* Æra: ſo afterwards they fancied that they lived at that Time, and date from thence the Hiſtory of their Lives and Actions which really commenced many Ages before. Thus the *Greek* Poets and Hiſtorians make *Saturn*, *Jupiter*, and the reſt of the Gods, live in the Reigns of Kings, who were contemporary to or about the Time their Names were brought and received in *Greece*; and confound their original Hiſtory with that of Heroes real or fictitious, who lived many Centuries later, but were called by the ſame Names, and deified after their Death. So the *Greek Saturn*, *Jupiter*, *Dionyſus*, *Hercules*, etc. have the ſame Hiſtory and Exploits aſcribed to them, as belong to the *Phœnician* and *Egyptian* Gods, who lived a thouſand Years before them.

This is the true Foundation and Reaſon of the great Difference and ſeeming Inconſiſtences between the *Greek* Hiſtory and that of the *Phœnicians*, *Egyptians*, and other Nations; and not being obſerved, has cauſed great Confuſion, and otherwiſe inextricable Difficulties in their Hiſtory and Chronology. But if the Genealogies of the *Phœnician* and

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(79) Lib. i. c. 23. Weſſel. where a large Account is given of the Inſtitution of the Myſteries of the *Greek Bacchus* by *Orpheus*, to do Honour to the *Cadmeans*. See alſo lib. iii. p. 196, 199.

Egyptian Gods, and the Epochs of their Age, be compared with thoſe of the *Greek*-born Gods, it will eaſily appear what a vaſt Difference of Years there is between them; the *Greek Saturn* himſelf reigning only about the Time of *Cecrops*; and others being contemporary, and others many Years after him, as their Hiſtories plainly ſhew.

Thus we ſee that Idolatry was originally that of Hero-worſhip, which was plain and ſimple, till it was diſguiſed and perplexed (as it ſoon was) with Allegory and Phyſiology; and thence Men were taught to worſhip the mundane Elements, which they believed were animated by intelligent Beings who governed them, without knowing any other Gods. *Cæſar* ſaies (80), the *Germans* have no other Gods but thoſe they ſee, and of whoſe Benefits they have plain Experience, *viz.* the Sun, Fire, and the Moon; and have not ſo much as heard of any others. *Tacitus*, who was better acquainted with the Cuſtoms of the *Germans* than *Cæſar*, ſaies, that they all worſhiped (81) *Herthum*, that is, their Mother *Earth*. He alſo ſaies, that they had *Hermes*, or *Mercury* in eſpecial Veneration, and offered human Sacrifices to him; that they alſo ſacrificed to *Hercules* and *Mars*. The ancient (82) *Scythians* worſhiped the ſame Deities with thoſe of the *Germans*, and others. Theſe were *Veſta*, their principal Deity, then *Jupiter*, and *Gee* the *Earth*, whom they believed to be the Wife of *Jupiter*: after theſe they worſhiped *Apollo*, the *celeſtial Venus*, *Hercules*, and *Mars*.

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(80) Germani—Deorum numero eos ſolos ducunt, quos cernunt, et quorum opibus aperte juvantur; Solem et Vulcanum et Lunam; reliquos ne fama quidem acceperunt. De Bel. Gal. lib. vi. ſect. 19.

(81) In commune *Herthum*, id eſt, Terram matrem colunt. De Mor. Germ. c. 40. But it ſhould be *Erthum*, whence the *Engliſh* Word *Earth* is derived. See El. Sched. de Diis Germ. c. iv. p. 61. and Gorop. Becan. Hermath. lib. v. p. 110, 111.. *Tacitus* alſo ſaies, Deorum maxime Mercurium colunt, cui certis diebus humanis quoque hoſtiis litare fas habent. Herculem ac Martem conceſſis animalibus placant. Ibid. c. ix. *Hermes* or *Mercury* was called *Teutates*, and *Theutates*, by the *Germans*, from the *Phœnician Taaut*, wrote *Thaut* in the ancient *German* or *Teutonick* Language. See El. Sched. de Diis Germ. c. v. p. 109.

(82) Herodot. lib. iv. c. 59. The *Scythian* and *German* Gods were carried amongſt them by the *Pelaſgi*, or *Samothracians*, after their Names were publiſhed; and they are plainly no other than the *Phœnician* and *Egyptian* Deities.

Theſe Gods were worſhiped by all the *Scythians. Veſta* was the ſame with the *German Vulcan*, i.e. Fire: and the celeſtial *Venus* and *Apollo* were the Sun and Moon. But all theſe were no other than the deified Heroes and Heroines, who had been (83) Men and Women.

The ancient *Perſians* did not worſhip Gods who had been Men, and for this Reaſon, as *Herodotus* (84) judiciouſly obſerves, they erected neither *Temples*, *Statues*, nor *Altars*, and thought thoſe guilty of great Folly who did ſo. Their Cuſtom was to ſacrifice to *Jupiter (Bel)* upon the higheſt Mountains, calling the whole Circuit of Heaven by that Name. They offered Sacrifices alſo to the *Sun*, and *Moon*, and *Earth*, and *Fire*, and *Water*, and to the *Winds*: to theſe only they ſacrificed from the Beginning. But afterward they were taught by the *Aſſyrians* and *Arabians* to ſacrifice to *Urania* (*i. e.* the celeſtial *Venus*) whom the *Aſſyrians* call *Mylitta*, the *Arabians Alitta*, and the *Perſians Mitra*.

Job mentions no other Idolatry but that of worſhiping the *Sun* and *Moon*, practiſed in *Arabia* in his Time, ch. xxxi. 26, 27. And *Herodotus* ſpeaking of the *Arabians*, ſaies likewiſe, that they owned no other Gods but the (85) *Sun* and *Moon*, called by them *Dionyſus* and

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(83) Ἀνθρωποφύεας ἐνόμισαν τοὺς θεοὺς οἱ Ἕλληνες. Herodot. lib. i. c. 131. And *Auguſtin* very juſtly obſerves; In omnibus literis Paganorum aut non inveniri aut vix inveniri deos qui non homines fuerint—omitto quod Varro dicit omnes ab his mortuos exiſtimari Manes deos: et probat per ea ſacra, quæ omnibus fere exhibentur mortuis, etc. De Civ. Dei, lib. viii. c. 26.

(84) Lib. i. c. 131, p. 56. See Strab. Geog. lib. xv. p. 1064. where he cites the Words of *Herodotus*. The *Perſians* ſuppoſed theſe mundane Elements to be animated by ſpiritual Beings, who directed their Motions, Influences, and Operations. Theſe they thought were γεννητοὶ θεοὶ, generated Gods, and Miniſters of the ſupreme God, whoſe Symbol was the Sun, which they therefore principally worſhiped. See *Hecatæus* in Procem. Diog. Laert. p. 3. But they made no Images to repreſent them: and *Beroſus* ſaies, that the firſt Image of human Form that was made to be worſhiped, was in the Reign of *Artaxerxes Mnemon*; and this was the Image of *Venus Anaitis*. See Clem. Alex. Protrept. p. 57. edit. Oxon. and the learned Notes of Archbiſhop *Potter* there. See alſo Gorop. Becan. Saxon. lib. vi. p. 608. concerning this Goddeſs: and alſo Bochart. Geog. Sac. p. 245. Afterward the Images of other Gods were worſhiped in *Perſia*.

(85) Διόνυσον δὲ θεὸν μοῦνον καὶ τὴν Οὐρανίην ἡγέονται εἶναι—ὀνομάζουσι δὲ τὸν μὲν Διόνυσον, Οὐροτὰλ τὴν δὲ Οὐρανίην, Ἀλιλάτ. lib. iii. c. 8. The Editions read *Urania*.

Urania. *Dionyſus* in their Language was called *Uratal* or *Oratal*, and *Urania*, *Alilat.*

Strabo (86) ſaies in like manner, that the *Arabians* worſhiped only *Jupiter* and *Dionyſus*: and *Arrian* (87) ſaies, that they worſhiped only *Uranus* and *Dionyſus*. But *Uranus* was the whole Circuit of Heaven, meant alſo by *Jupiter* in *Strabo*, and comprehended the *Moon*; and *Dionyſus* was the *Sun*. And it is certain, that they alſo worſhiped the Planet *Venus*, called (88) *Juno* and *Lucifer*. Now if the

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Οὐροτάλτ, but the genuine Reading is Οὐρατάλ, or Ὀρατάλ, which two *Greek* MS. Copies have, *viz.* Arch. Cant. *Sancroft*, and the Oxon. MS. mentioned by *Pococke*. Not. in Abul-pharai. Specim. Hiſt. Arab. p. 107. One of the *Bodleian* MSS. has Ὀροτάλ; and another Ὀραταλάτ: and the MS. uſed by *Laurentius Valla* in his *Latin* Tranſlation, printed 1475, had Ὀρατάλ, which both *Henry Stephens*, and Dr. *Gale*, and *James Gronovius*, overlooked. *Ouratal*, or *Oratal*, in the *Arabic* Language, ſignifies the high or celeſtial Light, or Fire, from *Ur* or *Or*, Light or Fire, and *Taal* excelſus, *high*. *Elias Schedius* de Diis German. p. 108. thinks the Word means the God of Fire, from *Ur* and *Al*. But this Derivation is not ſo natural as the other. The learned *Pococke* conjectures the Word to have been Ὀλατάλ, that is, the high or ſupreme God, from *Olla Taal.* But as the MSS. favour the reading *Ouratal* or *Oratal*, and the Word is expreſſive of the ſolar Deity; I think there can be no doubt but that *Ouratal* or *Oratal* is the true Reading. The Name of the other Deity *Urania*, called Ἀλιλάτ, is plainly derived from the *Hebrew Lail*, whence the *Arabic Alhelal*, or *Alilal*, the *Moon*. See El. Sched. de Diis Germ. p. 165. Pocock. Not. in Abul-pharai. Specim. Hiſt. Arab. p. 107. Scalig. Not. in Fragm. ad fin. lib. de Emendat. temp. p. 27. And it is probable, that *Juno Lucina* was called by the *Greeks* Εἰλείθυια, from the *Arabic Halilath*, as *Scaliger* thinks, which ſignifies the *new Moon*; or from *Allath*, or *Alitha*, which was the Name of *Lucina* amongſt the *Arabians*. *Pauſanias* ſaies, the *Aſſyrians* were the firſt who worſhiped *Urania*, Attic. p. 14. So that the *Arabians* as well as *Perſians* received this Deity from them.

(86) Geog. lib. xvi. p. 1076. And that the whole Circuit of Heaven was called by the Name of *Jupiter*, we are informed by *Herodotus*, who ſaies, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες (ſc. Πέρσαι) lib. i. c. 131. and *Strabo* ſaies of the *Perſians*, τὸν οὐρανὸν ἡγούμενοι Δία. p. 1064.

(87) De Expedit. Alex. p. 486.

(88) Δύο δ' ἰσόδρομοι—Ἑρμᾶ τε καὶ Ἥρας· τὰν Ἀφροδίταν καὶ Φαόσφορον τοὶ πολλοὶ καλέοντι. Timæ. Locrus, De Anim. Mund. p. 8. *Ariſtotle* ſaies the ſame, μεθ' ὃν ὁ τοῦ Φωσφόρου, ὃν Ἀφροδίτης, οἱ δὲ Ἥρας προσαγορεύουσιν. Lib. de mund. p. 602. *Jerome* ſaies, the *Arabians* worſhiped the Planet *Venus*, or the Star called *Lucifer*. Sidus luciferi quem Saraceni huc uſque venerantur. Com. in

Perſians from the Beginning, as is obſerved above from *Herodotus*, worſhiped both the *Sun* and *Moon*, and afterwards learned the Worſhip of *Urania* from the *Arabians* and *Aſſyrians*; *Urania* muſt be different from the Moon, and may ſeem to be the Planet called *Venus*, *Juno*, or *Urania*. But as it does not appear that the ancient *Aſſyrians* or *Arabians* worſhiped the Planet *Venus* (though the *Arabians* in later Times did) but both worſhiped the Sun and Moon; ſo we muſt infer, that there is a Miſtake in the Text of (89) *Herodotus*, and that the old *Perſians* worſhiped only the Sun, and other Elements originally, and were taught to worſhip the *Moon* (90) called *Urania*, by the *Aſſyrians* and *Arabians*. This was the *magian* Religion ſo called:

Amos, c. v. But their Worſhip of the Planet *Venus* might be later than the Time of *Herodotus*.

Euthymius Zygabenus ſaies, the *Arabians* worſhiped the Star *Lucifer* to the Reign of *Heraclius* the Emperor. οἱ Σαρακηνοὶ—προσκυνοῦντες τῷ Ἑωσφόρῳ ἄστρῳ, ϗ τῇ Ἀφροδίτῃ, etc. in Panoplia. *Venus*, or the Moon, was called *Cabar* in the *Arabian* Language, which ſignifies *great*: as *Euthymius* obſerves in the ſame Place.

(89) The Word σελήνη ſhould be omitted in the Paragraph above-cited, and the Place ſhould be read, θύουσι δὲ Ἡλίῳ τε ϗ Γῇ ϗ Πυρὶ ϗ Ὕδατι ϗ Ἀνέμοισι. lib. i. c. 131. and *Xenophon* omits the Word in his Account of the *Perſian* Worſhip. Inſtit. Cyr. lib. viii. and alſo *Epicharmus*, in a Diſtich cited from him by *Menander*: Ὁ μὲν Ἐπίχαρμος τοὺς θεοὺς (ſc. Perſarum) εἶναι λέγει
Ἀνέμους, Ἥλιον, Γῆν, Ὕδωρ, Πῦρ, Ἀστέρας. Not. Jac. Gronov. in loc. Where *Gronovius* obſerves, that *Epicharmus* had his Expreſſion either from *Herodotus*, or the *Perſic* Writers. As if *Epicharmus*, who wrote above twenty Years before *Herodotus* compiled his Hiſtory, could take his Account of the *Perſian* Gods from him.

(90) *Urania* is the known Name of the Moon: and plainly means ſo in *Herodotus*, lib. iii. c. 8. p. 164. where it is called by the *Arabians Alilat*: and perhaps it ſhould be *Alilat* alſo inſtead of *Alitta*, lib. i. c. 131. though the Name *Allath*, *Allatha*, or *Allitha*, is mentioned in the *Koran*, as belonging to this Deity. *Herodotus* alſo mentions *Venus Urania*, whoſe Temple at *Aſcalon* was burnt by the *Scythians*, lib. i. c. 105. and this was the Temple of *Venus*, the Moon, or *Juno*. *Strabo* indeed ſaies, that the *Perſians* worſhiped both the *Moon* and *Venus*, lib. xv. p. 1064. But this muſt refer to later Times than the Age of *Herodotus*. For *Xenophon* in two Places ſpeaking of the Sacrifices of the *Perſians* in the Time of *Cyrus*, mentions *Ju-*

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I proceed to conſider the *Chaldæan* Idolatry, which was called the *Sabian*, and which was not only very ancient, but ſpread from *Chaldæa* into *Arabia*, *Meſopotamia*, *Egypt*, and all the eaſtern Countries. It conſiſted in the Worſhip of the Sun, Moon, Stars, and Planets, which they believed were animated with divine Intelligences, and the Souls of dead Men, to whom they conſecrated Teleſmanical (91) Images and Shrines, which they thought were influenced by their Preſence and Operations in them; and before which they offered Sacrifices and performed all their Devotions. Such Images as theſe were *Laban's Teraphim*, Gen. xxxi. 19. Theſe Images were made upon certain Days which were thought to be auſpicious, and under certain planetary Aſpects: and were conſecrated by magical Rites to bring down the celeſtial Spirits into them. Theſe Images were called *Taliſms*, or *Teliſms*; and were thought to be *oracular*. They were uſed in Divination, and as Phylacteries againſt all Calamities. This Idolatry, with the moſt Probability, was thought to have begun in *Chaldæa* (92); and the Probability is much confirmed, from Aſtrology being firſt ſtudied and practiſed by the (93) *Chaldæans*; as it generally is agreed to have been many Years before the Birth of *Abraham*. *Chri-*

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piter (*i. e.* the Heaven) and the Sun, but makes no mention of the *Moon* or *Venus*. Inſtit. Cyr. lib. viii. p. 464, 500. edit. Hutch. octav. And as this *Urania* was the *Mitra* of the *Perſians*, it muſt be the Moon: for *Mitra* was the feminine of *Mitras*, which was the Sun. It ſignified *Mother* in the *Perſian* Language. See *Hottinger's* Hiſt. Orient. lib. i. c. 7. p. 229.

(91) See *Hottinger's* Hiſt. Orient. p. 296, etc. and ſee a full Account of the *Sabian* Religion. Ibid. lib. i. c. 8. p. 245—297. and in *Pococke's* Notes on *Abul-pharai*. Specim. Hiſt. Arab. p. 138—143.

(92) See *Pococke's* Notes in *Abul-pharai*. Specim. Hiſt. Arab. p. 138.

(93) *Philo Judæus*, ſpeaking of the ancient *Chaldæans*, ſaies, Χαλδαῖοι γὰρ ἐν τοῖς μάλιστα διαπονήσαντες ἀστρονομίαν, καὶ πάντα ταῖς κινήσεσι τῶν ἀστέρων ἀναθέντες, ἃς ὑπέλαβον οἰκονομεῖσθαι τὰς ἐν κόσμῳ δυνάμεις—τὴν ὁρατὸν οὐσίαν ἐσέμνυνον. Lib. de Abrah. p. 359. *Lucian* indeed ſaies, the *Æthiopians* were the firſt who practiſed Aſtrology and Divination, and communicated the Art to the *Egyptians*, who improved it; after whom, he thinks, the *Chaldæans* practiſed it, De Aſtrolog. p. 540. edit. Bourdelot. and p. 361. edit. Reitz. tom. ii. But it is more probable, that the *Chaldæans* made the firſt aſtrological Obſervations: and either they or the *Egyptians* have the oldeſt Claim to it.

ſtian Writers almoſt unanimouſly aſcribe it to *Serug*, the Great Grandfather of *Abraham*, as hath been before obſerved: but ſome (94) think, that Images of Men were firſt made in the Days of *Terah* his Father; and that Pillars were erected before them to (95) repreſent the Gods they worſhiped.

The *Sabian* Religion was eſteemed to be the moſt ancient and univerſal of all Religions; and it was the Idolatry and Superſtition (though more refined afterwards) which *Abraham* oppoſed in *Chaldæa*, and taught in Oppoſition to it the Worſhip of the one ſupreme God alone, without *Teraphim*, Images or Shrines; and that no material or created Being ought to be worſhiped. And this alſo is the Idolatry ſo frequently inveighed againſt and condemned by *Moſes* and the Prophets. And as it principally conſiſted in Divination by *Teraphim*, or oracular Images conſecrated to the celeſtial Orbs, it was undoubtedly in Oppoſition to this Superſtition, that God by *Moſes* inſtituted his Oracle of *Urim* and *Thummim*, by which the High Prieſt received the Council and Will of God, delivered from his Throne in the *Holy of Holies*; and which he delivered to the People upon any extraordinary Occaſion. The High Prieſt with *Urim*, and the *Jewiſh* Prophets, ſupplied the Place of Pagan Diviners and Oracles, which were then the chief Support of Superſtition and Idolatry in all (96) Parts of the known World;

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(94) Epiphan. adv. Hæreſ. lib. i. p. 8. and Anacephalæoſ. p. 131. tom. ii. where he obſerves, "That the *Egyptians*, *Babylonians*, *Phrygians*, and "*Phœnicians*, were the firſt who had Images and Myſteries, from whom the "*Greeks* received them in the Time of *Cecrops*: and before they had begun "to worſhip *Saturn*, *Rhea*, *Jupiter*, *Apollo*, and the reſt of the Gods." But the Worſhip of theſe Gods was begun in *Greece* in the Reign of *Cecrops*.

(95) Clem. Alex. Strom. i. p. 349. See Conſtant. Manaſſ. Annal. p. 21. edit. Meurſ. πρὶν ἀκριβωθῆναι τὰς τῶν ἀγαλμάτων σχέσεις, κίονας ἱστάντες οἱ παλαιοὶ ἔσεβον τούτους ὡς ἀφιδρύματα τοῦ θεοῦ, γράφει γ' οὖν ὁ τὴν Φορωνίδα ποιήσας·

Καλλιθόη κλειδοῦχος Ὀλυμπιάδος βασιλείης
Ἥρης Ἀργείης, ἣν στέμματι καὶ θυσάνοισι
Πρώτη ἐκόσμησεν περὶ κίονα μακρὸν ἀνάσσης.

ἀλλὰ καὶ ὁ τὴν Εὐρωπίαν ποιήσας ἱστορεῖ τὸ ἐν Δελφοῖς ἄγαλμα Ἀπόλλωνος κίονα εἶναι, διὰ τῶνδε·

Ὄφρα θεῷ δεκάτην ἀκροθίνιά τε κρεμάσαιμεν,
Σταθμῶν ἐκ ζαθέων καὶ κίονος ὑψηλοῖο. Strom. i. p. 349.

And that the moſt ancient *Greek* Statues were Pieces of Wood *Euſebius* ſhews from *Plutarch*, Præp. Evang. lib. iii. c. 8. And *Tertullian* ſaies, Quanto diſtinguitur a crucis ſtipite Pallas Attica vel Ceres farrea, quæ ſine effigie rudi palo et informi ligno proſtant. Adv. Gent. And *Arnobius* writes (cont. Gent. lib. vi. p. 196.) lignum (coluiſſe) Carios pro Diana indolatum; pro Marte Romanos *Haſtam* Varronis ut indicant muſæ: and ſo did the *Scythians*. Lucian. Scytha, p. 342. Arbores fuere numinum templa. Plin. lib. xii. init. Ab origine rerum pro diis immortalibus veteres Haſtas coluere. Juſtin. Hiſt. lib. xliii. c. 3. See Clem. Alex. Cohort. ad Gent. p. 29, 30. Theſe and ſuch as theſe were the firſt rude Draughts of Statues, and ſymbolical Repreſentations of the Gods worſhiped by the ancient *Greeks*, *Romans*, *Scythians*, *Arabians*, etc. and every Nation, after Idolatry prevailed, had ſome or other Repreſentations or Symbols of the Gods they worſhiped, to remind them of them: to which purpoſe *Maximus Tyrius* obſerves, οὐδὲν γένος, οὐ βαρβαρικὸν, οὐχ Ἑλληνικὸν, οὐ θαλάττιον, οὐκ ἠπειρωτικὸν, οὐ νομαδικὸν, οὐκ ἀστυπολοῦν, ἀνέχεται τὸ μὴ καταστήσασθαι σύμβολα ἄττα τῆς τῶν θεῶν τιμῆς. Diſſert. 38. p. 402.

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(96) *Xenophon* ſaies, πᾶσαι αἱ πόλεις ϗ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσι τοὺς θεοὺς τί τε χρὴ καὶ τί οὐ χρὴ ποιεῖν. Sympoſ. p. 887. ſo alſo Cicer. de Divinat. lib. i. c. 1. *Pythagoras* and his Followers were much addicted to Divination. Jamblic. vit. Pythag. c. xxviii. p. 116, 127. Diog. Laert. lib. viii. vit. Pythag. And *Socrates* adviſed his Followers to ſtudy it as the moſt divine Science; εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐ δέ ποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν. Xenoph. Memorabil. lib. iv. p. 815. By this we may account for *Socrates* ordering his Friend *Crito*, at his Death, *to ſacrifice a Cock to Æſculapius*, which he had promiſed himſelf to do. This was conſiſtent with the Character of *Socrates*, who always worſhiped the celeſtial Gods, and attended the public Sacrifices. But this laſt and dying Order of his had a peculiar Propriety in it. *Socrates* was a firm Believer of Divination, and was confirmed in the Truth of it by his continued Experience of the Divination of that Dæmon which always attended him; and had preſerved him from many Dangers, and had never deceived him, as he declared before his Judges at his Tryal. Now *Æſculapius* was the *God of Divination*, whom *Socrates* peculiarly worſhiped, as his Protector and conſtant Adviſer, by the friendly Dæmon which attended him. The *Cock* was ſacred to *Æſculapius*; and therefore his Order to *Crito* to offer a Cock to him, which he had promiſed, had a peculiar Propriety to expreſs the Thankfulneſs of *Socrates*, who was then at the Point of Death, to that God who had preſerved his whole Life from many Dangers and Diſtreſſes, of which he had been forewarned by his Dæmon. This is a reaſonable Account of that laſt Order of *Socrates*, which has ſo much puzzled learned Men, who never conſidered or attended to this Part of the Character of *Socrates*, and have made many vain Conjectures about it.

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which therefore the *Jews* were forbidden to reſort unto as being Seducers, and Promoters of the Worſhip of falſe Gods: and inſtead of them they were commanded to conſult his Oracle and true Prophets. Theſe were neceſſary to the *Jews*, who were prone to Superſtition and Idolatry. And as the Heathen Oracles and Diviners were the great and principal Support of Idolatrous Worſhip, the *Jews* would not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to reſort to, and to inform them of the Will of God, in all difficult Caſes and national Concerns. It was therefore an Inſtance both of the Wiſdom and Goodneſs of God, to eſtabliſh a ſtanding Oracle and Succeſſion of Prophets amongſt the *Jews*; that, by the pretended Divinations and Oracles of falſe Gods, they might not be tempted to forſake the Worſhip of him the only true God.

The Ancients have generally thought that *Egypt* was the Mother of Superſtition; and that Idolatry was firſt ſet up there by the famous and learned *Egyptian Hermes*. The *Greek* Writers were generally of this Opinion, becauſe they knew of no other *Hermes* but him who was Secretary of State to the firſt *Egyptian* King *Menes* called *Oſiris*; who invented the ſacred Letters, and gave them *written* Laws. *Lucian* (97) therefore ſaies, in his Account of the Beginning of Idolatry, “that the *Egyptians* were the firſt who had the Knowledge of the Gods, and conſecrated Temples and Groves to them; and inſtituted religious Feſtivals in their Honour. That they were alſo the firſt who knew the ſacred Names of the Gods, and taught the ſacred Doctrine concerning them. That not long after, the *Aſſyrians* received from the *Egyptians* their Theology; and erected Temples to the Gods, and inſtituted ſacred Rites, and placed their Images in them. Alſo, that in *Syria* they had Temples about the ſame time with the *Egyptians*: but that in the moſt ancient Times the *Egyptians* had no Images in their Temples.”

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(97) De Dea Syr. p. 1057. edit. Bourdelot. See above, Note 76. *Ammianus Marcellinus* ſaies of *Egypt*, Hic primum homines longe ante alios ad varia religionum incunabula (ut dicitur) pervenerunt; et initia prima ſacrorum caute tuentur, condita ſcriptis arcanis. Lib. xxii. c. 16. p. 343.

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The Oracle of *Apollo* in *Porphyry*, cited by (98) *Euſebius*, ſaies, that the *Egyptians* were the firſt Inſtitutors of Religion; and that the *Phœnicians*, *Aſſyrians* or *Chaldæans*, *Lydians*, and *Hebrews*, had each their ſeveral religious Inſtitutions. But if the Hiſtory of *Sanchoniatho* is to be credited, which is the moſt ancient Pagan Writing in the World, the firſt *Hermes*, and Inſtitutor of Religion, went from *Phœnicia* into *Egypt*. But this Hiſtory being wrote in the *Phœnician* Language, and not known to the ancient *Greeks*, was the Reaſon of their making the *Egyptians* the firſt Inſtitutors of religious Worſhip. However, it appears, that the religious Rites and Worſhip of the *Phœnicians* and *Egyptians* were contemporary, and had the ſame original Author. According to *Sanchoniatho*, the firſt *Hermes*, or *Taaut*, the Son of *Miſor*, ſet up a pure Idolatry of Hero-worſhip; and the *Phœnician* Hierophants afterward inſtituted Myſteries wherein they taught the initiated to underſtand the hiſtorical Actions of the Hero-Gods in an allegorical Senſe. *Hermes* carried the *Phœnician* Gods into *Egypt*, where they were worſhiped in Temples, and had their Images placed in them at *Thebes*, and other Parts of the upper *Egypt*, and in *Libya* and *Arabia*. Many Years after, the famous *Egyptian* Hermes improved the ancient Worſhip of Hero-Gods with additional Deities, who had been born and reigned in *Egypt*, and with many new Rites and Ceremonies to be obſerved in the Worſhip of them; and at the ſame time he improved the rude ſymbolical Images of the firſt *Hermes* by hieroglyphic Figures, of which he made a Syſtem, and inſtituted Myſteries in Imitation of thoſe of *Phœnicia*, and concealed them under ſacred Letters or Characters, which he invented, and alſo hieroglyphic Figures of Animals, Birds, Plants, *etc.* and had them engraved on Columns of Stone, which were laid up or erected in the Temples. Under theſe hieroglyphic Figures and ſacred Characters the whole *Egyptian* Theology and natural Philoſophy was contained; and explained only to thoſe who were initiated into the Myſteries: and by theſe he preſerved the original Doctrines of Religion; the Worſhip of the one ſupreme God, an univerſal Providence adminiſtered by ſubordinate divine Beings, the Immortality of the Soul, and a future State of Rewards and Puniſhments: this was the original Religion of Mankind. He alſo applied the hieroglyphic Symbols to natural Cauſes, and the whole mundane Syſtem; and likewiſe to the moral Actions and Conduct of human Life. Theſe great Improvements in theological and phyſical Science, which were all aſcribed to *Hermes*, made the *Egyptian* Theology and Philoſophy univerſally admired; and, by being communicated to the *Greeks* and other Nations, were the means of keeping up true Sentiments of the Deity and Religion amidſt the vulgar Idolatry of Hero-worſhip, when it univerſally prevailed. For the *Egyptian* Myſteries were carried into *Greece* and other Countries; and the moſt renowned Legiſlators and learned Philoſophers were initiated into them. But in Time they were abuſed and corrupted with Immoralities and Impieties; and ſome of them promoted Vice and Debauchery inſtead of true Religion and Virtue, which were the original Deſign of the Inſtitution of them.

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(98) Ἀτραπιτοὶ δὲ ἔασιν ἀθέσφατοι ἐγγεγαυῖαι (i. e. τῶν μακάρων)
Ἃς πρῶτοι μερόπων ἐπ' ἀπείρονα πρῆξιν ἔφηναν
Οἱ τὸ καλὸν πίνοντες ὕδωρ Νειλώτιδος αἴης·
Πολλὰς καὶ Φοίνικες ὁδοὺς μακάρων ἐδάησαν.
Ἀσσύριοι, Λυδοί τε, καὶ Ἑβραίων γένος ἀνδρῶν.
Præp. Evang. lib. ix. c. 10. p. 413.

Of the Cabiri, Dioſcuri, Pelaſgi, Anaces, Curetes, Samothraces, Corybantes, Idæi Dactyli: *and of the* Cabiric *Myſteries.*

Theſe Names of the moſt ancient Deities and Hero-Gods have been (99) confounded both in their Perſons and Ages, which were different, through the Ignorance of the ancient *Greek* Writers concerning them.

The firſt or original *Cabiri* were, as *Sanchoniatho* relates, the eight Sons of *Sydyc*, who was a *Canaanite*. None of their Names are mentioned but only *Æſculapius*, who was the eighth and youngeſt of them. They lived in the Days of *Taaut*, the *Phœnician Hermes*, *Uranus*, and *Saturn*. *Taaut* inſtructed them in Letters and Writing, which he invented: and by his Command they wrote the Memoirs of the firſt Hero-Gods, and the whole *Phœnician* Theogony from the Creation, which were laid up in the Temple of *Berytus*, which was built by (1) *Saturn*, who gave this City to the *Cabiri*, where they lived. They were deified after their Death by the Title of *Dii Cabiri* (2), i. e. the *great* or *potent Gods*.

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(99) See Strab. Geog. lib. x. p. 715.

After the Death of *Saturn*, and about eight hundred Years after the Flood, and 2369 Years before the *Chriſtian* Æra, he and others, as *Uranus*, and *Gee*, and *Taaut*, and many others, were worſhiped under the ſame Title. All the greateſt *Phœnician*, *Egyptian*, and *Græcian* Gods were called *Cabiri* in the Myſteries inſtituted to them. Theſe *Cabiri*, or great Gods, were the Progenitors of the *Pelaſgi*, who are called the Deſcendants of the *Dioſcuri*, or *Cabiri*, in *Sanchoniatho*. They were called *Pelaſgi* from their paſſing by Sea out of one Country into another. They carried with them the Myſteries of the *Cabiri* wherever they went. They went into *Egypt*, where the *Cabiric* Myſteries were inſtituted at *Memphis* in a Temple conſecrated to them, probably in the Reign of *Menes*, who built the City: and there *Oſiris* (who is the ſame with *Menes*) and *Iſis* were worſhiped as *Cabiri*, after their Deaths. About the ſame Time, if not before, ſome of the *Pelaſgi* paſſed out of *Aſia* over the Sea near the *Helleſpont* into *Greece*, and ſettled in *Peloponneſe*, and the Iſlands of the *Ægean* Sea (3), *Samothrace*, *Imbros*, and *Lemnos*, where the Myſteries of the *Cabiri* were firſt inſtituted amongſt the *Greeks:* and afterwards they paſſed into *Theſſaly*. That the *Pelaſgi* deſcended from the *Cabiri*, and inſtituted the ſacred Myſteries called from them, we learn from *Herodotus*, who ſaies (4), *that whoſoever is initiated into the myſterious Rites of the Cabiri, which the Samothracians ſolemnize, and received from the Pelaſgi, underſtands what he was ſpeaking of: for the Pelaſgi in ancient Times inhabited Samothrace. Herodotus* alſo ſaies (5), that the *Egyptian* Prieſts related, that the *Cabiri* were the Sons of *Vulcan*, (their oldeſt God) becauſe their Images were like thoſe of *Vulcan*. *Heſychius* (6) has the ſame Obſervation, probably from *Herodotus*. But this was only a Pretence of the *Egyptians*, to have the Honour of producing theſe famous Deities. However, the *Egyptians*, after they had received the *Cabiric* Myſteries, added the Names of their principal Gods and Goddeſſes to them, as *Oſiris*, *Iſis*, and others. *Strabo* (7) ſaies, that the *Corybantes* were by ſome reckoned the ſame with the *Cabiri*; and that they came over into *Samothrace*, which was before called *Melita*, (or, as others related, *Leucoſia*, ſo *Ariſtotle* cited by the Scholiaſt on *Apollonius Rhodius*, lib. i. ℣ 917.) and that their Actions and Names were myſterious. *Steſimbrotus* of *Thaſus* wrote, that the *Samothracian* Myſteries were performed to the *Cabiri*: but he thought, they had their Name from the Mountain *Cabira* in the *Berecinthian* Tract of *Phrygia*. *Acuſilaus* of *Argos* ſaies, that *Camilus* [*Camillus*, *Caſmilus*, or *Cadmilus*, as others wrote it, which ſignifies a ſacred Miniſter, and is the Name of *Mercury*, one of the *Cabiri*] was the Son of *Cabira* and *Vulcan*: that three of the *Cabiri* were his Children; and from them came the Nymphs *Cabiridæ*. *Pherecydes* related, that three *Cabiri* and three *Cabiridæ* were born of *Vulcan* and *Cabira*, the Daughter of *Proteus*: and that to each of them ſacred Rites or Myſteries were inſtituted: and that the *Cabiri* were in an eſpecial manner worſhiped in *Lemnos* and *Imbros*, and the Cities of *Troy*; and that they had myſtical Names. Theſe myſtical Names were *Phœnician*, and unknown to the *Greeks*: and it appears from the foregoing Accounts of the *Greeks*, that they did not know the Meaning of the Name *Cabiri*, nor their Age. The *Corybantes* were not Prieſts of their Myſteries till ſeveral Ages after the *Pelaſgi* had carried them into *Samothrace*, and taught them there to the *Japhetic Greeks*. And the *Greek* Writers, being ignorant of the Meaning of the Name *Cabiri*, feigned a Nymph *Cabira* to be the Mother of them; as others did a (8) Mountain, to call them from it. *Tertullian* (9) has rightly explained the Name, *viz.* *great* and *potent Gods*. They are called *great Gods*, *Dioſcuri*, *Cabiri*, in an Inſcription on an ancient Marble, mentioned by (10) *Gruter*: and there are others dedicated to the *great Gods*. *Reineſius* has an (11) Inſcription to the *Samothracian Cabiri*, amongſt other Deities. Dr. *Hyde* mentions a (12) *Theſſalonican* Medal, on which the Name *Cabirus* was inſcribed. It has upon it a Man *ſtanding*, and holding a *Key* in his right Hand, and a *Hammer* in his left.

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(1) Stephan. Byzant. voce Βηρυτός.

(2) *Cabir* ſignifies *great* or *potent* in the *Phœnician* and *Hebrew* Language. *Varro* ſaies: Principes Dei Cœlum et Terra, which were the two principal *Samothracian* Gods; he adds: ſunt Taautes et Aſtarte apud Phœnicas, ut idem principes in Latio Saturnus et Ops. Terra enim et cœlum ut Samothracum initia docent, ſunt *Dei magni*, et hi quos dixi multeis nominibus.— Nam neque, ut vulgus putat, hi Samothraces Dii, qui Caſtor et Pollux: ſed hi mas et femina; et hi quos augurum libri ſcriptos habent ſic, *Divi potes*: et ſunt pro illeis qui in Samothrace θεοὶ δυνατοί. Hæc duo Cœlum et Terra, etc. De L. Lat. lib. iv. p. 17. In this Paſſage *Varro* is miſtaken in ſuppoſing the *Phœnician Taaut* and *Aſtarte* to be the ſame with *Cælum et Terra*; which is contrary both to the Hiſtory of *Sanchoniatho* and all ancient Accounts of theſe two original Deities. And the learned *Joſeph Scaliger* is alſo miſtaken in ſaying that *Taaut* was not a *Phœnician* but an *Egyptian* God. Conjectan. in loc.

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(3) See Strab. Geog. lib. x. p. 723. in fin. to p. 726.

(4) Ὅστις τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήϊκες ἐπιτελέουσι λαβόντες παρὰ Πελασγῶν, οὗτος ὡνὴρ οἶδε τὰ λέγω· τὴν γὰρ Σαμοθρηΐκην οἴκεον πρότερον Πελασγοὶ οὗτοι, etc. Lib. ii. c. 51. The old Scholiaſt on the Argonautics of *Apollonius Rhodius*, lib. i. ℣ 580. repreſents the *Pelaſgi* as *a barbarous Nation*, ἔθνος βαρβαρικὸν, as not being original *Greeks*, but who came into *Greece* from another Country. See Schol. ad Ariſtoph. Pac. ℣ 276, 277. and Apol. Rhod. Argonaut. lib. i. ℣ 917—921.

(5) Lib. iii. c. 37.

(6) In voce, where he calls the Κάβειροι, Καρκῖνοι, from κάρα κινεῖν, which is the ingenious Obſervation of the learned *Lambert Bos*. So *Heſychius* gave them the Name from the *Corybantes*, their Prieſts, who toſſed their Heads in a frantic manner, while they ſolemnized the *Cabiric* Myſteries, and were hence called *Corybantes*, as *Strabo* writes, διὰ τὸ κορύπτοντας βαίνειν, Lib. x. p. 725.

(7) Lib. x. p. 723, 724. *Varro* wrote, that *Samothrace* was before called *Parthenia:* Inſulam Samum, ſcribit Varro, prius Partheniam nominatam; quod ibi Juno adoleverit; ibique etiam Jovi nupſerit, Ap. Lact. De falſ. relig. lib. 1. c. 17.

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(8) If there was a Mountain in *Phrygia* called *Cabira* it was ſo called from the *Cabiric* Myſteries, carried thither by *Dardanus*. See Steph. in voce, and Notes; alſo in voc. *Imbrus*, and Notes. *Plutarch* mentions the *Cabira* amongſt other Mountains, Lucul. p. 500 et 501.

(9) Ante has, tres aræ trinis Diis parent, magnis, potentibus, valentibus: eoſdem Samothracas exiſtimant. De Spectac. lib. c. 8.

(10) Θεοὶ μεγάλοι, Διόσκουροι, Κάβειροι. Vet. Marm. inter Gruter. Inſcript. p. 319. edit. Græv.

(11) Syntag. Inſcript. Antiq. num. 143.

In a Medal or Coin of the City *Carrhæ* (13), the Image of one of the *Cabiri*, placed on a Pedeſtal, holds a *Hammer* in his right Hand, and a *Key* in his left, looking towards the Goddeſs *Urania*, who repreſents the Moon, and has a Creſcent over her Head.

The *Cabirus* with the Key and Hammer ſeems to be *Vulcan*, who was one of them, and whom *Nonnus* (14) calls the *heavenly Artificer Cabirus*. *Virgil* (15) calls them *the great Gods*.

The old Scholiaſt on *Apollonius Rhodius* has given (16) the *Phœnician* Names of four of the *Cabiri*, with the *Greek* Signification of them from *Mnaſeas* and *Dionyſodorus.* The Names are, *Axierus*, *Axiokerſa*, *Axiokerſus*, and *Kaſmilus:* and they are, *Ceres*, *Proſerpine*, *Pluto*, and *Mercury.* So theſe four Deities belonged to the infernal Scenes of the Myſteries of the *Cabiri*; or to the Myſteries of *Hecate* (17), which were alſo celebrated in *Samothrace:* and theſe had (18) Prieſteſſes as well as Prieſts to attend them. The Miniſters of the *Cabiric* Myſteries had Chaplets or Garlands on their Heads during the Celebration of them (19), as *Dionyſius* of *Halicarnaſſus* informs us.

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(12) Hiſt. relig. vet. Perſarum, p. 360.

(13) Apud Gutberleth. De Myſter. Cabir. c. v. p. 39.

(14) Οὐράνιος χαλκεὺς Καβειρός. Dionyſ. lib. xiv. ℣ 21.

(15) Dii magni, Æn. iii. ℣. 12. See Pauſan. Bæot. p. 300. fin.

(16) Μυῦνται ἐν τῇ Σαμοθρᾴκῃ τοῖς Καβείροις, ὧν Μνασέας φησὶ καὶ τὰ ὀνόματα· τέσσαρες δ' εἰσὶ τὸν ἀριθμόν. Ἀξίερος, Ἀξιόκερσα, Ἀξιόκερσος. Ἀξίερος μὲν οὖν ἐστιν ἡ Δημήτηρ· Ἀξιόκερσα δὲ ἡ Περσεφόνη· Ἀξιόκερσος δὲ ὁ Ἅδης· ὁ δὲ προστιθέμενος τέταρτος Κάσμιλος, ὁ Ἑρμῆς ἐστιν, ὡς ἱστορεῖ Διονυσόδωρος. In Argonaut. lib. i. ℣ 917. The ſame Scholiaſt ſaies, that other Writers related, that there were two *Cabiri* before, the firſt of which was *Jupiter*, and the other *Dionyſus*. But this was a Miſtake, as is ſhewn from *Sanchoniatho*. The learned *Bochart* has given the true Explanation of the four *Phœnician* Names above. The firſt is the Compoſition of the Words אחזי *poſſeſſio mea*, and ארץ *Terra*, i. e. *Achſi erets*, or *Eres*, the Earth is my Property, or Poſſeſſion; and *Ceres* is known to be the Goddeſs of the Earth. The ſecond and third Words differ only (as *Bochart* obſerves) in Termination and Gender; the one being Maſculine and the other Feminine. The firſt Part of the Word, *Achſi*, is already explained; the ſecond Part, *Kerſa*, and *Kerſos*, is derived from the *Phœnician* or *Hebrew* קרץ *Kerets* or *Keres*, which ſignifies *Death* or *Deſtruction*; and ſo the Words properly denote thoſe who have the Power over the *Dead*, that is, *Pluto* and *Proſerpine*, the infernal Deities. The fourth Name *Caſmilus*, or *Cadmilus*, or *Camillus*, which, as all the *Greeks* and *Latins* agreed, ſignified a *Miniſter in ſacred Things*, or of the Gods, is derived from the *Phœnician* Verb חדם *Chadam*, *miniſtravit*, and אל *El*, *Deus*: ſo the Name was חדמאל *Chadmel*, or a Miniſter of God, as *Hermes* or *Mercury* is known to be. See Bochart. Geog. Sac. lib. i. c. 12. p. 394, 395. and Macrob. Saturn. lib. iii. c. 8. All this ſhews the *Phœnician* Original of the *Cabiri*.

Theſe *Cabiri* were alſo the public Houſhold-Gods which (20) *Dardanus* is related to have carried from *Samothrace* to *Phrygia: Æneas* (21) carried them from *Troy* into *Italy*, where they were worſhiped by the *Pelaſgic Tyrrheni* or *Tuſcans*, and afterwards by the *Romans*: and the *Salii* were Prieſts of ſome of theſe.

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(17) Suid voce Σαμοθράκη.

(18) So *Callimachus* writes: Ἱερέη Δήμητρος ἐγώ ποτε καὶ πάλιν Καβείρων. Epigram. xlii. edit. Græv. p. 212. tom. i.

(19) Antiq. Rom. lib. ii. p. 92.

(20) Ὁ Δάρδανος ἀπάρας ἐκ Σαμοθράκης, ἐλθὼν ᾤκησεν ἐν τῇ ὑπωρείᾳ τῆς Ἴδης, τὴν πόλιν Δαρδανίαν καλέσας· καὶ ἐδίδαξεν τοὺς Τρῶας τὰ ἐν Σαμοθράκῃ μυστήρια· ἐκαλεῖτο δὲ ἡ Σαμοθράκη, Σάμος πρίν. Strab. Geog. lib. vii. fin. p. 511. *Dardanus* built *Dardania*, and inſtituted the *Samothratian* Myſteries in *Phrygia* about the Year before *Chriſt* 1480.

(21) Varro humanarum ſecundo Dardanum refert Deos penates ex Samothrace in Phrygiam, et Æneam ex Troja in Italiam detuliſſe. (*Æneas* brought them into *Italy* in the Year before *Chriſt* 1182.) Caſſius Hemina dicit Samothracas Deos eoſdemque Romanorum penates dici θεοὺς μεγάλους, θεοὺς χρηστούς, θεοὺς δυνατούς, Apud. Macrob. Satur. lib. iii. c. 4. But the *great Gods* were only the *public* Penates, as *Livy* tells us: At vos veremini Deos patrios—Jupiter optimus maximus, Juno regina et Minerva, alii Dii Deæque obſidentur: caſtra ſervorum *publicos* veſtros Penates tenent, Lib. iii. ſect. 17. *Servius* remarks on *Virgil's* Æn. ii. ℣ 325. Dardanus—ex Samothracia Trojam Penates dicitur detuliſſe, quos poſt ſecum Æneas ad Italiam vexit: nam et Samothraces horum penatium antiſtites *ſuos* vocabant, qui poſtea a Romanis *Salii* appellati ſunt, hi enim ſacra penatium curabant: quos tamen penates, alii Apollinem et Neptunum volunt, etc. See Dionyſ. Halicar. Hiſt. lib. i. p. 55, 56. It is certain, that *Apollo* and *Neptune* were two of the original *Phœnician Cabiri.* But it muſt be obſerved, that in the Paſſage from *Servius*, the Word *ſuos* is a corrupt Reading, and ſpoils the Senſe: it is probable, he wrote *Coes*, or *Coos*, which was the Name of the *Samothracian* or *Cabiric* Prieſts, as *Heſychius* informs us: Κοίης ἱερεὺς Καβείρων—οἱ δὲ Κόης. This was derived from the *Phœnician* Word *Coen*, which ſignifies a

In *Sanchoniatho* the *Cabiri* are called *Dioſcuri*, *Corybantes*, or *Samothracian* Deities; not that they had any other original Names but that of *Cabiri*, though they were called by the latter Names amongſt the *Greeks* in his Time: but I take this to be the Interpretation or Gloſs of his Tranſlator *Philo of Byblus*. However, the *Cabiri* were called *Dioſcuri* by the *Greeks*: and theſe *Dioſcuri* were believed by them to be different from and older than the *Tyndaridæ*, *Caſtor* and *Pollux*, who were ſo called after they were deified, and worſhiped amongſt the *Samothracian* Gods.

Cicero (22) mentions *Dioſcuri* who were older than *Caſtor* and *Pollux*; and were ſuppoſed by the *Greeks* to be the Sons of the *moſt ancient Jupiter* and *Proſerpine*; and theſe alſo were called *Anaces*. They were as old or older than the firſt *Phœnician Jupiter* himſelf: and were the *Anakim* who dwelt in *Arba*, called *Kirjath-Arba*; and afterwards *Hebron*, the City where *Sarah* died, *Gen.* xxiii. 2. *Joſ.* xiv. 15. ch. xv. 13. *Judg.* i. 10.

It is obſervable, that *Moſes*, when he ſent Men to ſearch the Land of *Canaan*, ſaies, that when they came to *Hebron* they found there *Ahiman*, *Sheſai*, and *Talmai*, three of the Sons or Deſcendants of *Anak*; which the *Chaldee* Paraphraſe, *Syriac* and *Arabic* Verſions

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Prieſt. And the Names both of the Gods, *Cabiri*, and of the Prieſts of their Myſteries, *Coes*, ſhew plainly, that they were of *Phœnician* Original. And *Varro*, as *Servius* writes, unum eſſe dicit Penates et magnos Deos. Comment. in Virgil. Æn. lib. iii. ℣ 12.

(22) Διόσκουροι apud Græcos multis modis numerantur. *Primi* tres qui appellantur *Anaces*, Athenis ex Jove rege antiquiſſimo et Proſerpina nati, Tritopatreus, Eubuleus, Dionyſius: *Secundi* Jove tertio nati et Leda, Caſtor et Pollux. *Tertii* etc. De Nat. Deor. lib. iii. c. 21. And they are thoſe mentioned by *Herodotus*, lib. ii. c. 50. where he thinks the Worſhip of the *Dioſcuri* was brought into *Greece* by the *Pelaſgi*: and ſo they could not be the *Greek Dioſcuri*. The Tranſlator of *Herodotus* here, and a little before, c. xliii. where they are ſpoken of, not underſtanding the Difference of theſe *Dioſcuri* from *Caſtor* and *Pollux*, ſo called by the *Greeks*, has rendered them in one Place by *Tyndaridæ*, and in the other by *Caſtor* alone, which are both manifeſtly wrong.

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render *Giants*, Numb. xiii. 22. Theſe were three of the *Anaces*, of whom the *Greeks* had their Knowledge from the *Phœnicians*.

The *Anakims* were undoubtedly as ancient as the Sons of the *Dioſcuri*, *Cabiri*: this appears from the Age of *Arba*, who was the Chief of the *Anakims*, *Joſh.* xiv. 15. and is called the Father of the *Anakims*, three of whoſe Deſcendants were expelled from their City *Arba* by *Caleb*, and afterwards ſlain, *Joſh.* xv. 13, 14. *Judg.* i. 10. This City was called *Kirjath-Arba*, i. e. the City of *Arba* (23), who built it for the principal Seat of the *Anakims*: and it was afterward called *Hebron*, *Gen.* xxiii. 2. *Joſh.* xiv. 15. ch. xv. 13. *Judg.* i. 10. Now, *Moſes* tells us, that *Hebron*, or *Arba*, the City of the *Anakims*, *was built ſeven Years before Zoan in Egypt*, Numb. xiii. 22. and ſo it was built in the Year before *Chriſt* 2225, as I proved in the Treatiſe concerning *Egypt* and *Menes*, and in Note (7) p. 274. and this was 944 Years after the Flood; and 128 Years before the Birth of *Abraham*. Therefore *Arba* might be born of one of the Sons of the *Cabiri*; and the *Anakim*, amongſt whom he lived, and was the chief Prince of them, might probably be the immediate Deſcendants of the *Cabiri*. Theſe *Anakims* were the ſame with or a Part of the *Rephaims*, *Suzims*, *Emims*, and *Zamzummims*, mentioned *Gen.* xiv. 5. and *Deut.* ii. 20. who inhabited *Hebron* and all the Country about *Sodom* and *Gomorrah*, and the Land which was after them inhabited by the *Moabites* and *Ammonites*, who drove them out, ℣ 21. The Word *Anak*, or, as it might be read, *Onak*, which the *Chaldee* Paraphraſe, the *Syriac* and *Arabic* Verſions render, in the plural Number, *Giants*, or *ſtrong Men*, may have this original Signification; or may be derived from the *Arabic* Word *Anak* or *Onak*, which ſignifies to be *eminent*; and hence *Onkon* ſignifies *Princes*; and in this Senſe the *Anakim* agree in Etymology with *Cabiri*, i. e. *ſtrong* or *powerful*; and this is an Argument to prove the *Anaces Dioſcuri* to be the Deſcendants of the *Phœnician Cabiri*, and to be far older than the *Greek Dioſcuri*, *Caſtor* and *Pollux*.

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(23) *Iſidore* ſaies, it was built by the Giants: but they were the *Anakim*, Orig. lib. xv. p. 1186.

Pauſanias ſpeaks of the *Anaces*, whom he calls (24) *Anactes*, and ſaies, ſome made them the *Dioſcuri*, others the *Curetes*, but they who appeared the moſt knowing, ſaid, they were the *Cabiri*. He elſewhere ſaies, there is in (25) *Peloponneſe*, about eight Furlongs diſtant from the River *Eraſinus* in *Argolis*, a Temple of the *Dioſcuri Anactes*, which had their Images in it. *Onomacritus* (26), the Orphic Writer of the Argonauts and Hymns, makes the *Curetes*, *Corybantes*, the *Cabiri*, or *Dii potes*, *Anactes*, and *Dioſcuri*, to be all the ſame: and *Clemens* (27) *Alexandrinus* calls the *Cabiri*, *Corybantes* and Prieſts of the Myſteries of the *Anactes*, the ſame. The Meaning of all which is, that, after the *Cabiric* Myſteries were carried out of *Phœnicia* into *Greece*, they had ſeveral Prieſts in ſeveral Places. The *Corybantes* celebrated and preſided in them in *Samothrace* and (28) *Phrygia*; the *Idæi Dactyli* in Mount *Ida* in *Phrygia*, the *Curetes* were the Inſtitutors of them in *Crete*; and the *Salii* were the Miniſters of them in *Italy*.

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(24) Οἱ μὲν εἶναι Διοσκούρους, οἱ δὲ Κούρητες, οἱ δὲ πλέον τι ἐπίστασθαι νομίζοντες Καβείρους λέγουσι. Phoc. p. 357. From the *Anaces*, or *Anakim*, the Word Ἄναξ, *King*, was derived, which the *Greeks* knew nothing of. And from the Word *Onkon* we may explain the Name of the Goddeſs *Onka*, whom *Cadmus* carried to *Thebes*, and whoſe Image was conſecrated by him, and worſhiped in a Village called from her, near the City, as the old Scholiaſt on *Pindar's* ſecond Olympic Ode informs us, on ℣ 48. She was the *Phœnician Minerva*, as the Scholiaſt there obſerves, and the *Greek* Writers agree. *Stephanus* of *Byzantium* ſaies, Ὄγκα, ἡ Ἀθηνᾶ κατὰ Φοίνικας: and ſo the Scholiaſt on *Æſchyl.* in ἑπτὰ ἐπὶ Θήβαις. *Minerva* had alſo a Temple at *Thebes*, under the Name of *Onca*: Δύο ἱερὰ ἐν ταῖς Θήβαις ἵδρυνται τῇ Ἀθηνᾷ· τὸ μὲν Ὀγκαίας, etc. Schol. Sophoc. in Oedip. Tyran. edit. Stephan. So it ought to be read, and not Οἰκαίας, as *Selden* rightly obſerves, De Dîs Syr. ſyntagm. ii. c. 4. *Nonnus* calls her Ὄγκαια Ἀθηνᾶ, Dionyſ. p. 765. *Heſych* calls her Ὄγγα by Miſtake, for Ὄγκα; and *Tzetzes* Schol. in Lycoph. ℣ 1225. has, Εἰσὶ καὶ Ὄγκαι κώμη Θηβῶν, οὗ Κάδμος Ἀθηνᾶς ἄγαλμα ἱδρύσατο. Now *Onca* is a *Phœnician* and *Arabian* Word, and ſignifies *great* or *powerful*. So *Minerva* was the Ὄγκα, the great and potent Goddeſs both of *Thebes* and *Athens*.

(25) He calls them Διοσκούρων Ἀνάκτων, Corinth. p. 79.

(26) Κουρῆτες, Κορύβαντες, ἀνάκτορες εὐδυνατοί τε,
Ἐν Σαμοθρᾴκῃ ἄνακτες ὁμοῦ Ζηνὸς κοροὶ αὐτοί. Hymn.

(27) Protrept. p. 12. And *Demoſthenes* called the Temple of the *Dioſcuri* Ἀνάκτειον, or Ἀνάκιον. Harpocrat. in voce.

(28) Τοὺς ἐν Φρυγίᾳ Κορύβαντας, τοὺς δ᾽ ἐν Κρήτῃ Κουρῆτας. Lucian. De Salt.

But the original Prieſts of the *Cabiri* were called *Coes.* The Gods alſo who were worſhiped in them had different Names, and the Myſteries likewiſe from them. They were called *Cabiri, Dioſcuri,* and *Anaces* or *Anactes:* but the Gods themſelves were different, and lived in different Ages. The *Corybantes* and *Samothraces* were Prieſts more peculiarly of the Myſteries of *Cybele* in *Samothrace,* and *Phrygia.* Some (29) Hiſtorians made the *Corybantes* the Sons of *Rhea,* the Mother of the Gods; and if ſo, they were far older than *Cybele:* and it is certain, that the *Samothracian* Myſteries were many Centuries more ancient than *Cybele.* They were at firſt communicated to none but *Samothracians:* and (30) *Jaſion* was the firſt who initiated Strangers; and *Cadmus,* coming to *Samothrace,* in queſt of his Siſter *Europa,* was the firſt Stranger who was initiated by him, and married his Siſter *Harmonia. Jaſion* married *Cybele,* and had by her *Corybas:* and after the Death of *Jaſion,* who was deified, his Brother *Dardanus, Cybele,* and her Son *Corybas,* left *Samothrace,* and carried the Myſteries of the Mother of the Gods into *Aſia,* and inſtituted them in *Phrygia,* where they were afterwards called by her Name; and *Corybas* called the

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(29) Diod. Sic. lib. iii. p. 189. The firſt Myſteries of the Mother of the Gods were inſtituted at *Samothrace,* in the Reign of *Horus,* Son of *Oſiris* and *Iſis,* Diod. lib. iii. p. 188, 189. and they might be ſo old. And *Pauſanias* relates, that the Mother of the Gods was anciently worſhiped at *Thebes* with the *Cabiri,* whoſe Names and Myſteries he durſt not divulge. Bœot. p. 300. fin.

(30) Δοκεῖ δ' οὗτος πρῶτος ξένους μυῆσαι, καὶ τὴν τελετὴν διὰ τοῦτο ἔνδοξον ποιῆσαι. Μετὰ δὲ ταῦτα Κάδμον τὸν Ἀγήνορος κατὰ ζήτησιν τῆς Εὐρώπης ἀφικέσθαι πρὸς αὐτούς, καὶ τῆς τελετῆς μετασχόντα γῆμαι τὴν ἀδελφὴν Ἰασίωνος Ἁρμονίαν, οὐ, καθάπερ Ἕλληνες μυθολογοῦσι, τὴν Ἄρεως, etc. Diod. Sic. lib. v. c. 48. See alſo c. 49. Weſſ. alſo Dionyſ. Halicar. Rom. Antiq. lib. i. p. 49, 50, 55. *Strabo* relates various Opinions of the *Corybantes.* Some thought, that the *Titans* gave Arms to the *Corybantes* to ſerve *Rhea.* — Others ſaid, the *Corybantes* were *Dæmons,* and Sons of *Minerva* and *Helius.* — Others, that they were Sons of *Saturn.* — Others, that they were Sons of *Jupiter* and *Calliope,* and the ſame with the *Cabiri,* and inhabited *Samothrace.* — Others thought the *Corybantes* and *Curetes* were the ſame, and Miniſters of *Hecate. Pherecydes* thought, that nine of the *Corybantes* were born of *Apollo* and *Rhytia,* and that they inhabited *Samothrace,* Geog. lib. x. p. 723, 724. See the Notes on the 139th Fable of *Hyginus,* p. 207.

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Prieſts of theſe Myſteries from himſelf *Corybantes.* Whoever were initiated into theſe Myſteries were thought to be ſecure (31) from Dangers at Sea: and therefore *Jaſon*, *Caſtor* and *Pollux*, *Hercules* and *Orpheus*, were believed to have had a proſperous Voyage, and to have ſucceeded in their Enterprize after they were initiated into them.

As moſt of the *Greek* Hiſtorians made the *Corybantes* to be the firſt Prieſts of the Myſteries *of the Mother of the Gods*, which were inſtituted many Centuries before *Jaſion* married *Cybele*, who was contemporary with *Cadmus*; it is probable, that *Jaſion*, preſiding over the *Samothracian* Myſteries, called the Son which he had by *Cybele*, *Corybas*, after the Name of thoſe famous Prieſts.

As the *Curetes* and *Idæi Dactyli* were both Prieſts of *Cybele* and her Myſteries, which were the ſame with thoſe of *the Mother of the Gods* which ſhe carried from *Samothrace* into *Phrygia*; they might live about the ſame Time: unleſs we ſuppoſe, that the *Curetes* were the ancient Inhabitants of *Crete*, and inſtituted there the Myſteries *of the Mother of the Gods*, many Ages before the *Phrygian* Myſteries were inſtituted by *Cybele*. Therefore, for the Satisfaction of the learned Reader, I will lay before him the various Opinions of the ancient Writers concerning the *Curetes*, ſo famous in Hiſtory.

Strabo (32) writes, that there was a great Diverſity of Relations concerning them. The *Cretan* and *Phrygian* Hiſtorians related, that the *Curetes* were Miniſters of ſacred Myſteries: that they educated *Jupiter* in *Crete*; and preſided in the Myſteries of *the Mother of the Gods* in *Phrygia*; and at *Ida*, a Mountain of *Troy*. Some made the *Corybantes*, and *Cabiri*, and (33) *Idæi Dactyli*, and *Telchines*, to be all the ſame with the *Curetes*. Others made them their Kindred, and to differ a little from one another. But all agreed, that in the Miniſtration of ſacred Myſteries, as thoſe in *Samothrace*, *Lemnos*, and many other

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(31) See Schol. ad Apollon. Rhod. Argonaut. lib. i. ℣ 917. Diod. Sic. ſup. alſo Orph. Argonaut. ℣ 464—468.

(32) Geog. lib. x. p. 715, etc.

(33) *Pauſanias* ſaies, the *Curetes* and *Idæi Dactyli* were the ſame, to whom *Rhea* committed the Care and Education of her Son *Jupiter*. Eliac. p. 154. alſo that *Hercules* was one of them, p. 296, 302.

Places,

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Places, they all were alike poſſeſſed with enthuſiaſtic Raptures; danced in Armour with Noiſe and Tumult, *Cymbals*, *Drums*, *Pipes*, and Shoutings, by which they terrified thoſe who attended the Solemnities. They were called *Curetes* from their *Dreſs* and *Youth*, as (34) *Strabo* and others thought.

The ancient Author of the *Phoronis*, which *Dionyſius* (35) *of Halicarnaſſus* aſcribes to *Hellanicus*, makes the *Curetes Phrygian* Pipers; others made them *Phrygian Corybantes*; and others *Cretans*. The *Cretan* Hiſtorians related, that they were ſent for by *Rhea* out of *Phrygia* into *Crete*, to be Tutors and Guardians to *Jupiter*, whom they brought up. Others ſaid, that nine *Telchines* went from *Rhodes*, and attended *Rhea* into *Crete*, and there educated *Jupiter*, and on that account were called *Curetes*. *Strabo* adds, that he thinks it probable, as *Scepſius* wrote, that the *Curetes* and *Corybantes* were the ſame; and were Youths who danced in Armour at the Worſhip of the Mother of the Gods, (whence they were named *Curetes*) but were called *Corybantes* from toſſing their Heads in an enthuſiaſtic and wild manner whilſt they were dancing the *Pyrric*. As the *Idæi Dactyli* were confounded with the *Curetes*, *Strabo* proceeds to give an Account of them. They were (36) related to be the firſt Inhabitants of the lower Parts of Mount *Ida* (in *Phrygia*), which were conſecrated to the Mother of the Gods. They were ten in Number, as *Sophocles* thought; the five eldeſt were Males, and the other five were Females, and their Siſters: and they were called *Dactyli*, from their Number, which is equal (37) to the Fingers of the Hands. The Men were the firſt Inventors of Iron and the Art of working it, and of many other uſeful Manufactures.

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(34) *Strabo* obſerves, that *Homer* called the ſtout *young* Soldiers κουρῆτας, *Curetes*, from κοῦροι, and ſo the Scholiaſt; and Dionyſ. Halicar. lib. ii. p. 130. And *Strabo* himſelf ſaies: Οἱ Κουρῆτες ἤτοι διὰ τὸ νέοι, καὶ κόροι ὄντες ὑπουργεῖν, ἢ διὰ τὸ κουροτροφεῖν τὸν Δία, (λέγεται γὰρ ἀμφοτέρως) ταύτης ἠξιώθησαν τῆς προσηγορίας, Lib. x. p. 718. See Apollod. lib. i. p. 3.

(35) Rom. Antiq. lib. i. p. 22.

(36) Geog. lib. x. p. 725, 726.

(37) *Diodorus Siculus*, agreeably to *Strabo*, and more plainly, expreſſeth it: Οἱ γὰρ δέκα φασὶν ὑπάρχοντας τυχεῖν ταύτης τῆς προσηγορίας τοῖς ἐν ταῖς χερσὶ δακτύλοις ὄντας ἰσαρίθμους, lib. v. p. 381. Weſſel.

tures. Others gave other Accounts of them; and made them different both in Names and Number. Some ſaid, they were original Inhabitants of *Ida*; others, that they came thither from (38) another Country. But all agreed, that they were the firſt Artificers in Iron, which they diſcovered at the Foot of Mount *Ida*. All likewiſe looked upon them to be *Magicians*, and Miniſters of the *Mother of the Gods* about Mount *Ida* in *Phrygia*, where they lived. Some thought, the *Curetes* and *Corybantes* were the Poſterity of the *Idæi Dactyli*: that the firſt *Idæi Dactyli* were born in *Crete*, and were an hundred in Number; and that nine *Curetes* were born of them, who had each ten Sons, whom they called *Idæi Dactyli*. *Strabo* owns, he could not (39) reconcile theſe various and contradictory Accounts of them. I ſhall juſt obſerve, before I proceed, that the Fire in the Woods of Mount *Ida*, which occaſioned the Diſcovery of Iron Oar, happened in the firſt Year of *Minos* the Firſt, Son of *Aſterius* the *Cretan Jupiter*, and in the Year before *Chriſt* 1431, in the Reign of *Pandion*, King of *Athens*, as

(38) The beſt and oldeſt Accounts of the *Idæi Dactyli* agree, that they were *Phrygians*; and the firſt who found out Iron and the working it, which was owing to the Woods of Mount *Ida* being ſet on Fire, whereby the Iron Oar which was within the Bowels of the Mountain, was melted, and ran out upon the Surface: and alſo, that they ſtudied Magic and Incantations. *Clemens Alexandrinus* ſaies, they were *Phrygians*; and that two of them, called *Celmis* (whom *Strabo* calls *Salaminus* by ſome Miſtake) and *Damnaneus*, were thoſe who found out Iron. The ſecond is called *Damnaneus* by *Strabo*; but the true Name ſeems to have been *Damnameneus*; as the old Author of *Phoronis* has it, who gives the following remarkable Account of them:

——Ἔνθα γόητες
Ἰδαῖοι Φρύγες ἄνδρες ὀρέστεροι οἰκί' ἔναιον,
Κέλμις, Δαμναμενεύς τε μέγας καὶ ὑπέρβιος Ἄκμων,
Εὐπαλάμοι θεράποντες ὀρείης Ἀδρηστείης,
Οἳ πρῶτοι τέχνην πολυμήτιος Ἡφαίστοιο
Εὗρον ἐν οὐρείησι νάπαις ἰόεντα σίδηρον,
Ἐς πῦρ τ' ἤνεγκαν καὶ ἀριπρεπὲς ἔργον ἔδειξαν.

Apud Schol. Apoll. Rhod. Argonaut. lib. i. in ℣ 1129.

But though this ancient Writer calls them *Phrygians*, as *Sophocles* and others alſo did; yet *Apollonius Rhodius* calls them *Cretans*,

Δάκτυλοι Ἰδαῖοι Κρηταέες——

(39) Ibid. p. 726.

the *Parian* Marbles place it; and *Thraſyllus*, in *Clemens Alexandrinus*; and it was ſeventy-three Years after the Flood of *Deucalion*, which was in the Reign of *Cranaus*, King of *Athens*, and in the Year 1504 before the *Chriſtian* Æra. So that all theſe Æras are wrong in the common Chronology.

I ſhall now give the Account of the *Curetes* and *Idæi Dactyli* from *Diodorus Siculus* (40). The *Cretans*, he ſaies, related, that the oldeſt and original Inhabitants of the Iſland were thoſe (41) called *Eteo-Cretæ*:

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(40) Lib. v. p. 333, 334. See Meurſ. Cret. lib. i. c. 4.

(41) A little after, p. 346. *Diodorus* relates more particularly from the oldeſt *Cretan* Hiſtorians, *Epimenides*, the Theologer, *Doſiadas*, *Soſicrates*, and *Laoſthenidas*, that the firſt Inhabitants of *Crete* were called *Eteo-Cretæ* (Ἐτεοκρῆτες) that many Generations after, the *Pelaſgi* came thither, and dwelt in one Part of it: after them the *Dores*, under *Tectamus*, or *Teutamus*, Son of *Dorus*, (Son of *Hellen*) came thither, and ſettled amongſt them with his Colony gathered from the Parts about *Olympus*, and *Achæans* from *Laconia*. All theſe ſeveral People were reduced into one Nation, and under one Government, by *Minos* and *Rhadamanthus* (who were Sons of *Jupiter Aſterius*, and gave them Laws). The *Eteo-Cretæ* therefore were probably thoſe who went into the Iſland along with the firſt King *Cres*; and the *Idæi Dactyli* were the Inſtitutors and Miniſters of the Worſhip of *Rhea*, *the Mother of the Gods*, at the ſame time; on which account they were thought to be her Sons by *Plato* and others, as *Proclus* obſerves, in Plat. Theolog. lib. vi. p. 382. Now the Age of *Cres* agrees with the foregoing Hiſtory. *Euſebius* in his Chronicon places him in the Year before *Chriſt* 1887. but he obſerves, that other Writers carried his Age higher, to the Year before *Chriſt* 1959. about which Time, or higher, *Clemens Alexandrinus* placeth him; for he makes him contemporary with *Telchin*, the third King of *Sicyon*, the Year before *Chriſt* 1993. Apud Euſeb. Præp. Evang. lib. x. p. 497. et Clem. Alex. Strom. i. p. 321. From *Cres* the Iſland was called *Crete*, as *Jerome* obſerves: and *Marcian Heracleotes*, (or *Scymnus Chius*, who lived in the Year 129 before the *Chriſtian* Æra) in his *Periegeſis*, deſcribing *Crete*, ſaies:

Ἀρχαιοτάτους ἔχει δὲ τοὺς οἰκήτορας,
Τοὺς δὴ παρ' αὐτοῖς ἐτεόκρητας λεγομένους.
Πρώτους δὲ Κρῆτας φασὶ τῆς Ἑλληνικῆς
Ἄρξαι, θαλαττίας τε νησιώτιδας
Πόλεις κατασχεῖν — Ἔφορος φησί τε
Ἐπώνυμον τὴν νῆσον ἀπὸ Κρητός τινος,
Τοῦ δὴ γενομένου βασιλέως αὐτόχθονος. p. 23.

Homer mentions the *Eteocretæ* and the ſeveral Nations who were mixed whoſe King, called *Cres*, was the Inventor of many Things which were the moſt uſeful in common Life. Alſo, that many Gods were born there, who obtained immortal Honour for the Benefits they did to Mankind. The moſt renowned *Cretan* Writers related, that the firſt who inhabited *Crete* (of whom any mention is made in Hiſtory) were the *Idæi Dactyli*, who dwelt about Mount *Ida*. Some reckoned them an hundred; others ten only, from the Number of the Fingers, whence they had the Name *Dactyli*. Others related, amongſt whom *Ephorus* was one, that the *Idæi Dactyli* lived about Mount *Ida* in *Phrygia*, and went thence with *Mygdon* (42) into *Europe*. And, being given to the Study of Magic, they practiſed Incantations, and were employed in the Miniſtration of ſacred Rites and Myſteries: and abiding at *Samothrace* they aſtoniſhed the People with their Arts.

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with them, Odyſſ. τ. ℣ 175, 176, 177. *viz.* the *Achæans*, *Cydones*, *Dorians*, and *Pelaſgi*. See Strab. lib. v. p. 338. and eſpecially lib. x. p. 728, 729. where he thinks, the *Eteocretes*, who inhabited the South Part of the Iſland, and the *Cydones*, who dwelt in the Weſt Part, were original Proprietors and Inhabitants; but the others were Strangers. And therefore *Euſtathius*, in his Commentary on the Paſſage of *Homer* referred to above, ſaies: Ἐτεόκρητες, οἱ ἀληθῶς ἢ ἀληθεῖς Κρῆτες. Αὐτόχθονες οὖν οἱ Ἐτεόκρητες,—γνήσιοι τῆς χώρας λεχθέντες Ἐτεόκρητες, ὡς πρὸς τοὺς ἐπήλυδας. And *Dicæarchus* calls *Crete* (παλαιοτάτη) the moſt ancient of Iſlands; and ſaies, that beſides three Colonies of *Greeks*, who lived there, it was inhabited by its original People, whom he ſtyles *barbarous Nations*. Βίος Ἑλλαδ. p. 180. From all this we may conclude, that the original *Cretans* and the *Idæi Dactyli* came in ancient Times from *Phrygia* and the Parts about Mount *Ida*: and that the Iſland was called from *Cres*, the firſt King; and Mount *Ida* had its Name from that in *Phrygia*, from whence the *Idæi Dactyli* came and lived about Mount *Ida* in *Crete*: and were Miniſters of the Myſteries of the Mother of the Gods. Theſe *Idæi Dactyli* might alſo be called *Curetes*; and all their Deſcendants who were Miniſters in the *Cabiric* Myſteries, and thoſe called, *of the Mother of the Gods*, had the ſame Names; and ſo were ſpoken of in different Ages; and this will reconcile all the various Accounts concerning them.

(42) The Editions have *Minos*, but the Manuſcripts of Weſſelingius have *Mygdon*, which is undoubtedly the true Reading. For *Minos* was born in *Crete*; whereas this Leader of the *Idæi Dactyli* came out of *Phrygia* into *Europe*. He came from the greater *Phrygia*, called from him *Mygdonia*, as *Pauſanias* tells us, Phoc. p. 344.

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At this Time *Orpheus*, having an excellent Genius for Poetry and Muſic, was inſtructed by them, and was the firſt who carried the ſacred Rites and Myſteries amongſt the *Greeks*. But the *Cretan Idæi Dactyli* are related to have found out the Uſe of Fire, and the Qualities of Braſs and Iron, in *Berecynthus*, a Mountain near (43) *Aptera*, and alſo the Art of forging and working them. And having been great Benefactors to Mankind by the uſeful Arts which they found out, they were rewarded with immortal Honours. One of theſe was called *Hercules*, who was of great Fame, and inſtituted the Olympic Games; which afterwards, by a Miſtake of the Name, were aſcribed to *Hercules*, Son of *Alcmena*.

Hiſtorians related, that after the *Idæi Dactyli*, nine *Curetes* lived in *Crete*; which ſome fabulouſly reported were original Natives of the Country; but others, that they were Deſcendants of the *Idæi Dactyli*. That they lived in the woody Parts of Mountains, and in Caves below them; and wherever Nature provided them a Covering and Habitation: for the building of Houſes was not yet diſcovered. But being endued with excellent Underſtandings, they made many uſeful Diſcoveries. For they firſt taught Men to gather Flocks of Sheep together, and to tame other Kinds of Cattle; and to make Honey. They alſo ſhewed them the Art of Shooting and Hunting: and formed them into Societies, and inſtituted Regularity and good Order amongſt them. They likewiſe invented Swords and Helmets, and dancing in Armour: by the Noiſe of which they deceived *Saturn*, whilſt *Jupiter*, whom *Rhea* had privately committed to their Care, was brought up by them.

As the *Cretan* Hiſtorians pretended, that the *Curetes* lived in the Age of the (44) *Titans*, it will not be improper to give ſome Account of theſe renowned Heroes of Antiquity.

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(43) *Aptera* was a City of *Crete*, built by *Apteras*, who reigned there in the Year before *Chriſt* 1502. Euſeb. Chron. Other Writers ſaid, that the *Idæi Dactyli* found out Iron at Mount *Ida*.

(44) Diod. Sic. lib. v. p. 334.

Of the Titans.

The learned Dr. *Pezron*, in his Book of the *Antiquities of Nations*, is quite miſtaken in his Account of the *Titans*, which he treats of at large, Ch. viii.—xviii. and from Page 44 to Page 122. He makes them to be *Comarians*, or *Gomarians*, Deſcendants of *Japhet*, who at firſt ſettled in the Countries of *Bactriana*, *Margiana*, and *Hyrcania*, and ſpread themſelves on both Sides the River *Oxus* Eaſtward; and ſome of them ſettled Weſtward along the Coaſts of the *Caſpian* Sea; and poſſeſſed the greater *Armenia* and *Cappadocia*, and the Parts about the *Euxine* Sea towards the *Palus Mæotis*, who were called *Cimbri*, or *Cimmerii*, (Strab. lib. vii. p. 450.) they inhabited about the River *Thermodon*; from whence they migrated into *Europe*, and ſettled Colonies in ſeveral Parts of *Greece*, *Italy*, and *Gaul*; and in *Europe* were called *Galatæ*, *Gauls*, and *Celtæ*, as they were called *Sacæ* in *Aſia*. This is the (45) ancient Account of the *Gomarians*. But this People were never called *Titans*, that we know of. The *Titans* were the Offspring of the *Phœnician Titanidæ*, who were Daughters of *Saturn*, and deſcended from *Ham*, by *Sanchoniatho's* Account; or elſe they were ſo called from *Titæa*, the Siſter and Wife of *Uranus*, the Father of *Saturn*. This is the Account of the ancient *Atlantii* in (46) *Diodorus Siculus*. The Kings of theſe Deſcendants from *Titæa*, or the *Titanidæ*, were called *Titans*, in *Phœnicia*, *Chaldæa*, *Arabia* and *Egypt*. *Moſes* (47) *Chorenenſis*, in his *Armenian* Hiſtory, calls *Belus*, King of *Babylon*, a *Titan* King, who began to reign 2232 Years before the *Chriſtian* Æra, as I proved in the *Aſſyrian* Antiquities from the ancient *Chaldæan* Annals. This is the firſt *Titan* King we read of, who had continual Wars with the neighbouring Princes, called not

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(45) See Dionyſ. Perieg. ℣ 700. Mel. Geog. lib. i. c. 2. Ptol. Geog. lib. vi. c. 11, 13. Plin. Hiſt. Nat. lib. vi. c. 16. Strab. lib. xi. concerning the *Sacæ*.

(46) Lib. iii. p. 190. and *Heſiod* calls them the Sons of *Uranus*, Theogon. ℣ 207. and Orph. Hymn. in Titan. *viz.*

> Τιτῆνες γαίης τε καὶ οὐρανοῦ ἀγλαὰ τέκνα.

And ſo Æſchylius in Prometh. vinct.

(47) Hiſt. Armen. c. ix. x.

Titans but *Giants*, *Raphaim*, or *Naphelim*, who were deſcended from *Japhet*. This was the firſt *Titanian* War which we read of; though there were about the ſame Time *Titanian* Wars in *Egypt*, *Libya*, and *Arabia*, with *Dionyſus* and *Jupiter Ammon*; the Hiſtory of which was wrote by (48) *Melampus*, who brought it out of *Egypt* about the Year before *Chriſt* 1350.

As the oldeſt *Armenian* Kings, deſcended from *Japhet*, were called *Giants*, it is probable that other Deſcendants from him might alſo be called *Giants*, *Raphaim*, or *Naphelim*, on account of their Violence and Tyranny, as well as for being Men of a larger and ſtronger Make and Size than others, as *Abydenus* and *Pauſanias* relate. So that the learned *Pezron*, inſtead of making a Diſcovery, as he propoſed to do, has altogether miſtaken his Point; and applied to the *Celtæ* and *Gauls*, Deſcendants of *Japhet*, the Hiſtory of the true *Titans*, deſcended from *Ham*; as the *Phœnician Uranus*, *Saturn*, *Jupiter*, etc. *Judith*, in her Song, ch. xvi. 7. ſpeaks of the Sons of *Titans*, and *Giants*, whoſe Names remained in her Time.

Some of the *Greek* (49) Poets made *Acmon* the Father of *Uranus*. Theſe were *Callimachus*, *Simias Rhodius*, and others. And *Pezron*, taking *Acmon* for a *Gomarian*, without any Proof, thence deduces his Hiſtory of the *Gomarian Titans*, who were truly *Phœnicians*, of the Line of *Ham*.

Pauſanias (50) deſcribes the *Celtæ* as Men of a gigantic Size; and for this Reaſon *Callimachus* (51) calls the *Gauls* modern *Titans*; not that they were really deſcended from the old *Titans*, but becauſe they were daring, warlike, and furious like them. *Pezron*, miſtaking *Cal-*

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(48) Apud Diod. Sic. lib. i. p. 109.

(49) Τινὲς τῶν ποιητῶν Ἄκμονος αὐτὸν (οὐρανὸν) ἔφασαν εἶναι υἱόν. Phornut. lib. de Nat. Deor. p. 2. edit. Cantab. 1670. See the Notes there.

(50) Εἰσὶ δὲ οἱ Κελτοὶ μακρῷ πάντας ὑπερηρκότες μήκει τῶν ἀνθρώπους. Phoc. p. 337.

(51) *Callimachus* calls the *Gauls* ὀψίγονοι Τιτῆνες, etc. Hymn. in Del. ℣ 174. *Pezron*, to ſerve his Turn, renders the Words, Titanum vera poſteritas, Titanum poſteri, that is, *the Poſterity of the Titans*; which is a wrong Tranſlation: for the Words mean, a *new Race of Titans*, or *modern Titans*, and ſo they make againſt him, not for him.

limachus, brings him for an Evidence, that the old *Titans* were the *Celtæ*, whereas he only calls them a new Race of *Titans*, or *modern Titans*, comparing them to the old true *Titans*.

Pezron has another Argument (52), which makes nothing for him.

The *Gauls*, as *Cæſar* relates, boaſted their Deſcent from *Dis*, i. e. *Pluto*, *Jupiter's* Brother, who gave him Part of the Weſtern Countries for his Share. *Pluto* was a *Titan*, or a-kin to them, and might ſettle a Colony of *Titans* in the Weſtern Parts of *Europe*, *Gaul*, *Spain*, etc. and ſo the *Gauls* who deſcended from this Colony might well boaſt of their Deſcent from *Dis* or *Pluto*, who was a *Phœnician Titan*. But what is this to the Purpoſe? The original *Titans* were all of *Ham's* Poſterity, and came from *Phœnicia*, and ſpread into ſeveral Parts of *Europe*; and ſome of them might ſettle in *Gaul* amongſt the *Celtæ*, as others did in *Greece* amongſt the *Javanians*; as well as in *Arabia* and *Egypt*. They were mixed with the *Japhetic* Families, with whom they had Wars; and were great Wanderers both by Sea and Land.

Again, *Pezron* (53) miſtakes the true *Titan Mercury*, or *Taaut*, the Son of *Miſor* or *Mizraim*, for the *Teutonic* or *Celtic Mercury*, called *Teut* and *Teutat*, who was worſhiped by the *Gauls*; but is plainly diſtinct from the *Phœnician* and *Egyptian Mercury*, who was not properly a *Titan*, becauſe he was older than the *Titans*, and contemporary with *Uranus* and *Saturn*, from whom they deſcended. But *Pezron* judiciouſly and rightly obſerves, that the *Latin Mercurius* is derived from the old *Gallic* or *Celtic Merc Ur*, i. e. a *trading Man*, or *Man of Merchandiſe*. *Ur*, he ſaies, ſignifies *a Man*, whence comes the Latin *Vir*; and *Merc* is *Merchandiſe*, whence the Latin *Merx* is derived. The Truth (54) perhaps may be, that the firſt or original

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(52) Antiq. of Nations, p. 92.

(53) Antiq. of Nations, p. 95, *etc.*

(54) See concerning the *Titans*, Pauſan. Arcad. p. 267. and the *Titan* War in Heſiod. Theog. alſo Orph. Hymn. in Titan. and Diod. Sic. lib. i. p. 109. Weſſ. lib. iii. p. 225, 229, 230. alſo p. 240. and lib. v. p. 381, 382, 383.

Titans were born of the *Phœnician Uranus* and his Wife and Siſter *Titæa*; ſo *Saturn*, *Jupiter*, and their Deſcendants, were the firſt *Titans*, and they made Settlements in many Countries; not only in *Phœnicia*, but in *Chaldæa* and *Libyan Egypt*. They alſo paſſed by Sea into *Thrace* and the *Greek* Iſlands; into *Theſſaly* and *Attica*, and the *Peloponneſe*; and rambled thence as far as *Crete* and *Italy*. They had Wars in *Aſia* with the *Armenians* and *Arabians*; and alſo with the *Egyptians*; and in *Europe* with the old *Javanic Greeks*: amongſt whom alſo the *Celtæ* or *Gomarians* had migrated from the North Parts of *Aſia*, and ſettled part amongſt the *Greeks* and *Pelaſgi*; and part went further, and ſettled in *Gaul*, *Spain*, and *Italy*. On this account the original Greek *Javanic* Language muſt be mixed with *Celtic* and *Phœnician* Words, as we find it was. The *Celtic* and *Javanic* did not much differ, but the *Phœnician* was more different from them. In Proceſs of Time, and after *Cecrops* came into *Attica* from *Egypt*, and the Names of the *Egyptian* Gods, which were alſo *Phœnician*, were brought into *Greece*, and were by the *Pelaſgic* Oracle at *Dodona* allowed to be publiſhed and worſhiped by Name, then the *Greek* Poets began to feign that theſe Gods were born amongſt them, and related many fabulous Stories of them. The *Cretans* firſt claimed them, and publiſhed their Names; and pretended, that *Uranus*, *Saturn*, *Jupiter*, and others, had lived and reigned amongſt them; and had conquered all *Greece*: and many other Countries, and almoſt the whole Earth. By theſe means the Plan and Hiſtory of the *Titans* and their Wars were laid in *Greece*, by *Melampus*, *Orpheus*, and other ancient Poets, from whom *Homer* and *Heſiod* had their Accounts of them. But yet the *Cretans* had really no older a *Saturn* than the Father of *Jupiter Aſterius*, called (55) *Anactes*, who was one of the *Pelaſgic*

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(55) Εἶναι δὲ Ἀστέριον μὲν Ἄνακτος, Ἄνακτα δὲ Γῆς παῖδα. Pauſan. Attic. p. 34. This was the *Jupiter* whoſe Tomb was ſhewed in *Crete*. The *Mileſians* ridiculouſly pretended, that *Anactes*, the Father of *Aſterius*, was an original Inhabitant of *Crete*. Pauſan. Achaic. p. 207. He might be a Deſcendant of the *Pelaſgic Curetes* or *Idæi*, who were the firſt Inhabitants of *Crete*: but he could not be older than I have made him. *Diodorus-Siculus* is alſo greatly miſtaken, in making the Father of *Aſterius* to be *Tectamus*,

Anaces, who ſettled in *Crete*, and was one of their Reguli or Princes. Now, as *Aſterius* married *Europa*, the Siſter of *Cadmus*, in the Year before *Chriſt* 1494 or 1495, according to the *Parian* Marbles, his Father *Saturn*, or *Anactes*, could not be older than *Cecrops*, who began to reign in *Attica* in the Year 1557 before the *Chriſtian* Æra. *Aſterius* was an *Anakim*, and of a gigantic (56) Size; and was a Prince amongſt the *Curetes*, or *Idæi Dactyli*; who carried *Europa* Captive from *Phœnicia* in a Ship, the Commander of which was *Taurus*, or elſe, as *Lycophron* (57) relates, it had the Figure of a Bull upon its Prow; and delivered her to *Aſterius*, who married her.

I have carried the Origin and Antiquities of the *Titans*, *Curetes*, and *Idæi Dactyli* in *Crete*, as high as the *Cretans* had any Traditions or Memoirs about the Inhabitants of their Country. *Cres* is commonly eſteemed the firſt King of the Iſland; and I have given the Time of his Reign from *Euſebius*. But if *Jupiter*, Son of the *Phœnician Saturn*, was the firſt who reigned there after the War between his Father and the *Libyan Jupiter Ammon* was ended; and if *Cres* ſucceeded his Father *Jupiter*, [ſee Meurſ. Cret. p. 118—121.] we muſt carry his Age much higher than we have done; and to the Time of *Oſiris* in *Egypt*, about 2235 Years before the *Chriſtian* Æra. But as the moſt ancient Writers, Poets, and Hiſtorians, vary and are confuſed in this Matter, I ſhall leave it to the Enquiry of the learned Reader; obſerving only, that *Sanchoniatho* repreſents *Saturn* as a great Wanderer; and ſo he might paſs into *Europe* with his *Titans*, and go as far as *Crete*.

I ſhall conclude, as I propoſed, this Diſſertation with a ſhort Account of the *Cabiric* Myſteries; reſerving the general and larger Account of Myſteries to another Part of this Book.

The *Cabiric* Myſteries were firſt inſtituted in *Phœnicia*, in honour of the great *Phœnician* Gods, *Uranus*, *Saturn*, *Rhea*, *Taaut*, *Æſcu-*

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the great Grandſon of *Deucalion*, lib. iv. p. 304. Weſſel. This is contrary to all Chronology, and the Teſtimonies of all the ancient *Greek* Hiſtorians, who agree, that *Aſterius* married *Europa*, the Siſter of *Cadmus*, whoſe Age is not much ſhort of that of *Deucalion*. See Apollod. lib. iii. p. 148, 149.

(56) Ἔχει δ' οὖν ὁ νεκρὸς (Ἀστέριος) οὐδέν τι μεῖον πηχῶν δέκα. Pauſ. p. 34.

(57) Alex. ꝟ 1297—1301. See the Scholia and *Potter's* Commentary on the Place.

lapius, and his Brethren the Sons of *Sydic*, *Aſtarte*, *Neptune*, *Hercules*, and other Gods and Goddeſſes. Theſe Myſteries were afterwards inſtituted at *Memphis* in *Egypt*, along with thoſe of *Oſiris* and *Iſis*, and other *Egyptian* Deities. *Herodotus* ſaies, the (58) *Cabiri* had a Temple in *Memphis*. He alſo relates, that the Daughters (59) of *Danaus* carried out of *Egypt* to *Argos* the Myſteries of *Ceres*, (i. e. *Iſis*) called *Theſmophoria*, and inſtructed the *Pelaſgic* Women in them. Theſe were different from the *Eleuſinian*, and were celebrated with Lamentations, and the other with Rejoicings. The *Cabiric* Myſteries were inſtituted near *Thebes* by *Cadmus*; and afterwards at *Thebes* and at *Eleuſis* in *Attica* by *Melampus*; and at *Meſſene* by *Caucon*. (Pauſan. Meſſen. p. 111.)

Pauſanias (60) relates, that twenty Furlongs from *Thebes* there was a Grove conſecrated to the *Cabiric Ceres* and *Proſerpine*, which none but the Initiated might enter into; and about the Diſtance of ſeven Furlongs from this Grove ſtood the Temple of the *Cabiri*. Concerning the Original of theſe the *Thebans* related, that in former Times there was a City in the Place, and that the *Cabiri*, ſo called, dwelt there: and that *Ceres* came thither, and communicated the Secret of her Myſteries to *Prometheus*, one of the *Cabiri*, and *Ætneus* his Son: this was the Origin of them. Theſe Myſteries were the *Theſmophoria*, which were inſtituted near *Thebes*, after *Cadmus* had brought the *Samothracian* or *Cabiric* Myſteries thither; and were the ſame which the Daughters of *Danaus* carried out of *Egypt* in the Year before *Chriſt* 1486. They might be called the *Cabiric* Myſteries of *Iſis* in *Egypt*; and ſo, after they came into *Greece*, might be confounded with the original *Phœnician Cabiric* Myſteries, which were diſtinct from them: and *Ceres* and *Proſerpine* be deemed *Cabiric* Deities.

The Times of theſe ancient Myſteries may be nearly fixed as follows, *viz.* The oldeſt *Cabiri* were undoubtedly firſt worſhiped in *Phœnicia*, and their Myſteries firſt inſtituted there, as is probable, at the

(58) Lib. iii. c. 37.
(59) Lib. ii. c. 171.
(60) Bœot. p. 300.

Death of the famous *Saturn*, about 809 Years after the Flood, and 2360 Years before the *Chriſtian* Æra, or ten or twelve Years later. The *Egyptian Cabiric* Myſteries of *Oſiris* and *Iſis* were inſtituted at *Memphis*, upon the Death of *Iſis*, who ſurvived her Huſband *Oſiris* nine Years. *Oſiris*, or *Menes*, died, after he had reigned ſixty-two Years, 995 Years after the Flood, and 2173 Years before the Birth of *Chriſt*, according to the Dynaſties of *Manetho*. So the *Egyptian Cabiric* Myſteries of *Iſis* were inſtituted after her Death, 1004 Years after the Flood, and before *Chriſt* 2164 Years. The *Cabiric Phœnician* Myſteries were carried by the *Pelaſgi*, the Deſcendants of the *Cabiri*, into *Egypt* and *Phrygia*, ſoon after their Inſtitution; and from *Phrygia* into *Samothrace*, and other Iſlands of the *Ægean* Sea, and alſo into *Crete*, and many Parts of *Greece*, where they ſpread themſelves. The Myſteries of *Iſis* were firſt carried out of *Egypt* to *Argos* by the Daughters of *Danaus*, as before obſerved, in the Year before the vulgar *Chriſtian* Æra 1486, or 1485, where they inſtructed the *Pelaſgic* Women in them. *Orpheus* (61) carried them to *Athens*.

Of the Origin of Letters.

The *Chaldæans* and *Egyptians* pretended to have Letters and written Records which gave an Account of their Countries and the firſt Inhabitants of them ſeveral Ages before the univerſal Deluge.

The Pretence of the *Egyptians* was certainly fictitious and abſurd; and the *Chaldæan* Accounts of the Creation, and firſt Inhabitants of *Babylonia*, which were pretended by *Beroſus* to have been written by *Xiſuthrus* (or *Noah*) before the Flood, and to have been found hid at *Sippbara*

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(61) Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε. Ariſtoph. Ran. ꝟ 1064. *Theodoret* ſaies: Ὅτι δὲ τῶν Διονυσίων καὶ τῶν παναθηναίων, καὶ μέν τοι τῶν θεσμοφορίων, καὶ τῶν Ἐλευσινίων τὰς τελετὰς, Ὀρφεὺς ἀνὴρ Ὀδρύσης εἰς τὰς Ἀθήνας ἐκόμισεν, καὶ εἰς Αἴγυπτον ἀφικόμενος τὰ τῆς Ἴσιδος καὶ τοῦ Ὀσίριδος εἰς τὰ τῆς Δηοῦς καὶ τοῦ Διονύσου μετατέθεικεν ὄργια, διδάσκει μὲν Πλούταρχος ὁ ἐκ Χαιρωνείας τῆς Βοιωτίας, διδάσκει δὲ καὶ ὁ Σικελιώτης Διόδωρος, μέμνηται δὲ καὶ Δημοσθένης ὁ Ῥήτωρ, καὶ φασὶ τὸν Ὀρφέα τὰς ἁγιωτάτας αὐτοῖς τελετὰς ἐπιδεῖξαι. Serm. i. de fide, tom. iv. p. 468. edit. Sirmond. 1642.

Sippbara near *Babylon*, were only ancient Traditions mixed with (62) Fables.

It is notwithſtanding reaſonable to think, that ſome ſort of Letters or *Characters* were uſed in the firſt Ages of the World, after Mankind was multiplied, not only to expreſs Things of common Uſe, but alſo to record the firſt Obſervations which were made, and Inventions of Arts and Sciences: and eſpecially the Hiſtory of the Creation revealed to *Adam*, and the Genealogies derived from him; and the moſt remarkable Tranſactions and Events which happened from the Beginning of the World to the Flood. And as this is conſiſtent with the Invention of alphabetical Letters after the Flood, and after the Diſperſion of the Deſcendants of *Noah*; ſo we find, that almoſt all Nations, at all Times, ever ſince their firſt Settlements, had ſome ſort of Characters to expreſs Things by, though many were deſtitute of alphabetical Letters for many Ages, and are ſo even to this Day.

The Suppoſition of Characters being uſed in the moſt early Ages of the World affords a Ground for what is related by the ancient *Chaldæan* and *Egyptian* Writers of Books and Writing before the Flood, of which they had ſome traditionary Accounts; and alſo ſhews, that the Hiſtory of the antediluvian Ages may not be founded merely on Tradition, but on written Records preſerved amongſt the Deſcendants of *Noah* in ſeveral Nations. For it is certain, that there is in the moſt ancient Accounts of the *Phœnicians*, *Chaldæans*, and *Egyptians*, no ſmall Agreement with the *Moſaic* Writings in the Hiſtory of the firſt Ages of the World; and which the *Greeks* received from theſe Nations.

There is, I think, no other Way to account for the *Moſaic* Hiſtory of the antediluvian Ages, and the following, to the Diſperſion of Mankind, and of their ſeveral Settlements: which Account of Families and their ſeveral Ages, and many of their Places of Habitation, are as minute and particular as thoſe of any later Times are. And as it ſeems impoſſible, that ſuch a Variety of Æras and hiſtorical Facts ſhould be truly conveyed by mere Tradition, we may reaſonably conclude, that there were original written Records of the Hiſtory and Tranſactions of the moſt primitive Ages of Mankind, preſerved by *Noah*, and continued by his Deſcendants, from whom *Moſes* received them.

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(62) Syncel. Chron. p. 31.

That which ſecured the original Hiſtory of the World and Mankind from all ſuperſtitious Corruption and Fable, was, that *Abraham*, by God's eſpecial Providence, being preſerved from the Contagion of Idolatry which prevailed in *Chaldæa*, and even in his Family, kept the *Hebrew* Records, as they had been tranſmitted from *Sem* and his Deſcendants before Idolatry was ſet up in *Chaldæa*, unmixed with any of that Superſtition. Idolatry, it is probable, was begun in the Time of his great Grandfather *Serug:* but as *Abraham* was fifty-one Years old when he died, he might eaſily know if any Fables were mixed with the ſacred Hiſtory of the Creation in which the Worſhip of the one true God from the Beginning was delivered from *Adam* down to *Noah*, and from *Noah* to *Sem*, the Founder of his Family. So that *Abraham* would carry with him into the Land of *Canaan* a faithful Hiſtory of the Creation, and of the Ages both before and after the Flood to his own Time. But after Idolatry had long prevailed, it is no Wonder, that the original Hiſtory of the Creation and Mankind ſhould be either loſt, or corrupted with many ſuperſtitious Fables to favour the Idolatry of Hero-Gods inſtead of the Worſhip of the one true God. And thus the *Phœnician*, *Chaldæan*, and *Egyptian* Records were filled with ſuperſtitious Fables about the Origin of the World and the Production of Gods who had been Men, with a feigned Hiſtory of them; and theſe were mixed with ſome Remains of the true ſacred Hiſtory. But as *Moſes* received his Hiſtory as *Abraham* had tranſmitted it to his Family, we may depend upon the Truth of it; and juſtly eſteem it not only as being the moſt ancient but alſo the moſt faithful Hiſtory of the Creation of the World, and of God's manifold Diſpenſations to Mankind, and his marvellous Providences, for a Term of 3833 Years: or from the Creation to the miraculous Deliverance of the *Iſraelites*, the Seed of *Abraham*, from their Captivity and Bondage in the Land of *Egypt*, to which Æra, and forty Years after, the Hiſtory of *Moſes* is carried.

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The writing with Characters inſtead of Letters, in the firſt Ages, would not be very troubleſome or difficult when Men had not occaſion for a great Number of them to expreſs the Things they were converſant about: but after they were greatly increaſed and formed into Societies, and Laws, Commerce, various Arts and Sciences were inſtituted and improved; the Invention of Letters was not only marvellous but exceedingly beneficial to every other Invention, and to the whole Buſineſs of Life: eſpecially for the Preſervation and Conveyance of all kinds of Knowledge. So that after it was diſcovered, that all the Compaſs of Language, and Words it contained, could be expreſſed by a few Letters as well or better than by many thouſands of Characters, to denote the Things ſignified by them, the Uſe of Characters was laid aſide, and ſoon loſt wherever the alphabetical Letters were known. This leads me to treat of the Origin and Antiquity of *Letters.*

Auguſtin (63) in his ſixty-ninth Queſtion on the Book of *Exodus*, ſaies of *Letters*, that he knows not whether the Invention of them can be traced up to the firſt Author. Some thought, the firſt Men were the Inventors of them, and that they were tranſmitted from them to *Noah*; and from him to the Forefathers of *Abraham*, and ſo to the *Iſraelites*; but he adds, that he knows not how this can be proved. This Queſtion of *Auguſtin's* was owing to a *Jewiſh* Tradition, that (64) *Seth* invented the *Hebrew* Letters, which was entirely groundleſs. We have ſeen, that it is probable, that Men in the firſt Ages of the World uſed ſome ſort of Marks or Characters, inſtead of Letters, by which the Hiſtory of the Creation, and of the following Ages to the Flood, was tranſmitted to *Noah*, and from him to his Deſcendants; but Letters were not known till ſeveral Ages after the Flood. *Plato* has judiciouſly (65) obſerved, that in the firſt patriarchal Times after the

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(63) Quæ (literæ) quando cœperint eſſe, neſcio utrum valeat indagari. Nonnullis enim videtur a primis hominibus eas cœpiſſe, et perductas eſſe ad Noë, atque inde ad parentes Abrahæ, et inde ad populum Iſraël; ſed unde hoc probari poſſit, ignoro. Quæſt. 69. in Exod.

(64) See Joſ. Antiq. Jud. lib. i. c. 2. fin. Suid. voc. Σήθ. Glyc. Annal. lib. ii. p. 121, 129.

(65) Οὐδὲ γράμματά ἐςί πω τοῖς ἐν τούτῳ τῷ μέρει τῆς περιόδου γεγονόσιν, ἀλλ' ἔθεσι

Flood Men had no Letters or written Laws, but made the Cuſtoms and Inſtitutions of their Forefathers their Law and Rule of Life. And elſewhere (66) he ſaies, that it was either ſome *God*, or *divine* Man, who was the Inventor of Letters and the grammatical Compoſition of them; and he was reported to be the *Egyptian Theuth.*

Pliny (67) ſaies, the *Phœnicians* were famed for the Invention of *Letters*, as well as for aſtrological Obſervations, and naval and martial Arts: elſewhere he (68) writes, that he was of Opinion, that the *Aſſyrians* (whom he eſteemed the moſt ancient People) had *always* Letters; and concludes from ſome Expreſſions of *Epigenes*, *Beroſus*, and *Critodemus*, about the *Babylonian* Calculations by Myriads of Years, which he did not underſtand, that the Uſe of them was *eternal.* But he alſo obſerves, that ſome, as *Gellius*, aſcribed the Invention of them to the *Ægyptian Mercury*, and others to the *Syrians.*

An Expreſſion in (69) *Strabo* has led ſome to think, that Letters were uſed before the Flood; where he ſaies, *the Spaniards had Laws in Metre which were wrote ſix thouſand Years before his Time. Strabo* was not ſo ignorant as to think the *Iberi* had written Laws ſo old as ſix thouſand Years, though he knew they were a very ancient Nation, as he obſerves; and had ancient written Memoirs amongſt them. The learned *Poſtellus*, in his Book concerning the *Phœnician* Letters, not ſuſpecting an Error in the Text of *Strabo*, ſuppoſeth hence, amongſt other Argu-

ments,

καὶ τοῖς λεγομένοις πατρικοῖς νόμοις ἑπόμενοι ζῶσιν. De Leg. lib. iii. p. 680. edit. Serran.

(66) Phileb. p. 18. Serran. and Phædr. p. 1240. Ficin.

(67) Ipſa gens Phœnicum in gloria magna literarum inventionis et Siderum navaliumque ac bellicarum artium. Nat. Hiſt. lib. v. c. 12.

(68) Literas ſemper arbitror Aſſyrias fuiſſe: ſed alii apud Ægyptios a Mercurio, ut Gellius; alii apud Syros repertas volunt. Lib. vii. c. 56. *Pliny* inferred this beginningleſs Uſe of Letters, which he calls, *æternus literarum uſus*, from the *Babylonian* Calculations of their celeſtial Obſervations by Myriads and thouſands of Years, which were *Days* only; but which *Pliny* underſtood to be tropical Years.

(69) Σοφώτατοι δ' ἐξετάζονται τῶν Ἰβήρων οὗτοι, καὶ γραμματικῇ χρῶνται, καὶ τῆς παλαίας μνήμης ἔχουσι τὰ συγγράμματα καὶ ποιήματα, καὶ νόμους ἐμμέτρους ἑξακισχιλίων ἐτῶν (ſed leg. ἐπῶν) ὥς φασι. Geog. lib. iii. p. 204. See Palmer. Exercitat. in Strab. p. 290. and Ammian Marcel. lib. xxii. c. 15. p. 339.

ments, that Letters were known before the Flood. But *Palmerius* has judiciouſly obſerved, that inſtead of *Years* (ἐτῶν) we ought to read *Verſes*, (ἐπῶν) and then the Abſurdity is removed.

As *Moſes* in his Hiſtory of the antediluvian Ages makes no mention of *Letters* being then known or uſed, there can be no Foundation for the *Jewiſh* Traditions of their being invented by *Seth*, or *Enoch*, or any Patriarch of thoſe Times: and if *Moſes* had received any Account of their being found out in thoſe firſt Ages, he could not have failed making mention of the Author of ſo wonderful and uſeful an Invention; ſince he has told us the Inventors of Things of leſs Uſe and Importance, ſuch as the *Harp* and *Organ*, and *making Tents*, Gen. iv. 20, 21. Nor have we any Reaſon to think, that the *Babylonians* or *Chaldæans* had better or fuller Accounts of the firſt Ages than *Moſes* had, which were derived to the *Hebrews* from *Abraham*, who came out of *Chaldæa*, and could not be ignorant of their oldeſt Accounts and Traditions that had any true Foundation: and therefore their Story of the antediluvian God *Oannes* teaching them *Letters* and writing about a thouſand Years after the Creation, is nothing but a ſuperſtitious Fable. The *Egyptian* Account alſo of their antediluvian God *Anubis*, who was their firſt *Thoth*, who, they related, wrote Annals before the Flood, is merely fictitious; and made purely that the *Egyptians* might not be behind hand with the *Chaldæans* for Antiquity and Invention of Arts and Sciences. The *Chaldæans* might have ſomething to ſay for their Pretence, as their Country and the Parts adjacent were the original Seat of Mankind, and peopled before the Flood: but the *Egyptians* could have nothing to ſay with any the leaſt Probability, becauſe their Country was not known or inhabited before the Flood; nor till above five hundred Years after it: and the *Thoth*, or *Hermes*, who was the firſt Inventor of Letters, came into *Egypt* out of *Phœnicia*, as the oldeſt Pagan Hiſtorian *Sanchoniatho* informs us from the moſt ancient Records of his Country. This ancient Writer not only with *Moſes* is ſilent about *Letters* being known in the antediluvian Ages; but expreſsly relates, that they were found out by *Taaut*, the Son of *Miſor*, or *Miſraim*, who went into *Egypt* out of *Phœnicia* after the Diſperſion of the Deſcendants of *Noah*. And that *Letters* were not found out before

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the Flood, nor till after the Diſperſion of the Families deſcended from *Noah*, (as we learn from the invaluable Teſtimony of *Sanchoniatho*) will further appear, by conſidering, that had they been diſcovered before the Flood, and preſerved by *Noah* and his Family, who alone ſurvived it; they muſt have been known to his three Sons, who would have taught them to their Deſcendants. Or, had they been invented after the Flood, and before the Diſperſion, by *Noah*, or any of his Family; as they all lived together in the ſame Country, they muſt have been known to all the Deſcendants of his three Sons who lived before the Diſperſion. But as *Moſes* mentions nothing of *Letters* being known either before the Flood, or by any of *Sem's* Family (with whom his Hiſtory is chiefly concerned) after the Flood to the Time of the Diſperſion; we may reaſonably conclude, not only that they were not known before the Flood, as obſerved before, but alſo likewiſe not before the Diſperſion: and that it is moſt credible, that they were found out by ſome Deſcendant of *Ham* after the Diſperſion, as *Sanchoniatho* relates. For if they had been invented before the Diſperſion, the Deſcendants of *Sem* and *Japhet* muſt have had them as early as thoſe of *Ham*: but it is certain, that many whole Nations, deſcended from *Sem* and *Japhet*, had Letters after thoſe deſcended from *Ham*; and had them alſo from the *Phœnicians*, who were Deſcendants of *Ham*; and others never had them to this Day. The Northern *Scythian* Nations, deſcended from *Japhet*, were without Letters for many Ages; and ſome of them never knew them. Thoſe deſcended from him in the leſſer *Aſia*; and in the Iſlands, and other Parts of *Greece*, and the reſt of the *European* Countries, which were firſt peopled by his Poſterity, received their Letters originally from the *Phœnicians*. The *Armenians*, Deſcendants of *Sem*, and the *Indians* alſo, were long without Letters; and the *Chineſe* Nation likewiſe, deſcended from him, were many Ages without Letters, and never uſed them to this Day. Hence we may, with the greateſt Reaſon, conclude, that the Invention of Letters was ſome Time at leaſt after the Diſperſion of Mankind into different Countries, on which account many were deſtitute of them; and ſome had them ſooner and ſome later communicated to them: and the preceding Obſervations do greatly confirm the Relation of *Sanchoniatho*, that

Letters were invented by a Deſcendant of *Ham* and *Miſraim.* But as it will preſently appear that they were found out ſoon after the Diſperſion, and known firſt in *Phœnicia, Syria, Egypt,* and *Chaldæa,* this will afford a Reaſon why the *Egyptians* and *Chaldæans* having the Uſe of Letters as early as the firſt Accounts of Settlements in their Countries after the Flood, they pretended that they had been invented by thoſe who had lived in thoſe Countries in the firſt Ages of the World, and long before the Flood; and had been preſerved by thoſe who ſurvived it, and made the firſt Settlements after in thoſe Countries. Therefore we find the moſt ancient Conteſt for the Invention of Letters was principally amongſt the *Egyptians, Chaldæans, Phœnicians,* or *Syrians,* all deſcended from *Ham.*

We have obſerved from *Pliny,* that though he thought the *Aſſyrians* (he ſhould have ſaid the *Syrians*) had the firſt Uſe of Letters, yet that the *Phœnician* Nation had the chief Glory of the *Invention* of them. *Curtius* ſaies (70) that the *Tyrian* Nation are related to be the firſt who either taught or learned Letters.

Lucan (71) ſaies, the *Phœnicians* were reported to have been the firſt who attempted to expreſs Sounds (or Words) by Letters. Others relate, that the (72) *Egyptians,* others that the *Chaldæans* (73), and others that the (74) *Syrians* were the Inventors of them.

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(70) Si famæ libet credere, hæc (Tyriorum) gens literas prima aut docuit, aut didicit. Lib. iv. c. 4.

(71) Phœnices primi, famæ ſi creditur, auſi
Manſuram rudibus vocem ſignare figuris. Lib. iii. ℣ 220, 221.

(72) Λέγουσι τοίνυν Αἰγύπτιοι παρ' αὐτοῖς τήν τε τῶν γραμμάτων εὕρεσιν γενέσθαι, etc. Diod. Sic. lib. i. p. 63. And ſo *Tacitus* obſerves, that they claimed the Invention of Letters, and alledged, that the *Phœnicians* having received them from *Egypt* pretended to be the Inventors of them; and that *Cadmus,* who carried them firſt into *Greece,* was the Author of them. But others aſcribed them to *Cecrops,* or *Linus* the *Theban.* Ægyptii literarum ſemet inventores perhibent; inde Phœnicas, quia mari præpollebant, intuliſſe Græciæ, gloriamque adeptos, tamquam repererint quæ acceperant. Quippe fama eſt Cadmum claſſe Phœnicum vectum rudibus adhuc Græcorum populis artis ejus auctorem fuiſſe. Quidam Cecropem Athenienſem vel Linum Thebanum, etc. Annal. lib. xi. c. 14. The *Syrians* charged the *Phœnicians* with having received Letters from them, who were (they pretended) the Inventors of them; which the *Phœnicians* communicated to the

Some there were who made the (75) *Theban Linus*, and others the *Thracian Orpheus* (76) to be the Inventors of Letters; and this ſhews that ſome thought, that the firſt *Linus* and *Orpheus* were as old or older than *Cadmus*, as will be more particularly conſidered hereafter. But it appears from the beſt and moſt ancient Evidence, that the *Chaldæans*, *Egyptians*, and *Phœnicians*, had the oldeſt Claim to the Uſe of Letters. The *Chaldæans* had written Records to ſhew, that Letters had been known and uſed amongſt them at leaſt 2234 Years before the *Chriſtian* Æra; and they undoubtedly had them long before. And whether

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Greeks by *Cadmus*. *Diodorus Siculus* ſaies this was the Account of ſome Writers: Σύροι μὲν εὑρεταὶ γραμμάτων εἰσί· παρὰ δὲ τούτων Φοίνικες μαθόντες τοῖς Ἕλλησι παραδεδώκασιν· οὗτοι δ᾽ εἰσὶν οἱ μετὰ Κάδμου πλεύσαντες εἰς τὴν Εὐρώπην. lib. v. The *Phœnician Cadmus* was thought by many of the *Greeks* to have been the Inventor of Letters, becauſe they thought he was the firſt who carried them into *Greece*, and becauſe from him Letters were called Φοινίκια; and as the *Egyptians* knew that *Agenor*, the Father of *Cadmus*, went from *Egypt* into *Phœnicia*, and dwelt at *Tyre*, they had a Pretence to ſay, that the *Phœnicians* received their Letters from them; and to claim the Invention of them. But both the *Greeks* and *Egyptians* were miſtaken; on the firſt Account it was that the *Greeks* generally aſcribed the Invention of Letters to the *Phœnicians*, Φοίνικες δ᾽ εὗρον γράμματ᾽ ἀλεξίλογα. Critias apud Athenæ. lib. i. Timon apud Sext. Emperic. calls them Φοίνικα σήματα Κάδμου.

(73) Φάσκουσι [Ἕλληνες] τὰ γράμματα εὑρῆσθαι, οἱ μὲν παρὰ Χαλδαίων, οἱ δὲ παρ᾽ Αἰγυπτίων, ἄλλοι δ᾽ αὖ ἀπὸ Φοινίκων. Theoph. Antioc. ad Autolyc. lib. iii. fin.

(74) *Clemens Alexandrinus* having mentioned from *Euphorus*, or rather *Ephorus*, that *Cadmus* the *Phœnician* invented the *Greek* Letters, whence *Herodotus* called Letters, φοινικήϊα, adds, “But others ſay, that the *Phœnici*-“*ans* and *Syrians* were the firſt who found out Letters,” οἱ δὲ Φοίνικας καὶ Σύρους γράμματα ἐπινοῆσαι πρώτους λέγουσιν. Strom. i. p. 306, 307.

(75) Tacit. Annal. lib. xi. c. 14.

(76) *Alcidamus*, an ancient Orator, in his Oration againſt *Palamedes*, in the Collection of *Stephens*, p. 186. aſcribes the Invention of Letters to *Orpheus*. Γράμματα μὲν γε πρῶτος Ὀρφεὺς ἐξήνεγκε παρὰ Μουσῶν μαθὼν, ὡς καὶ τὰ ἐπὶ τῷ μνήματι αὐτοῦ δηλοῖ ἐπιγράμματα.

Μουσάων πρόπολον τῇ δ᾽ Ὀρφέα Θρῇκες ἔθηκαν,
Ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.
Οἰάγρου φίλον υἱὸν, ὃς Ἡρακλῆν ἐδίδαξεν,
Εὑρὼν ἀνθρώποις γράμματα καὶ σοφίαν.

The *Hercules* here mentioned to be taught by *Orpheus*, was not the *Theban Hercules*, whoſe Maſter was *Linus*: but it was the *Hercules* who lived ſeveral Ages before, and was one of the Curetes.

the *Egyptians* had their Letters from the firſt or ſecond *Hermes*, they muſt be as old as the Year before-mentioned, but without doubt were older by ſeveral Centuries, as hath been obſerved and ſhewn in the foregoing Volume of this Work.

The *Phœnicians* had the *Greeks* to vouch for the Antiquity of their Letters, from whom they had received them as early at leaſt as the Time of *Cadmus*, as was generally agreed upon the Authority of *Herodotus*, and other ancient Writers cited above: and it is highly probable that they had them from the *Phœnicians* long before. However, the Queſtion of the Invention of Letters is, upon the oldeſt and beſt Evidence, determined in Favour of the *Phœnicians*. *Sanchoniatho* tells us, from the moſt ancient *Phœnician* Records, that *Letters* were invented, ſoon after the Diſperſion of Mankind, by *Taaut*, the Son of *Miſor* or *Miſraim*, and who is the firſt *Egyptian Hermes* or *Thoth*, as *Philo* of *Byblus* his Interpreter relates, and who went out of *Phœnicia* into *Egypt*, and was the firſt who with a Colony of *Mezrites* ſettled and reigned there; and, as *Cicero* ſaies (77), gave both *Laws* and *Let-*

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(77) Dicitur (Mercurius) Ægypto præfuiſſe, atque Ægyptiis leges et literas tradidiſſe, De Nat. Deor. lib. iii. c. 22. p. 171. edit. Gryph. But ſee the Note of the learned Dr. *Davies* on the Place. *Plutarch* gives a better Account of *Hermes* than *Cicero* did, and ſuppoſes him to be an *Egyptian* God, being deified after his Death. Ἑρμῆς λέγεται θεῶν ἐν Αἰγύπτῳ γράμματα πρῶτος εὑρεῖν· διὸ καὶ τὸ τῶν γραμμάτων Αἰγύπτιοι πρῶτον Ἶβιν γράφουσιν, ὡς Ἑρμῇ προσήκουσαν. Sympoſ. lib. ix. Problem. iii. p. 738. He alſo obſerves, Sympoſ. lib. iv. p. 670. that the *Ibis*, when it ſet wide its Legs, and placed its Bill acroſs them, was like an equilateral Triangle, *viz.* Δ. But he does not ſay, that this was the Form of the firſt *Egyptian* Letter, as *Kircher* ſaies. This Letter, or Triangle, is frequently ſeen on the Obeliſks, and ſo may be reckoned one of the ſacred Letters. *Kircher*, in the ſecond Volume of his *Egyptian Oedipus*, and the ſecond Part, p. 43—47. ſuppoſes in a mere imaginary Way the firſt *Egyptian* Letters to have been like the modern *Greek* Letters, and to have been originally formed from the Poſture and ſeveral Parts of the ſacred Animals. He did not conſider that *Thoth* or *Hermes* invented the Letters in *Phœnicia* and carried them into *Egypt*; and therefore whatever their original Form was, they could have no Relation to the *Egyptian* ſacred Animals, which were not then conſecrated. Nay, *Kircher* is ſo weak as to add the double *Greek* Letters, Θ, Z, X, Φ, Ξ, Ω, as original *Egyptian* Letters, which were not known till many Ages after *Cadmus*, and were made by the *Greeks*.

ters to the *Egyptians*. But he was far older than *Cicero* ſuppoſed him to be, as well as of a different Original; and the *Greeks* and *Latins* knew nothing of him. This *Hermes*, the real Inventor of Letters, and called *Taaut* by *Sanchoniatho*, was born in the ſecond Generation after the Flood. This *Taaut* was not only the Inventor of (78) Letters and Writing; but he alſo delineated the ſacred (79) Characters or Symbols of the Elements, *viz. Sun*, *Moon*, *Stars*, *Earth*, *Air*, *Fire*, *Water*, etc. and being eminent amongſt the *Phœnicians* for Learning and Wiſdom, he was the firſt who (80) reformed Theology from the rude vulgar Conceptions into a Syſtem and Science. He drew the Portraitures of the Hero-Gods, and embelliſhed them with Symbols, and ordered *Æſculapius* and his ſeven Brethren, the *Cabiri*, to write the Hiſtory of them. He alſo taught the *Phœnicians*, that the (81) Ser-

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(78) Εὗρε τὴν τῶν πρώτων στοιχείων γραφήν. Apud Euſeb. Præp. Ev. lib. i. p. 36. and from *Philo* he ſaies, εἰδὼς (ὁ Σαγχουνιάθων) ὅτι τῶν ὑφ' ἥλιον γεγονότων πρῶτός ἐστι Τάαυτος ὁ τῶν γραμμάτων τὴν εὕρεσιν ἐπινοήσας, καὶ τῆς τῶν ὑπομνημάτων γραφῆς κατάρξας. Ibid. p. 31.

(79) Διετύπωσεν τοὺς ἱεροὺς τῶν στοιχείων χαρακτῆρας. Ibid. p. 39. Theſe ſacred ſymbolical Characters of the Elements gave Occaſion to the *Phœnician* Hierophants to allegorize the whole Hiſtory of the Hero-Gods, and to reſolve it into a phyſical Syſtem. And *Taaut* himſelf ſeems to have deſigned to make the celeſtial and mundane Elements Objects of Worſhip, and Reſidences of his Hero-Gods, by whoſe Names they were called, as *Philo* tells us, ibid. p. 33. But yet, according to *Sanchoniatho*, *Taaut* did not allegorize the Hiſtory of the *Phœnician* Gods.

(80) Τάαυτος—σοφίᾳ διενεγκὼν παρὰ τοῖς Φοίνιξι πρῶτος, τὰ κατὰ τὴν θεοσέβειαν ἐκ τῆς τῶν Χυδαίων ἀπειρίας εἰς ἐπιστημονικὴν ἐμπειρίαν διέταξεν. Ibid. p. 40.

(81) This deified Serpent the *Phœnicians* called ἀγαθὸν Δαίμονα, the good Dæmon; and the *Egyptians* called it *Cneph*: and put an Hawk's Head upon it. *Epeis*, the chief *Egyptian* Hierophant and ſacred Scribe, explained the Serpent with the Hawk's Head to be *the firſt moſt divine Being*. Ibid. p. 41. This ſhews that the Notion of a ſupreme God was taught in the moſt ancient Myſteries of *Egypt*, and alſo of *Phœnicia*. This ſacred Serpent was the *Syrian* God *Ophion*; of whoſe Divinity derived from the *Phœnicians Pherecydes* wrote, ibid. *Euſebius* adds of his own, p. 42. as if *Zoroaſter*, the *Perſian Magus*, repreſented God as having an *Hawk's Head*; and alſo that *Oſtanes* ſaid the ſame thing. But the Paſſage from *Zoroaſter* muſt be a Miſtake of the Tranſlator's: for the old *Perſic Magian* Religion had nothing of hieroglyphic or ſymbolic Repreſentation of the Deity. Therefore a learned Gentleman judiciouſly obſerves, that *inſtead of Bazi-ſar, the Head*

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pent was of a divine Nature; on which account this Animal was exhibited in their ſacred Rites and Myſteries, as the Symbol of Immortality. It is obſervable from the foregoing Account of the *Phœnician Taaut*, that as *Æſculapius* was one who by his Order wrote the *Phœnician* Coſmogony and Theogony, and the Hiſtory of the Gods or deified Men from the Creation; ſo *Manetho* related from the *Egyptian* Annals, that *Æſculapius*, whom he calls *Agathodæmon*, Son of the ſecond *Hermes*, did, after the Flood, tranſcribe from the Pillars of the firſt *Thoth* the Hiſtory of the Gods and Demi-gods, who lived before the Flood, and of the Heroes and Kings of the *Meſrite* Family who lived after. This ſhews that *Taaut* was the firſt *Egyptian* as well as *Phœnician Hermes*; and that the Hiſtory of the *Egyptian* Hero-Gods, had the ſame original Author with that of the *Phœnicians:* and this Correſpondence between the Annals and Antiquities of theſe two Nations, both derived from the Inſcriptions and Memoirs of the firſt *Meſrite Hermes* or *Thoth*, is a great Atteſtation to the Credibility of *Sanchoniatho's* Hiſtory, which *Manetho* knew nothing of.

Having diſcovered the Inventor of Letters from the beſt and moſt ancient Evidence, and eſtabliſhed his Right to them by ſeveral Arguments, it will not be difficult to aſſign nearly the Time of the Invention of them. *Taaut* or *Thoth*, the firſt *Hermes*, and Son of *Miſor* or *Miſraim*, lived in the Time of the (82) *Diſperſion* of the Deſcendants of *Noah*, which happened five hundred thirty-one Years after the Flood, at the Birth of *Peleg:* and he found out Letters in *Phœnicia* after a Settlement was made there, and when both that and the adja-

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of an Hawk, Zoroaſter wrote Bari-ſar, the great Creator, which is a very ſmall Alteration and makes good Senſe: and, it may be added, agrees entirely with the other Attributes of God enumerated in the Paſſage, *viz.* that *he is the firſt, incorruptible, eternal, unbegotten*, etc. See Miſcel. Obſervat. upon Authors ancient and modern, vol. ii. p. 128.

(82) It appears from *Hyginus*, that it was an ancient Tradition, that Mankind once uſed all one Language, and lived without Towns or Laws many Ages before *Inachus*. That afterwards *Mercury*, called *Hermes*, interpreted the ſeveral Languages (into which their Speech was divided) and alſo divided the Earth into Nations; upon which Diſcord and War enſued amongſt Men. Fab. 143.

cent Country was governed firſt by *Uranus*, and after him by his Son *Saturn* or *Cronus*, of the Family of *Canaan*; and this was before he went with the *Mezrites* and ſettled in *Egypt*. *Taaut* therefore was probably born 150 Years after the Flood, a few Years after *Cainan* Son of *Arphaxad*, who was in the ſame Deſcent with him; and if he lived as long as *Cainan*, or 460 Years, then he lived ſix hundred and ten Years after the Flood, and ſeventy-nine Years after the Diſperſion. He invented Letters in the Reign either of *Uranus* or *Cronus*, and ſtaid in *Phœnicia* with *Cronus* to the thirty-ſecond Year of his Reign there after the Expulſion and Death of his Father *Uranus*: after which *Cronus* made ſeveral Settlements of his Family in *Phœnicia*, and travelled into other Parts, and when he came to *Egypt*, he gave *Taaut* his Secretary the Government of it.

As *Sanchoniatho* has not told us in what Reign, whether of *Uranus* or *Cronus*, *Taaut* invented Letters, he might invent them in either Reign; and we cannot err much, if we place his Invention of them 550 Years after the Flood, or twenty Years after the Diſperſion, and 2619 Years before the *Chriſtian* Æra: and ſix, or perhaps ten Years before he went into *Egypt*.

Taaut and his Poſterity, for fifteen Generations, ruled in the upper *Egypt* at *Thebes* (which was built by the *Meſrites*) about four hundred Years. The *Egyptians* afterwards called him *Thoth*; and the Dynaſty of his Family was called the *Cynic Circle*, which I have treated of in the foregoing Volume of this Work.

There were in *Manetho's* Time very ancient Annals of the *Meſrite* Family after the Flood; and Inſcriptions of ancient Pillars aſcribed to the firſt *Hermes*, containing the Hiſtory of their moſt ancient Gods; but we find in what is left of his Works, no more than the bare mention of them, with the Years of their Government in *Egypt* before the Reign of *Menes*. This *Menes* is the *Egyptian Oſiris*, as I have ſhewn at large; and the King whom *Plato* calls *Thamus*, and the Prophet *Ezekiel* alſo, ch. viii. 14. He reigned at *Thebes*, and his chief Counſellor and ſacred Scribe was the ſecond *Hermes*, whom *Plato* calls *Theuth*; and who is ſaid to be the *Inventor of Letters*. This was the conſtant Opinion of the *Greeks*, who knew of no older *Hermes* than this, who was the prime Miniſter of *Menes*, but never reigned in *Egypt*: whereas the *Meſrite Taaut* was the firſt King of *Egypt* after the Diſperſion of the Families deſcended from *Noah*; and carried Letters and Writing, and the Hiſtory of the firſt Gods, into *Egypt*, about 400 Years before the Time of the ſecond *Thoth*. But this ſecond *Thoth* being more known, and more famous in *Egypt* than the firſt; and having improved both their Language and Letters, and made great Advances in ſeveral ſorts of Learning, the *Egyptians* aſcribed to him thoſe Inventions and Arts of the firſt *Hermes*, which he had brought to greater Perfection.

The moſt probable Opinion therefore, and that which reconciles all the Difficulties about this important Invention of Letters, is, that the ſecond *Thoth* greatly improved the *Egyptian* Language and Letters; by refining the Pronunciation and Rythm of them; dividing the Letters, as *Plato* ſaies of him, into Mutes and Liquids, Vowels and Conſonants, and reducing them to Rules of Grammar. *Diodorus Siculus* and *Plutarch* (83) relate, that the *Egyptian Hermes* was the Inventor of *Grammar and Muſic*; *that he improved the Egyptian Language in the Pronunciation*; *and added many Words to it: that he invented Letters, and the Rythm and Harmony of Sounds*; *and added three Tones to the Harp, of which he was the Inventor.* We may further obſerve, that the firſt *Hermes* having delineated the ſacred Characters of the mundane Elements, and made ſome ſymbolical Portraitures of the chief Hero-Gods with whom he lived, gave occaſion to the ſecond *Hermes* to form a Syſtem of ſacred Characters and hieroglyphic Symbols, in which all the *Egyptian* Theology and Philoſophy was contained.

Theſe Obſervations, which we have deduced from the moſt ancient Hiſtory of *Sanchoniatho*, throw a new Light into the learned World, which has not hitherto been attended to.

The Invention of *Letters* and Writing, being ſo wonderful and uſeful a Thing, we may be ſure the Knowledge of them was ſoon ſpread to other Countries, beſides *Phœnicia* and *Egypt*; and eſpecially to *Æthiopia*, and the Countries where *Cronus*, and the *Cabiri* or their Sons travelled: and probably, to *Syria*, *Babylon*, and *Chaldæa* firſt of all; and not long after to *Arabia*: and ſome Years afterward into *Attica*, either by *Cronus* or his Daughter *Athene* and the *Pelaſgi*. So that it is no Wonder, that we find written Records at *Thebes*, *Memphis*, and *Babylon*, as early as two thouſand two hundred thirty-four Years before the *Chriſtian* Æra.

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(83) Ἑρμῆν γραμματικῆς ϗ μουσικῆς εὑρετὴν νομίζοντες. De Iſid. et Oſir. p. 352. See Diod. Sic. lib. i. p. 14, 15.

From the foregoing Account it appears, that the *Phœnician* Letters were the original Elements of Writing: and that the *Egyptian*, *Syrian*, *Chaldæan*, *Arabian*, and the old *Pelaſgic Greek* Letters, were the ſame with them: though of courſe in Time, and by Degrees, Alterations and Differences would be made in them.

There is no Reaſon to think, that the *Chaldæans* had any diſtinct Letters of their own in the Days of *Abraham*; and therefore he was no Stranger to the *Canaanitiſh* or *Phœnician* Letters when he came into the Land of *Canaan*; but only to their Dialect or Language, which he learned there; and which was afterward called from him the *Hebrew Language*. It had no doubt many *Chaldee* Words and Idioms infuſed into it by *Abraham*, who cannot be thought to have entirely laid aſide his own Language, received from his Anceſtors, and would propagate it more or leſs in *Canaan*. Nor is there Reaſon to ſuppoſe much Alteration to have been made in the firſt Letters, when the *Iſraelites* went into *Egypt*; or that they found their Letters much different from the *Egyptian*: however, as they lived ſeparate from and unmixed with the *Egyptians*, they would naturally retain the Language and Letters which their Fathers had been taught, and brought out of *Canaan*, and delivered to them, and carry them back with them into that Country. Hence we find, that the ancient *Hebrew*, or *Samaritan* and *Canaanitiſh*, or *Phœnician* Language and Letters were always nearly the ſame: and the *Hebrew* Language is called the Language of *Canaan*, *Iſai.* xix. 18. and the Names of all the *Canaanitiſh* Towns, Countries, Rivers, Mountains, and even of Men, being purely *Hebrew*, as is agreed by all learned Men, demonſtrate the Language to be one and the ſame; though we know it was different from the *Egyptian*, *Syrian*, and *Chaldæan.* That the *Chaldæan* Letters were originally the ſame as the *Phœnician*, may be inferred from the great (84) Similitude of many of them to theſe; which plainly ſhews they were derived from them. But it is no Wonder, that the *Chaldæans*, who were in ancient Times mixed with People of other Nations, ſhould have both their Language and Letters corrupted or altered.

From what has been ſaid, the Reaſon appears why thoſe of the Poſterity of *Sem* and *Japhet*, who were removed far from the *Chamites* to the North and Eaſt; and who had no Communication of a long Time with the *Phœnicians*, *Egyptians*, and *Chaldæans*, were ignorant of Letters: ſome of them, as the (85) *Armenians*, *Indians*, and others of the *Semites*, had no Letters for many Ages; and the great Nation of the *Chineſe* uſe Characters inſtead of Letters to this Day: and the Northern *Scythians*, both *Aſiatics* and *Europeans*, and moſt of the Deſcendants of *Japhet*, had no Letters in ancient Times, except the *Phrygians*, and ſome of the *Greek* Iſlands, with *Crete* and other Parts of *Greece*, who received them very early from the *Pelaſgi* and *Phœnicians*, who dwelt amongſt them. *Ælian* (86) relates from *Androtion*, an ancient Author, who wrote the *Attic* Hiſtory, that the *old Thracians knew nothing of Letters*, (perhaps not before the Time of the firſt *Orpheus*, whom they thought the Inventor of them) *and that other Northern Nations of Europe thought it a Diſgrace to uſe them.* *Strabo* ſaies from (87) *Megaſthenes*, that the *Indians* were ignorant of

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(84) See Bochart. Geog. Sac. p. 451. and Scalig. Animad. ad Chron. Euſeb. p. 103, 104. and Montfauc. Palæograph. Gr. p. 121, 122, 123. and Chiſhul's Antiq. Aſiat. p. 24.

(85) *Joſephus* reckons the *Armenians* to be *Semites*, Antiq. l. i. c. 6. and Strab. Geog. lib. i. p. 41, 42. and Syncel. Chron. p. 46. But others make them Deſcendants of the *Phrygians*, and ſo from *Japhet*. Herodot. lib. vii. c. 73. Steph. Byz. voc. *Armenia.* Hippol. Moſ. Chor. Hiſt. Armen. lib. i. c. 11. But if the *Armenians* had been a Colony of *Phrygians*, they would probably have had Letters, as the *Phrygians* had; ſo that their being *Semites* is the more probable Opinion.

(86) Τῶν ἀρχαίων φασὶ Θρακῶν μηδένα ἐπίστασθαι γράμματα. ἀλλὰ καὶ ἐνόμιζον αἴσχιστον εἶναι πάντες οἱ τὴν Εὐρώπην οἰκοῦντες βάρβαροι χρῆσθαι γράμμασιν. Var. Hiſt. lib. viii. c. 5.

(87) Geog. lib. xv. p. 1035.

Letters in his Time; but he was miſtaken, as will appear hereafter.

As many of the Inhabitants of North *America* firſt came from the Northern Parts of *Europe*, and North Eaſt Parts of *Aſia*, particularly from *Cathaian Tartary* and *China*, where there were no Letters known; and their writing conſiſted of Characters and ſome emblematical Figures, or Pictures; ſo the (88) *Mexicans*, and other Provinces derived from theſe *Aſiatic* Colonies, had no other Way of writing but in Characters and emblematical Pictures.

It is probable, that the *Chaldæans* had Letters not many Years after their Invention, from the *Syrians* or *Phœnicians*: but the *Aſſyrians* received them from the *Babylonians* or *Chaldæans*, and had them not (as is moſt probable) till the Reign of *Ninus*, when the *Aſſyrians* conquered *Chaldæa* and *Babylon*. This is the Reaſon that we have no Account of the Kings of *Aſſyria* tranſmitted to us before *Ninus*, with the bare mention only of his Father *Belus*, but of none of his Exploits. It ſeems a mere Fiction what *Maribas Catinenſis* (89), a *Syrian* Hiſtorian about the Year before *Chriſt* 130, relates; that *Ninus*, elated with Pride and Ambition, that he might be thought the firſt great Conqueror and Beginner of heroic Atchievements, ordered all the ancient Annals and Hiſtory of famous Exploits, which were done before him, to be burnt; and the Hiſtory of his own Reign and Actions only to be recorded. But the true Reaſon why the Acts of former Kings of upper *Aſia* before *Ninus* were not recorded, as *Diodorus Siculus* tells us from *Cteſias*, in the Beginning of the ſecond Book of his Hiſtory, was partly, becauſe nothing famous or in a warlike Way had been atchieved by them; and the firſt Kings were contented with their Territories, and lived in a patriarchal manner, and in Peace with their Neighbours, and had not ſtudied or uſed the Arts of War: and alſo, becauſe the Memory of what they did was loſt for Want of Letters and

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(88) See Horn. de Orig. Gent. Amer. lib. iv. c. 14. and the Account of the *Americans* below in theſe Papers. The emblematical Figures or Pictures were of later Date amongſt the *Chineſe*, whoſe moſt ancient Characters conſiſted of Lines only.

(89) Apud Moſ. Choren. Hiſt. Armen. lib. i. c. 13.

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Writing to record them. But after *Ninus* had conquered *Chaldæa* and *Babylon*, and found, that by the Art of Writing the Exploits of former Kings, who had reigned there from the Beginning of that Empire, were recorded in Annals, to perpetuate the Memory and Fame of them, his Ambition lead him to take the ſame Way to immortalize his own great Actions. Therefore he carried the *Chaldæan* Letters and Writing into *Aſſyria*, and founded the royal Library at *Nineveh*, from whoſe Records *Maribas Catinenſis* ſaies he took his Hiſtory of the *Armenian* and *Aſſyrian* Kings which began with *Ninus*; and *Cteſias* had his Hiſtory from the ſame Records. In thoſe *Aſſyrian* Records the *Armenian* Hiſtory was alſo preſerved from the Reign of *Ninus*, and their becoming ſubject to the *Aſſyrians* under (90) *Semiramis*. For the ancient *Armenians* were, as *Moſes Chorenenſis* intimates of them, averſe to Learning; and therefore gave themſelves no Trouble to form Letters for their Language, but uſed either the *Syrian*, *Perſian*, or *Greek* Letters, as they found moſt convenient: and probably at firſt they made uſe of the *Aſſyrian* or *Chaldæan*, while they were Subjects of the *Aſſyrian* Empire.

However, they had originally no Letters at all, as *Moſes Chorenenſis* (91) relates; and the Origin of their Country and Acts of their firſt Kings would have been loſt, had they not been preſerved in the *Chaldæan* and *Aſſyrian* Records, as *Moſes* (92) ſhews: nor had they any Letters peculiar to their own Language till the fourth Century of the *Chriſtian* Æra, as the ſame (93) *Moſes* relates.

Thus the *Aſſyrian* Letters are traced as high as *Ninus*, to the Year before *Chriſt* 2016, but cannot, I think, be carried higher.

As to the *Greeks*, it is almoſt univerſally agreed by the ancient Writers, that they received their Letters from *Phœnicia*; though their original Language was that of the Sons of *Japhet*, who firſt inhabited *Greece* ſoon after the Diſperſion, from *Thrace* to the *Peloponneſe*; and afterwards migrated into *Italy*, *France*, and *Spain*. Some related, that *Cecrops* (94) brought them out of *Egypt* with his Colony from *Saïs*. That *Cecrops* went with a Colony from *Egypt*, and ſettled and reigned in *Attica*, is reported by many of the *Greek* Writers, as *Diodorus Siculus* (95), *Euſtathius*, *Tzetzes* (96), *Suidas*, and others; but none of them ſay, that he brought the *Græcian* Letters out of *Egypt*: ſo there is no Foundation for that Suppoſition. But then, as there is no Reaſon to think, that *Cecrops* brought the firſt *Greek* Letters out of *Egypt*; ſo there is none to ſuppoſe, that the *Greeks* had not any before the coming of *Cadmus* amongſt them. For, as there can be no Doubt but that *Cecrops* was well acquainted with the *Egyptian* Letters, ſo, if the *Attics* and other *Greeks* had been without Letters when he came amongſt them, there can likewiſe be no Doubt but that he would have inſtructed them in the Uſe of Letters, as well as in the Ceremonies of Religion, and Rules of civil Government: Letters being the beſt and only means to ſecure both from being altered or forgotten, and to propagate them down to Poſterity. And as there is no Evidence, that *Cecrops*, who came into *Greece* ſeveral Years before *Cadmus*, or that *Danaus*, who reigned at *Argos* in the Time of *Cadmus*, taught or introduced there their *Egyptian* Letters; the Reaſon plainly appears to be, becauſe they found, that the *Greeks* had Letters which were the ſame with thoſe uſed in *Egypt*, or very little different from them. They might well be nearly the ſame, as having the ſame original Author, the *Phœnician Taaut*, or *Thoth*, who carried them out of *Phœnicia* into *Egypt*. They might indeed in ſo long a Time, as between the *Pelaſgi* making their firſt Settlements in *Greece* and the *Peloponneſe*, and bringing Letters (as will be proved) thither; and the coming of *Cadmus* into *Bœotia*, have received ſome Variation in *Phœnicia*; and it is probable, that the Letters of *Cadmus* differed chiefly from thoſe of the old *Pelaſgi* in their Order, and Rythm, or Pronunciation, as will be more particularly ſhewn: and this was ſufficient to denominate *Cadmus* the Inventor of the *Greek* Letters. For moſt of the ancient *Greek* Writers agreed, upon the Authority of *Herodotus* (97), and *Ephorus*, who was a Diſciple of *Iſocrates*, and wrote the Hiſtory of *Attica*, that the *Greek* Letters were firſt brought out of *Phœnicia* into *Bœotia* by *Cadmus*.

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(90) Moſ. Choren. Hiſt. Armen. lib. i. c. xiv.
(91) Ibid. lib. i. c. 2.
(92) Ibid. lib. i. c. 4.
(93) Lib. iii. c. 51, 52.

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(94) Tacit. Annal. lib. xi. c. 14.
(95) Biblioth. lib. i. Euſtath. in Hom. Iliad Σ.
(96) Comment. in Lycoph. p. 23, 24. Suid. in voce.

I think there can be no Doubt but that the *Greeks* had their Letters out of *Phœnicia*; nor can it be doubted, that *Cadmus* carried his Letters out of (98) *Phœnicia* into *Bœotia*: and it is alſo probable, that *Cadmus* was not born in *Egypt*, as ſome of the (99) Ancients thought; but in *Phœnicia*, as his Brother *Phœnix* was; and that *Ephorus* rightly calls him a *Phœnician*. *Cadmus* might call the City which he built in *Bœotia*, *Thebes*, from the Name of that famous City in *Egypt*, both on account of the great Fame of it, and alſo becauſe his Father was an

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(97) *Herodotus* is expreſs, lib. v. c. 58. Tatian. adv. Græc. in fin. and *Clemens Alexandrinus*, Strom. i. p. 306. ſaies: Κάδμος δὲ Φοίνιξ ὤν, ὁ τῶν γραμμάτων Ἕλλησιν εὑρετὴς, ὥς φησιν Εὔφορος [leg. Ἔφορος] ὅθεν καὶ Φοινικήϊα τὰ γράμματα Ἡρόδοτος κεκλῆσθαι γράφει. See Plut. Sympoſ. ix. quæſt. 3. See alſo Dionyſius Mileſius apud Diod. Sic. lib. iii. p. 200. and *Zenodotus* the *Stoic*, who wrote:

——Ἦν καὶ ὁ Κάδμος
Κεῖνος ἀφ' οὗ γραπτὰν Ἑλλὰς ἔχει σελίδα.

Apud Diog. Laert. Vit. Zenon. p. 171. edit. Lond.

(98) *Hyginus* ſaies, he brought his Letters out of *Egypt* into *Greece*, Fab. cclxxvii. which is a groſs Error; and contrary to the Senſe of all ancient Writers.

(99) Diod. Sic. lib. i. p. 20. and apud Phot. p. 1151. out of his fortieth Book, Conon. Narrat. xxxii. Euſeb. Chron. lib. poſter. But *Ephorus* calls him a *Phœnician*, and alſo *Herodotus*; and *Zenodotus*, in Diog. Laert. above cited. And *Apollodorus* ſaies, that *Agenor*, the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there; and became the Father of a numerous Offspring, Lib. ii. c. 1. ſect. 4. p. 71. So that *Apollodorus* thought *Cadmus* was born in *Phœnicia*. And *Pauſanias* obſerves, that they who thought *Cadmus* an *Egyptian*, and not a *Phœnician*, were confuted by the Name which the *Cadmæan Thebans* gave to *Minerva*: for they called her by the *Phœnician* Name *Onka*, and not by the *Egyptian* Name *Saïs*. The preſent Reading of *Pauſanias* is *Siga*, which is a Name of no Meaning: but that he wrote *Onka* is obſerved by *Sylburgius* in his Note upon the Word. See Bœot. p. 291, and Notes, edit. Francof. 1583. See my Note Numb. (24) above; where the *Phœnician* Word *Onka* is ſhewn to be the Name which *Cadmus* called *Minerva* by at *Thebes*.

Egyptian of *Thebes*, as *Euſebius* ſuppoſes: and perhaps the Cauſe of his being thought to be born in *Egypt* was his calling his own City by the Name of the *Egyptian Thebes*.

The *Cadmæan* Letters being moſt noted in *Greece*, and generally uſed after the Introduction of them; and the moſt remarkable ancient Monuments or Inſcriptions being ſuppoſed to be wrote in thoſe Letters, made *Herodotus*, and *Ephorus*, and other Hiſtorians after them, think, that *Cadmus* was the firſt who brought Letters into *Greece*.

But this Opinion is utterly inconſiſtent with the high Antiquity of Letters, as being invented in *Phœnicia* by *Taaut*, a few Years after the Diſperſion; and above eleven hundred Years before *Cadmus* came into *Bœotia*: and alſo with the Accounts of the early Migrations of the *Phœnicians* into the Iſlands of the *Ægean* Sea, the *Peloponneſe*, and moſt Parts of *Greece*, whither they carried the *Cabiric* Myſteries and *Phœnician* Deities, and, without Doubt, their Letters alſo. And there is ſufficient Evidence of theſe *Phœnician* Migrations and Settlements in *Greece*, many Ages before *Cadmus* came thither. Indeed, it is very abſurd to ſuppoſe, that the *Greeks* ſhould not have had any Letters for the Space of eleven hundred Years and more after their Invention, and yet that ſeveral Colonies out of *Phœnicia*, who had Letters, ſhould have ſettled amongſt them from the moſt early Antiquity, and during moſt of the Space of theſe eleven hundred Years.

We learn from *Sanchoniatho*, that the Sons of the *Dioſcuri Cabiri*, who had wrote the firſt Annals of the *Phœnician* Hiſtory and Theogony by the Command of *Taaut*, made Ships of Burthen, in which they ſailed, and being caſt upon the Coaſt near Mount *Caſius*, about forty Miles diſtant from *Peluſium*, as *Strabo* and *Pliny* reckon, they conſecrated a Temple (1) in the Place.

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(1) This was probably the Temple of *Jupiter Caſius*, ſo called afterwards, and which might be built in the ſame Place. It is mentioned by *Strabo*, Geog. lib. xvi. p. 1103. and Steph. in voce, and Pliny, Nat. Hiſt. lib. v. c. 12. It is the firſt Temple mentioned in Hiſtory; and probably the firſt in the World: unleſs we except the Temple built by *Hoang-Ti*, the firſt Emperor of *China*, in the Province of *Pekim*, about the Year before *Chriſt* 2438, which may be as old, or older. The Temple next in Age may be that

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Theſe *Phœnicians* were called *Pelaſgi* by the ancient *Greeks*, though the later *Greeks* knew not the Reaſon of it; and fancied they were ſo called from (2) *Pelaſgus*, the ancient King of *Arcadia:* but they were far older. Nor is the Name derived from *Peleg*, as ſome learned Writers have imagined; for his Poſterity never went into *Europe:* but they were called *Pelaſgi*, from their paſſing by Sea, and wandering from one Country into another, (whence the Sea is called *Pelagus*, from the *Hebrew* Word *Peleg*, as dividing one Country from another) being, as it were, *Pelagii*, Wanderers, and diſperſed over various Countries. On this account ſome (3) *Greeks* thought, they had their Name from πελαργοὶ, *Storks*, which are Birds of Paſſage.

The *Greeks* (4) alſo called the *Tyrrhenes*, *Pelaſgi*; as if their proper Name was originally *Tyrrheni*, and they were called *Pelaſgi* only from their Diſperſions. *Dionyſius* of *Halicarnaſſus* therefore cites *Thucydi-*

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which *Menes*, the firſt King of *Egypt*, built at *Memphis*, in honour and for the Worſhip of the oldeſt *Egyptian* God *Vulcan*, about 2200 Years before the vulgar *Chriſtian* Æra.

(2) Πελασγοὶ οἱ Θεσσαλοὶ, καὶ Πελασγικὸν Ἄργος—καὶ γένος ἀπὸ Πελασγοῦ τοῦ Ἀρκάδος γενόμενον πολυπλάνητον. Heſych. voc.

(3) So Dionyſ. Halicarn. lib. i. p. 22. from *Myrſilus Leſbius*, etc. and *Strabo*, ſpeaking of the *Pelaſgi*, who inhabited *Attica*, ſaies, the *Attic* Hiſtorians called them πελαργοὶ, from the Stork, which is a wandering Bird. Οἱ τὴν Ἀτθίδα συγγράψαντες ἱστοροῦσι περὶ τῶν Πελασγῶν, ὡς καὶ Ἀθήνησι γενομένων τῶν Πελασγῶν, διὰ δὲ τὸ πλανήτας εἶναι, καὶ δίκην ὀρνέων ἐπιφοιτᾷν ἐφ' οὓς ἔτυχε τόπους, πελαργοὺς ὑπὸ τῶν Ἀττικῶν κληθῆναι. Geog. lib. v. p. 339. Hence the Paſſage of *Strabo*, lib. ix. p. 608. is to be corrected, where his Edition has, Ὑπὸ τῶν Ἀττικῶν Πελασγοὶ προσηγορεύθησαν διὰ τὴν πλάνην. But it is evident, the true Reading was πελαργοὶ, as before. *Heſychius* ſaies: Πελαργοὺς φασὶ (not φησὶ, as the Editions have it) τὴν Ἀττικὴν οἰκῆσαι, ἀπὸ τῶν Πελασγῶν μεταφέροντες ἐπὶ τὰ πτηνά. So the Words are to be diſtinguiſhed, See Euſtath. Comment. in Dionyſ. Perieg. ℣ 347. *Herodotus* calls the *Pelaſgi* ἔθνος πολυπλάνητον, lib. i. c. 56. and *Strabo* ſaies: Πολύπλανον δὲ καὶ ταχὺ τὸ ἔθνος (Πελασγοὶ) πρὸς ἐπαναστάσεις ηὐξήθη τε ἐπὶ πολὺ καὶ ἀθρόαν ἔλαβε τὴν ἔλλειψιν. Geog. lib. xiii. p. 922. Ἐπὶ πλεῖστον γῆς τὸ Πελασγικὸν γένος διεφορήθη. Dionyſ. Halicarn. lib. i. p. 20.

(4) Ἐκαλοῦντο δὲ ὑπὸ τῶν ἄλλων ἀνθρώπων τῆς τε χώρας ἐπικλήσει, ἀφ' ἧς ἐξανέστησαν, καὶ τοῦ παλαιοῦ γένους μνήμῃ, οἱ αὐτοὶ Τυῤῥηνοὶ καὶ Πελασγοί. Dionyſ. Halicarn. Antiq. Rom. lib. i. p. 20.

des (5) mentioning the Cities ſituate in the Coaſt of *Thrace*, which are inhabited by Men of two different Languages, *(i. e.* the *Japhetics* and *Phœnician Pelaſgi)* where he ſpeaks of the *Pelaſgic* Nation, *viz. there are there* (ſaies he) *ſome Chalcidians, but the moſt part are Pelaſgi,* namely, *thoſe Tyrrhenes who formerly inhabited Lemnos and Athens.* He alſo cites ſome Anapæſts out of the (6) *Inachus* of *Sophocles*, where the *Tyrrhenes* are called *Pelaſgi.* But the Truth is, that *Pelaſgi* is the original Name of a *Phœnician* People diſtinct from the *Tyrrheni*; and they were called *Tyrrheni* after their Migration into *Italy*, and poſſeſſing Part of *Tuſcany*, where the *Tyrrhenes* dwelt before them: and after their Mixture and Cohabitation with the *Tyrrhenes* they were called by that Name. Therefore (7) *Hellanicus* of *Leſbos*, *Thucydides*, and the reſt of the *Greek* Hiſtorians, were miſtaken, who confounded the *Tyrrhenes* with the *Pelaſgi*: and *Dionyſius* proves this, by obſerving with *Herodotus*, that their Language (8) was different. And *Dionyſius* (9), in his *Periegeſis*, and *Marcian Heracleotes*, or *Scymnus Chius*, make them different People; and write, that the *Pelaſgi* came from *Greece*, and mixed with the *Tyrrhenes*, who probably were the original Inhabitants of their Country.

That the *Pelaſgi* were the Deſcendants of the *Phœnician Cabiri*, we learn from *Herodotus* (10), who relates, that the *Samothracians* practiſed and received the *Cabiric* Myſteries from the *Pelaſgi*, who in ancient Times inhabited *Samothrace*. And becauſe they lived very anciently in the *Greek* Countries, they were thought to be originally *Greeks*: but that they were not the original or firſt Inhabitants of *Greece*, but came from *Phœnicia*, may be inferred from *Herodotus*, who, ſpeaking of the *Pelaſgi*, ſaies, he did not certainly know what was their Language, but he thinks it was the ſame with the Language of the People of (11) *Croton*, near the *Tyrrhenes*; and that it was a barbarous Language, and diſtinct from the *Hellenic*. This barbarous Language was the *Phœnician*; and they had Letters belonging to it when they brought it into *Greece*, many Ages before *Cadmus* came thither: and it is highly probable, that the original *Greeks*, (*Jones*, or rather *Jaones*) the Deſcendants of *Japhet*, from *Javan*, having no (12) Letters of their own, uſed the *Pelaſgic* Characters, which they would naturally receive with the Myſteries of Religion introduced amongſt them by this People.

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(5) Ibid. p. 20. ex Thucyd. Hiſt. lib. iv. p. 302.

(6) Ἴναχε γεννᾶτορ (I read, γενέτορ) παῖ Κρηνῶν
Πατρὸς Ὠκεανοῦ, μέγα πρεσβεύων
Ἄργους τε γύαις, Ἥρας τε πάγοις
Καὶ Τυῤῥηνοῖσι Πελασγοῖς.

So, I think, they ought to be read, but they are not diſtinguiſhed in *Dionyſius*, edit. Sylburg. Francof. 1586.

(7) Ἑλλάνικος ὁ Λέσβιος τοὺς Τυῤῥηνοὺς φησι Πελασγοὺς πρότερον καλουμένους, ἔπειτα κατῴκησαν ἐν Ἰταλίᾳ μεταλαβεῖν ἣν ἔχουσι προσηγορίαν.—ἐμοὶ μέν τοι δοκοῦσιν ἅπαντες ἁμαρτάνειν οἱ πεισθέντες ἓν καὶ τὸ αὐτὸ ἔθνος εἶναι τὸ Τυῤῥηνικὸν καὶ τὸ Πελασγικόν. lib. i. p. 22. Therefore *Dempſter* is miſtaken in making the *Tyrrhenes* and *Pelaſgi* the ſame People. De Etrur. Regal. lib. i. c. 5. p. 15.

(8) Ibid. p. 23.

(9) ỿ 347—349. Marc. Herac. p. 9. editio prima, 1600.

(10) Herodot. lib. ii. c. 51. and *Strabo* ſaies, the *Cabiri*, i. e. their Deſcendants inhabited *Samothrace*, Geog. lib. x. p. 723. fin. and p. 724.

Strabo (13) thinks, that *Homer* believed the *Pelaſgi* to have been *Barbarians*, (*i. e.* not *Greeks*) but to have come into *Greece* from another Country: and *Herodotus* (14) ſaies, the *Pelaſgic* and *Hellenic*

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(11) The Editions of *Herodotus* have Κρηστῶνα corruptly for Κροτῶνα, which latter Word one of *Gale's* Manuſcripts has: and *Dionyſius* ſo read it in *Herodotus*, Antiq. Rom. lib. i. p. 23. It ſhould alſo be read ſoon after Κροτωνιῆται inſtead of Κρηστωνιῆται, there being no ſuch Place as *Creſton* in *Italy*: and the *Creſtonians* were a People joining to *Mygdonia*, Herodot. lib. vii. c. 124. and alſo Thucyd. lib. ii. c. 170. edit. Steph. *Dionyſius* alſo ſaies, (p. 16.) that the *Pelaſgi* took *Croton* from the *Umbri*, and dwelt in it.

(12) *Joan. Malelas* (Chronograph. lib. iii. p. 70.) ſaies, that in the Time of *Abraham*, *Iſiodus*, of the Line of *Japhet*, invented the *Greek* Letters, and firſt taught them amongſt the *Greeks*. *Leo Allatius*, in Euſtath. Hexaëmer. p. 300. cites from *Joannes Antiochenus* the ſame Story; which has no Foundation, ſince the *Pelaſgi*, who had Letters, were ſettled in *Greece* before the Birth of *Abraham*; and had ſet up a Kingdom at *Sicyon* under *Ægyaleus*: and ſo the *Greeks* had Letters before the coming of this ſuppoſed *Iſiodus*.

(13) Geog. lib. vii. p. 505. and the old Scholiaſt on the Argonautics of *Apollonius Rhodius*, ſpeaks of them as a *barbarous* Nation, who inhabited *Theſſaly* and *Argos*: Ἔθνος βαρβαρικὸν οἰκήσαντος τὴν Θεσσαλίαν καὶ τὸ Ἄργος. Lib. i. ℣ 580.

(14) Lib. i. c. 57.

Greeks were different; and he makes the *Pelaſgi* the ſame with the *Attics*, and ſaies their Language was the ſame; and that they did not lay it aſide till they were incorporated with the *Hellenics*. And *Pauſanias* (15) in his *Corinthiacs* ſaies, that before the Return of the *Heraclidæ* into *Peloponneſe*, the *Athenians* and *Argives* ſpake the ſame Language: and the *Argives* were a *Pelaſgic* Nation, as is well known. They were both of them originally *Phœnicians*. *Athene*, as *Sanchoniatho* relates, was a *Phœnician* or *Canaanite*, whom her Brother *Saturn* placed with a Colony of *Pelaſgi* in *Attica*, many Years after the *Jaones* were come thither; ſo they mixed with the *Javanics* or *Jaonics*, called *Jaones*. *Herodotus* adds (16), that the *Hellenics* always uſed their own Language, which was different from the *Pelaſgic*.

But no doubt long before the *Greeks* had the Name *Hellenics*, the *Attic* or *Jaonic Greek*, and *Pelaſgic* Languages were intermixed with each other, though they were not the ſame, as *Herodotus* thought. *Apollodorus* (17), ſpeaking of *Hellen*, Son of *Deucalion*, ſaies, *that he called the Greeks after his own Name Hellenics*. *Greeks* (Γραικοὶ) was the old Name of the People who inhabited the Part of the Country called *Hellas*, which contained *Theſſaly* and *Theſprotia*: and were either the ſame with the *Pelaſgi*, or were very anciently mixed with them. We have mention of them in ſeveral Parts of *Greece* where the *Pelaſgi* inhabited, as *Ariſtotle* and *Ephorus* (18) tell us. They might be called *Greeks* (Γραικοὶ) as being the moſt ancient Inhabitants of the Country where they ſettled: and hence γραία and γραῦς came to ſignify any thing that is very old. It ſeems to be derived from the *Celtic* Word *Grec*, which ſignifies *old.*

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(15) Πρὶν δὲ Ἡρακλείδας κατελθεῖν εἰς Πελοπόννησον τὴν αὐτὴν ἠφίεσαν Ἀθηναίοις οἱ Ἀργεῖοι φωνήν.

(16) Ibid. c. lviii.

(17) Αὐτὸς μὲν οὖν ἀφ' αὐτοῦ τοὺς καλουμένους Γραικοὺς προσηγόρευσεν Ἕλληνας. Lib. i. p. 24. See Cyril. cont. Julian. p. 10. fin. who places *Hellen* in the Year before *Chriſt* 1498. very rightly. Ἕλληνες ὠνομάσθησαν, τὸ πρότερον Γραικοὶ καλούμενοι. Marm. Arundel.

(18) Ὁ καλούμενος ἐπὶ Δευκαλίωνος κατακλυσμός. καὶ γὰρ οὗτος περὶ τὸν Ἑλληνικὸν ἐγένετο μάλιστα τόπον· καὶ τοῦτο περὶ τὴν Ἑλλάδα τὴν ἀρχαίαν. αὕτη δ' ἐστὶν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῷον—ᾤκουν γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε Γραικοί, νῦν δὲ Ἕλληνες. Ariſtot. Meteorolog. lib. i. c. 14. p. 548. And *Strabo*, from *Ephorus*, writes: Ἐστὶ δέ, ὥς φησιν Ἔφορος, Πελασγῶν ἵδρυμα (Δωδώνη) οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιότατοι λέγονται. Geog. lib. vii. p. 504. See alſo lib. v. p. 337.

Herodotus (19) ſhews, that the *Pelaſgi* inhabited *Attica* before *Cecrops* came thither; and were called *Cranai*, and in his Reign they were called *Cecropidæ.* But *Herodotus* is miſtaken in taking the *Pelaſgic Attics* to have been originally *Ionics*, or the ſame with the *Jaones*, who were older, though they might incorporate with them, and become one People.

Theſe old and original Diſtinctions were beyond the Knowledge of the *Greeks*, and can only be known from the Hiſtory of *Moſes* and *Sanchoniatho.*

But in order to trace the *Pelaſgic* Migrations, who followed the *Japhetic* Families through many Parts of *Europe*, it will be proper to give a ſhort Account of the firſt Settlements of the Deſcendants of *Japhet.*

When they left *Babel* they travelled Northward; and ſome of them ſettled in *Aſiatic Scythia*, as *Magog*, and his Deſcendants, and others.

(19) Ἀθηναῖοι δὲ ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην ἦσαν Πελασγοὶ ὀνομαζόμενοι Κραναοί· ἐπὶ δὲ Κέκροπος βασιλῆος ἐπεκλήθησαν Κεκροπίδαι. Lib. viii. c. 44. This explains *Marcian Heracleotes*, or *Scymnus Chius*, who makes the *Pelaſgi* called the Κραναοὶ, firſt Inhabitants of *Athens*:

Ἑξῆς Ἀθήνας Φασὶν οἰκιστὰς λαβεῖν
Τὸ μὲν Πελασγοὺς πρῶτον, οὓς δὴ καὶ λόγος
Κραναοὺς καλεῖσθαι· μετὰ δὲ ταῦτα Κεκροπίδας,
Κέκροπος δυναστεύσαντος. Perieg. p. 23.

They were called Κραναοὶ from the mountainous and rocky Parts of the Country where they lived. *Heſychius* explains κραναὸν by ὑψηλὸν, τραχὺ, (not ταχὺ, as the Editions have it without any Senſe) and he interprets Κραναῆς by Τραχείας, which confirms the Correction above. So that *Acte*, the old Name of *Attica*, and Κραναὴ are Words of the ſame Import; and from the latter, *Cranaus*, Son of *Cecrops*, had his Name. *Homer* calls the Country of *Ulyſſes* Κραναὴν Ἰθάκην, Odyſſ. lib. i. ℣ 247. and *Euſtathius* explains it, Ἰθάκην ἥτις Κραναὴ λέγεται διὰ τὴν τραχύτητα. p. 52. edit. Baſil. Κραναῇ ἐνὶ Δήλῳ, Homer. Hymn. in Apoll. ℣ 16, 26. and *Delos* is called Κραναήπεδος, Ibid. ℣ 72.

Gomer and his Deſcendants ſettled below them in *Bactriana*, *Margiana*, *Hyrcania*: and migrated thence Weſtward along the *Caſpian* Sea into *Armenia*, *Cappadocia*, and other Parts thereabouts. Thence they paſſed into the Northweſt Climates, and ſettled in *Europe*. Some of them, called *Cimbri*, (from *Gomer*) inhabited *Sweden*, European *Ruſſia*, *Denmark*, and *Norway*, and the North Parts of *Germany*: others of them, called *Galli* and *Umbri*, ſpread into the South Parts of *Germany*; and ſettled in *Belgium*, *Gaul*, and *Iberia*, and about the *Alps*, whence they paſſed into *Italy*; and from *Gaul*, *Iberia*, and *Belgium* into *South Britain*; as ſome of the *Cimbri*, called *Getes* and *Scyths*, went from *Denmark* into *North Britain*. They all called themſelves *Gomerians* or *Cimbrians*. *Goropius Becanus* (20) thinks the *Umbri* were the Deſcendants of the *Galli*, who went from *Gaul*, near the *Alps*, into *Italy*; and that the firſt Migration of the *Gomerians*, or *Cimmerians*, into *Europe*, was from *Phrygia*. This is not improbable.

The Northern *Greek* Countries, as *Thrace*, *Myſia*, were firſt peopled by *Tiras*, or *Thiras*, another Son of *Japhet*: and all the Country from *Thrace* to the *Peloponneſe* was firſt inhabited by the Poſterity of *Javan* and *Cittim*; that is, *Macedonia*, and all that was anciently called *Ionia*, the old *Hellas*, *Æolia*, *Attica*, *Bœotia*, *Theſſaly*, *Ætolia*, and as far as the *Ionian* Sea, with ſeveral Parts of the *Peloponneſe*, eſpecially *Achaia*, whither the *Cittim* migrated (and thence paſſed into *Italy*) and *Elis*.

All theſe *Japhetic* Migrations and Settlements, with others, whereby the Prophecy of *Noah* was fulfilled, *that God would enlarge Japhet*, Gen. ix. 27. were made in the Space of three hundred Years or more, before the *Phœnician Pelaſgi* made any Migrations, and carried their Letters and Myſteries into *Europe* and *Greece*. *Sanchoniatho* indeed makes *Saturn* carry his Siſter *Athene*, with a Body of *Titans*, into *Attica*; which muſt have been before any *Pelaſgic* Settlements were made there; the firſt of whoſe Migrations into *Europe* was not probably till after the Death of *Saturn*, and the Inſtitution of the *Phœnician Ca-*

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(20) Gallicor. lib. iii. p. 61. and lib. v. p. 86.

biric Myſteries, which they carried with them wherever they went: and this probably was not till about eight hundred and fifty Years after the Flood, and two thouſand three hundred and nineteen Years before the *Chriſtian* Æra.

After the Death of *Saturn* the *Phœnician Pelaſgi* went and left Colonies in ſeveral Iſlands of the *Ægean* Sea; as (21) *Samothrace*, *Lemnos* (22), *Imbrus*, and *Scyros*: and alſo ſettled in many of the maritime and inland Parts of *Greece*, as *Attica*, (ſee Meurſ. Cecrop. c. v.) (23) *Theſſaly*, all the old *Hellas* (24), *Argolis* (25), *Arcadia*, and alſo the Sea-Coaſts of the *Peloponneſe.* From (26) *Theſſaly* they paſſed into *Italy* (as alſo before from *Achaia)* to the Country of the *Tyrrhenes* or *Tuſcans:* to all which Places and many others they carried the *Cabiric* Myſteries and *Phœnician* Letters.

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(21) They went from *Thrace* into *Samothrace*, as alſo to *Scyathus*, as *Scymnus Chius* relates in his Periegeſis, p. 24.

> Τὴν Σκίαθον ἐκ Θρᾴκης διαβάντες, ὡς λόγος
> Πελασγιῶται.

Where, and a little before, the Editions have Σκίοϑος inſtead of Σκίαθος. But Σκίαθος is the true Reading, as is evident from *Strabo*, Geog. lib. ix. p. 667.

(22) *Attius*, or *Accius*, the old *Roman* Tragedian, in his Philoctetes, ſaies:

> ——Qui Lemni aſpera
> Teſca tuere et celſa Cabirûm
> Delubra tenes, myſteriaque
> Priſtina caſtis concepta ſacris. Scriver. Collectan. p. 137.

Κάβειροι πάνυ τιμῶνται ἐν Λήμνῳ, ὡς θεοί. Heſych. voc. Καβ. And *Strabo* ſaies: Μαλιστα μὲν οὖν ἐν Λήμνῳ καὶ Ἴμβρῳ τοὺς Καβείρους τιμᾶσθαι συμβέβηκεν, Geog. lib. x. p. 724. Εἷλε Λῆμνόν τε καὶ Ἴμβρον, ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν οἰκεομένας. Herodot. lib. v. c. 26. See lib. vi. c. 138, 139. Ἀντικλείδης δὲ πρώτους φησὶν αὐτοὺς (Πελασγοὺς) Λῆμνον καὶ Ἴμβρον κτίσαι. Strab. lib. v. p. 339.

(23) They made one of their firſt Settlements in *Theſſaly*, as all agree; one Part of which was called *Pelaſgiotis* from them, and alſo *Pelaſgia*. So Steph. Byz. voc. and Schol. ad Apoll. Rhod. lib. i. ✝ 580. The *Pelaſgi* alſo very anciently dwelt in the old *Æolis*, or *Ætolia*, and *Theſprotia*, and were diſperſed through all the old *Hellas*, called from them *Pelàſgia*, as obſerved above. Strab. lib. v. p. 337. Herodotus, lib. ii. c. 56. whoſe Words are: Ἑλλάδος πρότερον δὲ Πελασγίης καλεομένης. *Thucydides* alſo obſerves, that the *Pelaſgi*, wherever they lived in *Greece* before the Time of *Hellen*, Son of *Deucalion*, called the Countries after their own Name: Καὶ τὰ ἔθνη δὲ (not, as the Editions have, κατὰ ἔθνη) ἄλλα τε, καὶ τὸ Πελασγικὸν ἐπιπλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι. Lib. i. ſect. 3. See Dionyſ. Halicarn. lib. ii. init.

(24) See Schol. ad Apollon. Rhod. lib. i. ✝ 580. And *Strabo* ſaies, Part of *Theſſaly* was called *Pelaſgian Argos*, τὸ Πελασγικὸν Ἄργος. And ſo *Homer* called it, Iliad ii. *Pliny* alſo ſaies, that *Æmonia*, which was the old Name

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of *Theſſaly*, was called *Pelaſgicum Argos. Strabo* likewiſe relates, that the *Pelaſgi* inhabited *Argos* in *Peloponneſe*, and that the whole Country was called *Pelaſgia* from them: Καὶ τὴν Πελοπόννησον δὲ Πελασγίαν, φησὶν Ἔφορος, κληθῆναι. Καὶ Εὐριπίδης δ' ἐν Ἀρχελάῳ φησὶν ὅτι,

> Δαναὸς ὁ πεντήκοντα θυγατέρων πατὴρ
> Ἐλθὼν ἐς Ἄργος ᾤκισ' Ἰνάχου πόλιν,
> Πελασγιώτας δ' ὠνομασμένους τοπρὶν
> Δαναοὺς καλεῖσθαι νόμον ἔθηκεν. Geog. lib. v. p. 337, 338, 339.

The Editions read, εἰς Ἄργος, and ὀνομασμένους, and ᾤκισεν, contrary both to Verſe and Grammar.

(25) *Arcadia* was called *Pelaſgis*, and *Pelaſgia*, from the *Pelaſgi.* Plin. Hiſt. Nat. lib. iv. c. 6.

(26) *Pliny* ſaies, the *Pelaſgi* in ancient Times drave the *Umbri* from *Etruria*, Lib. iii. c. 5. ſect. 8. Strab. v. p. 337. *Scymnus Chius* relates, that the *Pelaſgi* went from *Hellas* into *Italy*, and lived in the Country of the *Tyrrhenes:*

> —Πελασγοὶ δ' εἰσὶν οἱ
> Πρότερον κατοικίσαντες ἐκ τῆς Ἑλλάδος,
> Κοινὴν δὲ Τυῤῥηνοῖσι χώραν νεμόμενοι. p. 9.

Steph. Byzant. ſaies: (ſpeaking of *Agylla*, a City of *Etruria)* Ἔστι δὲ κτίσμα τῶν ἐκ Θετταλίας Πελασγῶν. They lived many Years amongſt the *Tyrrhenes*, and in Time were confounded with them, though they were a different People; as *Dionyſius Halicarn.* ſhews, Rom. Antiq. lib. i. p. 20, 21, 22, 23. and *Herodotus* before him, Lib. i. c. 57. The *Tyrrhenes* were probably one of the original Colonies of *Italy*, as *Dionyſius* obſerves, Lib. i. p. 24. and might be Deſcendants of *Tiras*, *Gen.* x. 4. and be a Colony from *Thrace.* See Bochart. Geog. Sac. lib. iii. p. 152.

OF THE ANTIQUITIES OF ITALY, *GREECE*; and of the *PELASGI.*

BEFORE I conſider the Times of the ſeveral *Pelaſgic* Migrations into *Italy*, it will be proper to trace out the original Inhabitants of that great and famous Country.

The *Greeks* and *Romans*, as I have before obſerved, knew nothing of the original Inhabitants of their Countries; whence they came; nor at what Time: and the Writings of *Moſes* give the oldeſt and only authentic Accounts of the firſt Diſperſions and Settlements of Men in the different Parts of the Earth. This ſacred Hiſtorian tells us, that *Javan*, one of the Sons of *Japhet*, had a Son called *Chittim*, or *Kittim*: and that the Deſcendants of *Chittim* inhabited *Italy* in his Time, is evident from the Mention of them in the Prophecy of *Balaam*, *Numb.* xxiv. 24. which was delivered in the Year before *Chriſt* 1553. The Words in the *Engliſh* Tranſlation are: *And Ships ſhall come from the Coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber; and he alſo ſhall periſh for ever.* The Meaning is (1): *And they ſhall*

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(1) It is evident from all the Verſions which have Words ſignifying *exibunt*, *egredientur*, or *egredientes*, that the original *Hebrew* Reading was not *tſim* or *tſiim*, *Ships*, but was *jotſeim* or *jotſiam*, as the *Samaritan* Hebrew Text has it; that is, *They ſhall go forth*, or, *ſhall lead them* (their Armies) *forth*:

come (i. e. with an Army) *from the Coaſt of Chittim*, etc. that is, *Italy* or old *Latium* (2), where the *Cetii* anciently lived, in the Territories in which *Rome* was built many Ages after. And this gives a great Propriety to the Prophecy which relates to the Deſtruction of the *Jews* by the *Romans*, which happened above ſixteen hundred Years after this Prophecy. The *Latin* Vulgate, or *Jerome*, underſtands the Word *Chittim* to mean *Romans*: and it is a Prophecy, that the *Romans* with

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and *turmæ*, *catervæ*, *legiones*, etc. are added to explain the Senſe. The *Exemplar Reg.* and *Pentateuch. Conſtantinop.* read in the *Chaldee* Paraphraſe, *vetſian, et turmæ*, as the *Syriac* Verſion read it. Alſo, *venient a Romanis*, as Rabbi *Elias* has it: and the *Arabic* Verſion, made formerly by the *Jews* in *Mauritania*, explains it, *cum clamore militari & ſtrepitu ingruent*. Apud var. Lect. in Chald. Paraph. in Append. ad Bibl. Polyglot. But inſtead of *Vetſian* (וציען) it ſhould probably be read *Veſian* (וסיען) as the *Targum* of *Onkelos* has it: *Tſade* being often put for *Samech*, as being a Letter of the ſame Organ. It ought alſo to be read *jotſeim* for *tſiim* Dan. xi 30.

(2) The *Hebrew* Verb *nictam* ſignifies to be *covered over*, ſee *Jer.* ii. 22. and *Chetim* or *Cetim* in *Arabic* ſignifies *a Thing hidden*: and therefore it is probable, that the original Inhabitants of *Italy*, called *Cetii* or *Citii*, were afterwards called *Latii* or *Latins*, and their Country *Latium*, for the ſame Reaſon: *Latium* being a Word of the ſame Signification with *Citii*, *Cittim* or *Chittim*. *Suidas* ſaies, that the *Cetii* were firſt called *Latins* from *Latinus*, Son of *Hercules*, voc. Λατῖνος. This ſhews he thought the firſt Inhabitants of *Latium* to be the *Cetii*. The *Romans* are called *Chittim* in *Dan*. xi. 30. which is evident from the Hiſtory by which the Prophecy was fulfilled. *Chittim* indeed has a larger Senſe, and comprehended *Macedonia*, whither the *Cetii* firſt went out of *Aſia*. *Joſephus* ſaies: Νῆσοι πᾶσαι καὶ τὰ πλεῖα τῆς πρὸς θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, Antiq. Jud. lib. i. c. 6. and *Hyde* obſerves: Chittim eſt fere tota Europa auſtralis: ideoque Rabbini eo nomine intelligunt non tantum filios Javan, ſeu Græcos, ut Gen. x. ſed et *Romanos*, et reliquos illarum partium Europæos *catervatim* degentes; cum *Chittim* ſit forma pluralis a ſingulari *Cath*, i. e. *caterva*. Hiſtor. relig. vet. Perſ. c. ii. p. 55. *Homer* mentions a People to the Weſt of *Cilicia*, called *Cetii*, Odyſſ. xi. ỳ 520. and *Strabo*, Geog. lib. 13. p. 915. The Scholiaſt on the Place of *Homer*, p. 452. thinks the *Cetii* to be a People of *Myſia*: and in *Ptolemy* are mentioned two Provinces in the Weſtern Part of *Cilicia*, one on the Sea-Coaſt called *Cetis*, the other towards the Mountains called *Citis*. Hereabout might be the original Settlement of the *Chittim*; whence they went and ſettled in *Macedonia* and the *Græcian* Iſlands; and afterwards a Part of them paſſed into *Italy*.

their Legions ſhould *afflict* firſt the *Aſſyrians*, and afterwards the *Hebrews* or *Jews*, both whom at laſt they utterly deſtroyed.

The *Aſſyrian* Empire was greatly *afflicted* by *Lucullus*, *Pompey*, and *Antony*; and at laſt was utterly ruined by the Emperor *Trajan*: and all know, that the *Romans* deſtroyed *Jeruſalem* under *Titus*; and extirpated the whole Nation of the *Jews*, and deſolated their Country. And this mighty *Chittim*, who afflicted and ſubdued moſt of the Nations of the Earth, did, (as is here foretold) in the fifth Century of the *Chriſtian* Æra begin *to periſh for ever*; when the *Latin* Empire was torn to Pieces by Wars, and ſoon divided into ten Kingdoms; and both the Greatneſs and Name of it was extinct.

Joſephus (3) underſtood this Prophecy of the *Roman* State; and conjectures, that a Part of it was *future to his Time*; and which he doubted not but would be fulfilled. By this, I think, he could mean nothing but the Deſtruction of the *Roman* Empire, which he did not care to ſpeak his Mind upon, as a Thing that would be ungrateful to the *Romans*, amongſt whom he lived in great Favour and Eſteem.

That *Chittim* alſo in Scripture ſignifies *Macedonia*, which was originally poſſeſſed by his Deſcendants, is evident from *Iſai.* xxiii. 1, 12. where the Prophecy of the Overthrow of *Tyre* by *Alexander the Great* is related; and where, after the Conqueſt of the City, the People are ſaid *to paſs over to Chittim*, and to live there in a miſerable Captivity; and ſo are ſaid *to have no Reſt*. I have elſewhere ſhewn, againſt the learned *Bochart*, and Dr. *Prideaux*, that the Prophecy relates to *inſular Tyre*, which was deſtroyed and burnt by *Alexander*: and ſo the *Chittim* are the *Macedonian Greeks*, over whom *Alexander* reigned: and he is ſaid to come out of the Land of *Chittim*, 1 *Maccab.* i. 1. And *Perſeus*, King of *Macedonia*, is called King of the *Citims*, 1 *Maccab.* viii. 5.

The learned Dr. *Hyde* (4) is of Opinion, that the Prophecy of *Balaam*, concerning *Chittim* afflicting *Aſſhur* and *Eber*, related to the *Macedonians*, who under *Alexander* afflicted and ſubdued the Nations

(3) Antiq. Jud. lib. iv. c. 6. ſect. 5.
(4) Hiſt. relig. vet. Perſ. c. ii. p. 56, 57.

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beyond *Euphrates*, viz. *Babylonia*, *Meſopotamia*, *Aram*, or *Perſia*: theſe Nations, with *Aſſyria*, were *afflicted* and ſubdued by *Chittim*, *i. e.* the *Greeks*, under *Alexander*, and afterwards by the *Romans*: and they alſo, who afflicted them, did at laſt finally periſh; the *Greek* Empire being deſtroyed by the *Romans*; and the *Roman* Empire itſelf was deſtroyed and broken to Pieces by ſeveral other Nations in the fifth Century after *Chriſt*. He thinks it alſo evident, that *Eber* cannot mean the *Hebrews*, or *Jewiſh* Nation, becauſe they would be, he obſerves, both *bleſſed* and *curſed* at the ſame time; whereas the Commandment of God to *Balaam* was to *bleſs* and not to *curſe* the *Iſraelites*, *Numb.* xxiii. 20—24. So that he thinks that God did not intend to foretell by *Balaam* the Deſtruction of the *Jewiſh* Nation.

But all this is Miſtake in this learned Man. It is plain, that *Eber* means the *Hebrews*, not indeed as derived from the Patriarch *Eber*, but as the Deſcendants of *Abraham*, who was called *Eber* from his coming from beyond *Euphrates* into the Land of *Canaan*. *Abraham* was *Eber* (περάτης) when he had *paſſed over Euphrates*, and went into the Land of *Canaan*, *Gen.* xiv. 13. Beſides, *Eber* is in the Prophecy diſtinguiſhed from *Aſſhur*; but *Meſopotamia*, *Babylonia*, and *Perſia*, were Parts of the ancient *Aſſyrian* Empire, and therefore could not be *Eber*. Thirdly, though *Balaam* had received a Commandment to bleſs the *Iſraelites*; yet that was not inconſiſtent with thoſe future Curſes and Afflictions which were to fall upon them for rejecting their *Meſſiah* in the *latter Days*, propheſied of in the foregoing Verſes. *Balaam* was commanded by God to *bleſs* the *Iſraelites*, (whom *Balak* had ſent for to *curſe* them) and accordingly he told *Balak*, that they ſhould be a proſperous People, and ſhould conquer their Enemies, and amongſt them his People, who were to be ſubject to them: and, carrying on his Prophecies, he foretels their Captivity by the *Aſſyrians*, ch. xxiv. 22. and proceeding to the Time of the *Meſſias*, he then declares, the *Aſſyrians* ſhould be ſubdued by the *Romans*, and that *Eber*, or their Nation, ſhould be *afflicted* by the ſame People, repreſenting the final Deſtruction of the *Jews*, and Deſolation of their State, by the more gentle Term of their being *afflicted* only.

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Origen (5) thinks, the Prophecy of *Balaam* from ℣ 17. to be one of the cleareſt concerning *Chriſt*, which is to be found in the Writings of *Moſes*.

The learned Doctor is further miſtaken, in applying the latter Part of ℣ 24. *And he alſo ſhall periſh for ever*, to *Aſſhur* and *Eber*, and not to *Chittim*, to which it plainly belongs.

The *Perſic* Verſion, which he cites, underſtands this *periſhing* to relate to *Chittim*, as does alſo the *Perſic* (6) Verſion of the *Polyglott* Bible: and in like manner all the Verſions and Paraphraſes underſtand it.

We have then in the People called *Chittim* the firſt Inhabitants of one Part of *Italy*, who came thither from *Macedonia:* and probably the (7) *Umbri*, *Galli* (8), *Tyrrhenes* and (9) *Auſones*, came nearly about the ſame Time: and *Italy* might be inhabited by ſome of them within the Term of 200 Years after the Diſperſion, or about the Year before *Chriſt* 2439. They paſſed through *Germany* into *Gaul,* and thence over the *Alps* into *Italy.* And the *Tyrrhenes*, *Auſones*, and *Cetii*, lived

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(5) Comment. in Joan. p. 219.

(6) Caterva ex populo Romæ affligent Aſſur et affligent Eber; et ipſa etiam in æternum peritura eſt.

(7) *Pliny* ſaies: Umbrorum Gens antiquiſſima Italiæ exiſtimatur, Nat. Hiſt. lib. iii. c. 14.

(8) The *Galli*, deſcended from *Gomer*, might be ſo called from *Gala*, *migravit*. *Joſephus*, Antiq. Jud. lib. i. c. 6. ſaies: Τὺς μὲν γὰρ νῦν ὑφ' Ἑλλήνων Γαλάτας καλουμένους, Γομαρεῖς δὲ λεγομένους Γομαρὸς ᾤκισε. The Chron. Paſchal. p. 27. calls them *Celtiberians*. They might come originally from the *Aſiatic Iberia*, and after their Migration into *Europe* ſettled in the *Germanic Gaul*, near the *Alps* and *Italy*.

(9) Servius ad Virgil. Æn. xi. ℣ 252, 253. ſaies: Antiqui Auſonii; quia qui primi Italiam tenuerunt, Auſones dicti ſunt. So they could not be called from *Auſon*, Son of *Ulyſſes* and *Calypſo:* and *Virgil* ſuppoſes it to be called *Auſonia* before the Reign of *Latinus*. See Æn. vii. ℣ 54, 55. and Bochart. Geog. Sac. p. 589. Diod. Sic. lib. v. p. 291. mentions an *Auſon* King in *Italy* two Generations before *Ulyſſes* arrived there. For *Æolus*, who was King of the *Æolian* Iſlands, near *Sicily*, and entertained *Ulyſſes*, was Son of *Hippotas*, and married *Cyane*, Daughter of *Liparus*, who was Son of *Auſon*. *Ælian* relates from ancient Authors, that the *Auſones* were the original and firſt Inhabitants of *Italy:* and adds, that one called *Mares* was the moſt ancient King amongſt them, Var. Hiſt. lib. ix. c. 16. This *Mares* ſeems to be him whom *Diodorus Siculus*, and *Athenæus* (Deipnoſ. lib. i. c. 25.) call *Maron:* who was a Cultivator of Vines, and one of the Companions of *Oſiris*, called *Dionyſus*; whom *Oſiris* made King of *Thrace*, Diod. Sic. lib. i. p. 16, 17. From him the City *Maronea*, which he built, had its Name. The Time of the fabu-

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lous Expedition of *Oſiris* was about the Year before *Chriſt* 2230: and if *Maron* was then King of *Thrace*, he might lead a Colony of his *Auſones* into *Italy*. But it is only Conjecture, that the *Auſones* came firſt into *Italy* out of *Thrace* under *Mares* or *Maron*, which is the Name of an ancient King, and Prieſt of *Apollo*, mentioned by *Homer*, Odyſſ. x. ℣ 197. who was a *Thracian*, and reigned at *Iſmarus*. See the Commentary of *Euſtathius* on the Place.

Antoninus Liberalis relates from *Nicander*, that the *Auſones* lived at *Adria* and the Coaſts upon the *Adriatic* Sea, whence they were expelled by an Army of *Arcadians*, brought over by the Sons of *Lycaon*, *Japyx*, *Daunius*, and *Peucetius*. Οὗτοι λαὸν ἀθροίσαντες ἀφίκοντο τῆς Ἰταλίας παρὰ τὸν Ἀδρίαν· ἐξελάσαντες δὲ τοὺς ἐνταυθοῖ οἰκοῦντας Αὔσονας, αὐτοὶ καθιδρύθησαν. Metamorphoſ. c. 31. *Dionyſius Halicarn.* in his Account mentions only *Peucetius* and *Oenotrus*, Sons of *Lycaon*, in this Expedition; and ſaies, *Peucetius* landed the Forces he commanded, on the *Adriatic* Side of *Italy*, about *Japygia*, and took Poſſeſſion of the Country called from him *Peucetia*. But *Oenotrus*, with the greateſt Part of the Army, landed on the Sea-Coaſt of the Weſt Side of *Italy*, which was then called the *Auſonian* Sea, (from the *Auſones*, who then lived on the Coaſts of it) and afterwards the *Tyrrhene* Sea, when the *Tyrrhenes* became Maſters of it. And finding the Country fruitful, but uncultivated and little inhabited, he ſettled his People there, and built ſeveral ſmall Towns on the Mountains, and called the Country *Oenotria*. Lib. i. Antiq. Rom. p. 9, 10. and (p. 11.) he takes theſe *Arcadians* to have been *Greeks*, and not *Pelaſgi*; and adds from *Pherecydes Athenienſis*, that they expelled the *Umbri* from their Habitations; and diſtreſſed the *Siculi*. *Oenotrus* was the fifth in Deſcent from *Phoroneus*, who began to reign in the Year before *Chriſt* 1780: ſo this Expedition was about the Year 1640 before the *Chriſtian* Æra. The Account of *Dionyſius* concerning the Settlement of the *Auſones* upon the Coaſts of the *lower* or *Tyrrhene* Sea is confirmed by *Ariſtotle:* ᾤκουν δὲ τὸ μὲν πρὸς τὴν Τυῤῥηνίαν Ὀπικοί, καὶ πρότερον καὶ νῦν καλούμενοι Αὔσονες, Politic. lib. vii. c. 10. and *Dio Cocceianus* ſaies the ſame, apud Schol. Tzetz. in Lycoph. ℣ 44. But I incline to think, that the Colony brought by *Oenotrus* were *Pelaſgic Greeks*; and were the firſt who carried *Letters* into *Italy:* and their being *Pelaſgi* is intimated by *Dionyſius* himſelf, (p. 14.) who obſerves, that the *Oenotrians* readily received the *Pelaſgic* Colony, which came afterwards from *Theſſaly*, not only as Friends and Aſſiſtants againſt the *Siculi*, but as their Kindred alſo.

on the South of the *Appennine* Mountains, and bordering on one another towards the lower or *Tyrrhene* Sea, and the *Umbri* ſettled a little above them.

Dionyſius of (10) *Halicarnaſſus* is of Opinion, that *Italy* was firſt inhabited by a Colony of *Siculi*; but whence they came, or at what Time, was not known. They lived near the *Umbri*, and were *Gomerians*. But yet *Dionyſius* ſuppoſes ſeveral People to have lived in the Country before them. Theſe were *Umbri*, *Galli*, *Cetii*, *Tyrrhenes*, *Auſones*. He himſelf obſerves, that the *Tyrrhenes* were thought to be original (11) Inhabitants of *Italy*; and inclines to this Opinion, having juſt before ſhewn, (p. 23.) that they were a different Nation from the *Pelaſgic*; and that in ancient Times the *Latini*, *Umbri*, *Auſones*, and others, were called *Tyrrhenes* by the *Greeks*. Hence we may infer, not without Probability, that the *Auſones* and *Tyrrhenes* were both of them *Japhetics*, deſcended from *Tyras*, the youngeſt Son of *Japhet*; and that they migrated from *Thrace* into *Italy*: but the *Umbri*, deſcended from *Gomer*, and the *Latini*, were the Poſterity of *Chittim*, as before obſerved. The *Greeks*, not knowing, that the *Tyrrhenes* deſcended from *Tyras*, and had their Name from him, feigned a King (12) called *Tyrrhenus*, who (they related) brought them from *Lydia* into *Italy*, ſome ſaid before, and others, after the taking of *Troy*. But *Dionyſius* obſerves, that the ancient and moſt famous *Lydian* Hiſtorian *Xanthus Lydius*, knew of no ſuch King as *Tyrrhenus*; (p. 22.) others, who thought them original Inhabitants, derived their Name from *Tyrſes*, (Τύρσεις) which in the *Etrurian* Language ſignified *a walled Building*. (p. 21.)

I cannot but here obſerve, that the learned Authors of *the Univerſal Hiſtory* are quite miſtaken, in ſuppoſing, that the *Etrurians* came from *Phœnicia*, *and were originally a Pelaſgic Colony*. This Opinion is clearly confuted by *Herodotus* and *Dionyſius* of *Halicarnaſſus*, as before ſhewn: nor do the Reaſons offered by theſe learned Writers confirm their Opinion.

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(10) Hiſt. Rom. lib. i. p. 7.
(11) Antiq. Rom. lib. i. p. 21—24.
(12) Herodot. lib. i. c. 90.

Firſt, They obſerve, that the (13) Names of the *Etrurian* Cities were *Phœnician:* but they do not ſhew, that they had *Phœnician* Names, or were built before the *Oenotrian Pelaſgi* came firſt and lived amongſt them, and poſſeſſed a great Part of the Country, called *Etruria*, in which they had many Cities, which they built, and no doubt gave *Phœnician* Names to them. *Dionyſius* obſerves in his *Roman* Antiquities, (p. 10.) that *Etruria* was uncultivated, and had very few Inhabitants, before *Oenotrus* peopled it with his *Arcadians*; after whom another *Pelaſgic* Body from *Theſſaly* came and ſettled amongſt them, and built other Cities in the Country; hence the Cities had *Phœnician* Names. The *Tyrrhenes* and *Pelaſgi* lived many Years together in Friendſhip and mutual Alliance, which made the *Greek* and *Roman* Writers take them to be the ſame People: and when the Power of the *Pelaſgi* declined, ſome Time before and after the *Trojan* War, the *Tyrrhenes* took Poſſeſſion of their principal Cities, as *Dionyſius* relates. (p. 20, 21.)

So it is no Wonder the Cities had *Phœnician* Names, which had been built by the *Phœnician Pelaſgi.*

Secondly, Theſe learned Writers obſerve, (p. 39.) that the *Etruſcans* worſhiped, with the *Phœnicians*, the *Cabiri*, and were initiated into the (14) *Samothracian* or *Cabiric* Myſteries. This only proves,

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(13) Univerſ. Hiſt. Vol. xvi. B. iv. p. 8—18. edit. 8°.

(14) *Dempſter*, in his *Etrurian* Hiſtory, thinks, the *Samothracian* Myſteries were the Invention of the *Etrurians*, De Etrur. regal. lib. iii. c. 8, 9. But this is abſurd, and has nothing to ſupport it but a fabulous Hiſtory related by *Servius* in his Commentaries on *Virgil*, and which is founded on or inferred from ſome Verſes of *Virgil*, *viz.* that *Dardanus* was the Son of *Jupiter* by *Electra*, the Wife of *Corythus*, an *Etrurian* King of *Italy:* that he left *Italy*, as did alſo his Brother *Jaſius*, and went into *Thrace* and *Phrygia*, and celebrated the *Samothracian* Myſteries. But his Brother *Jaſius* had the better Pretence to be the Founder of theſe Myſteries, who reigned at *Samos*, as *Servius* and others agreed. But *Servius* himſelf obſerves, that the *Greek* Writers, and *Varro*, related, that *Dardanus* was not born in *Italy*, but in *Arcadia*. Græci et Varro humanarum rerum (libro primo) Dardanum non ex Italia, ſed ex Arcadia, urbe Pheneo, oriundum dicunt. See *Dempſter*, lib. ii. c. 10. and yet *Dempſter* alledges *Varro* for making *Dardanus* an *Etrurian*, and the Inventor of the *Samothracian* Myſteries, but does not cite his

that they received the *Phœnician* Deities and *Cabiric* Myſteries from the *Pelaſgi*, as many other Nations did: but not that they were of *Phœnician* Original.

Words, lib. iii. c. 9. p. 265. nor does *Virgil* ſay or intimate, that *Dardanus* inſtituted the *Samothracian* Myſteries, but rather that he went to be initiated in them:

> Auruncos ita ferre ſenes: his ortus ut agris
> Dardanus Idæas Phrygiæ penetravit ad urbes,
> Threïciamque Samum, quæ nunc Samothracia fertur.
> Hinc illum Corythi Tyrrhena ab ſede profectum, etc.
>
> Æn. lib. vii. ℣ 206, etc.

See, concerning *Dardanus*, *Homer*, Iliad. Υ. ℣ 215, etc. where *Euſtathius*, in his Commentary, p. 1280. ſaies, that ancient Writers related, that in the Time of *Deucalion's* Flood *Dardanus* eſcaped in a Corricle (or Veſſel made of Hides, as *Lycophron* thinks, ſee ℣ 73. and the Scholia upon it) in which he ſailed to *Troy*, (afterwards ſo called) and ſoon after built *Dardania*. (So this City was built about 1500 Years before the *Chriſtian* Æra) *Dionyſius* of *Halicarnaſſus*, in his *Roman* Antiquities, lib. i. p. 49, 50. makes *Dardanus* an *Arcadian*, and ſaies, that in Time of a Flood he ſailed from *Peloponneſe* to *Samothrace*; and after ſome Time left it, and went into *Phrygia*, where he built *Dardania*, ſo called after his own Name. He carried the *Samothracian* Myſteries into *Phrygia*, and inſtituted them there: and after the Deſtruction of *Troy*, *Æneas*, who was deſcended from *Dardanus*, carried theſe Myſteries into *Italy*, with the Images of the *Cabiric* Deities. Dionyſ. lib. i. p. 56. and p. 127. lib. 2.

Dempſter alſo makes the *Etrurians* the ſame People with the *Pelaſgi*, lib. i. c. 20. yet inconſiſtently ſaies, "that the *Etrurian* Language is different "from the *Greek* or *Pelaſgic*, as alſo from the *Latin*, (ibid. p. 86.) but what "the Language is, he knows not." That it was different from the *Latin*, *Dionyſius* of *Halicarnaſſus* ſhews, lib. v. p. 298. and alſo *Plutarch*, in the Life of *Publicola*, concerning *Porſena*; and *Polyænus*, Stratagem. lib. viii. de mut. Scævola. And it was alſo different from the *Pelaſgic*, which was not the *Greek*, (as *Dempſter* thinks) but the *Phœnician* Language. It was a Mixture of the *Japhetic*, or original *Greek*, (which they brought into *Italy*) and of the *Phœnician* Language, brought in by the *Pelaſgi*. And the *Umbri*, *Galli*, and *Auſones*, had probably the ſame Language, as they were all *Japhetic* People That it differed from the *Latin*, appears from *Livy* and *Dionyſius* of *Halicarnaſſus*. See Dempſter de Etrur. regal. lib. i. c. 21. p. 94, 95. And this is the Reaſon, that the *Etrurian* Language is loſt, and the Inſcriptions not to be underſtood. The *Etrurians* differed from the *Latins*, not only in their Language, but in their manner of writing: the *Latins* wrote in the

They add, "If it be true, that the *Etrurians* had any *Egyptian* "Cuſtoms, they might receive them from the *Phœnician* Shepherds, "ſome of whom might ſettle in *Italy* after their Expulſion from *Egypt.* "The *Etruſcans* are related to make the Images of their Gods with "*Wings*, which was probably borrowed from the *Phœnicians.* The "*Etruſcans* wrote from the right Hand to the left, as the *Phœnicians* "did, (p. 44.) and before (p. 36.) they obſerve, that the *Etruſcans* "uſed human Sacrifices, which they make an Argument, that they "were originally *Phœnicians*, who were the firſt who offered human "Sacrifices."

But this Argument, if there is any thing in it, will prove moſt of the *Japhetic* Families, or the Nations founded by them, who uſed human Sacrifices, to be *Phœnicians*, which is abſurd. The *Tyrrhenes*, or *Etrurians*, were poſſeſſed of a great Part of *Italy* many Ages before any *Phœnician Pelaſgi* came thither; and probably before the *Phœnicians* had made a Settlement in any Part of *Greece*, or had paſſed into *Europe.* There is alſo no Evidence, that any of the *Phœnician Shepherds*, who were expelled from *Egypt*, paſſed into *Europe*, or ſettled in *Italy.* When they left *Egypt* they all went and ſettled in the Land of *Canaan.* But as the *Pelaſgi* carried their *Letters* and *Gods* wherever they went, the *Etrurians* undoubtedly received both their *Letters* and *Myſteries* from them. And this is all.

Thirdly, The Authors of the *Univerſal Hiſtory* think it not improbable, "that the Leader of the Sons of *Javan* (into *Italy)* was the "(15) *Janus* of the *Latins*, who ſeems (according to them) to have "been the firſt King of *Etruria*, and the moſt ancient of the *Italian* "Deities."

Nothing need be replyed to this, but that *Janus* could not be the Leader of the Sons of *Javan*, or the firſt King of *Etruria*, if the *Etrurians* were, as they ſuppoſe, *Phœnicians.* And as they were Deſcendants

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Ionic way from the left hand, the *Etrurians* from the right in the *Phœnician* way.

(15) See Arnob. adv. Gent. lib. iii. p. 117. Macrob. Saturnal. lib. i. c. 7. Lactant. Inſtitut. lib. i. c. 13. Tertull. Apolog. c. x.

dants of *Tiras*, one of his Sons, not a *Phœnician*, but a *Javanic*, would be their Leader: for the Sons of *Shem*, *Ham*, and *Japhet*, divided, and made Settlements, according to their Families, in different Countries. Beſides, the *Janus*, who was King of *Etruria*, reigned many Ages after the *Etrurians* firſt ſettled in *Italy*; and even after *Oenotrus* had brought a Colony thither, and called the Part of *Etruria* where they dwelt, *Oenotria*, after his Name, which was called *Auſonia* before it was called *Etruria*. This was before the coming of *Saturn*, and his reigning there with *Janus*, which was about 1500 Years (16) only before the *Chriſtian* Æra.

So that the learned Mr. *Swinton* is altogether miſtaken, in making the *Pelaſgi* and *Tyrrhenes*, or *Etrurians*, the ſame People, (in which Opinion he follows *Dempſter)* as I have ſhewn. But he is entirely right, in ſaying, that the moſt ancient (17) *Letters* of the *Latins* or *Romans* were the ſame with the *Pelaſgic*, which were alſo the ſame with the *Etrurian* Letters; as they muſt needs be, becauſe the *Etrurians* received their Letters from the *Pelaſgi*, and the ancient *Latins* and *Romans* from the *Etrurians*.

How ſome ancient Writers, whom he cites, led him into the Miſtake, I have ſhewn at large. But it appears from the Migration of the *Pelaſgic Oenotrus* into *Italy*, that Letters were carried thither ſeveral Ages before the Time of *Deucalion* and *Cadmus*.

But to proceed, *Dionyſius* of *Halicarnaſſus* relates, that the firſt *Greek* Colony which came into *Italy*, was of *Arcadians*, under *Oenotrus*, Son of *Lycaon*, and the fifth in Deſcent from *Phoroneus*, firſt (18) King of *Argos*, who reigned ſeventeen Generations, or 566 Years before the taking of *Troy*.

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(16) See Dempſter de Etruria regali, lib. ii. c. 8. where, by the Reckoning of *Raphael Volaterranus*, *Janus* began to reign in the Year before *Chriſt* 1546.

(17) De priſcis Romanorum literis, p. 4, 5.

(18) By reckoning (as ſome do) ſeventeen Generations from *Oenotrus* to *Troy*, it made his Expedition fall in the Year before *Chriſt* 1750, which was in the Reign of *Phoroneus* himſelf: and ſo there would be an Error of 133 Years. *Prideaux*, (in his Notes on the *Parian* Marbles, p. 129.) alledges,

Theſe *Oenotrians* were called *Aborigines*, from their living at firſt in Villages on the Mountains, as they had uſed to do in *Arcadia*.

Dionyſius (19) ſaies, that he found from ancient Writers, that the *Pelaſgic* and *Cretan* Colonies came into *Italy* in After-times, and that he could not learn, that any *Grecian* Colony, older than that under *Oenotrus*, ever went into the Weſtern Parts of *Europe*. And *Pauſanias* (20) ſaies, it was the firſt Colony which was ſent with a Fleet out

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that *Dionyſius* of *Halicarnaſſus* reckoned an Age no more than 25 Years. This Account, if true, would ſet the Expedition of *Oenotrus* in the Year before *Chriſt* 1609, which would be nearer the true Time of it. But *Prideaux* is miſtaken: for *Dionyſius* reckons four *complete* Ages or Generations between the middle of the ſixteenth to the fiftieth Olympiad, *i. e.* thirty-three and a half Olympiads, or 134 Years, Antiq. Rom. lib. ii. p. 120, 121. *Prideaux* was deceived by *Dionyſius* reckoning (p. 36.) ſixteen (not ſeventeen, as he erroneouſly has it) Deſcents of Generations from the taking of *Troy* to the building of *Rome*, which he makes 432 Years: and ſo the ſixteen Deſcents were 27 Years one with another. He has the ſame Reckoning of ſixteen Generations or Deſcents, lib. ii. p. 77. Now, if we reckon a Generation at 27 Years, as *Dionyſius* has done, this Computation will place the Expedition of *Oenotrus* in the Year before *Chriſt* 1642, whereabout it probably happened. But as there were no more than ſeventeen Generations from *Phoroneus* to the taking of *Troy*, as all Hiſtorians agree, *Dionyſius* does not mean that *Oenotrus* made his Expedition ſeventeen Generations before the taking of *Troy*; but that *Phoroneus*, (from whom he was the fifth in Deſcent) the firſt King of *Argos*, reigned ſeventeen Generations before the taking of *Troy*; and ſo he reckoned here, as other Ancients did, three Generations to a Century, and placed *Phoroneus* in the Year before *Chriſt* 1750: and he placed the Migration of *Oenotrus* into *Italy* in the Year 1642 before the *Chriſtian* Æra, reckoning 27 Years here to a Deſcent, as above. The Words of *Dionyſius* ought to be diſtinguiſhed as follows, *viz.* Ἦν δὲ (Οἴνωτρος) πέμπτος ἀπό τε Αἰζειοῦ καὶ Φορωνέως, τῶν πρώτων ἐν Πελοποννήσῳ δυναστευσάντων [Φορωνέως μὲν γὰρ Νιόβη γίνεται· ταύτης δὲ υἱὸς καὶ Διὸς, ὡς λέγεται, Πελασγός· Αἰζειοῦ δὲ υἱὸς Λυκάων. τούτου δὲ Δηϊάνειρα θυγάτηρ· ἐκ δὲ Δηϊανείρας καὶ Πελασγοῦ Λυκάων ἕτερος, τούτου δὲ Οἴνωτρος] ἑπτακαίδεκα γενεαῖς πρότερον τῶν ἐπὶ Τροίαν στρατευσάντων. Antiq. Rom. lib. i. p. 9. In which Paſſage the Word δυναστευσάντων is connected with ἑπτακαίδεκα γενεαῖς, etc. which the old Annotators, *Glareanus* and *Sylburgius*, being not aware of, ſuppoſed *Oenotrus* to live ſeventeen Generations before the *Trojan* War.

(19) P. 7, 8, 10, 11.

(20) Arcad. p. 238.

of *Greece. Dionyſius* adds, p. 14. that, after the *Aborigines* or *Oenotrians* had been engaged in a War of many Years with the *Siculi*, they entered into an Alliance with a Colony of the *Pelaſgi*, who came into *Italy* out of *Theſſaly*, being forced to leave that Country: and theſe *Pelaſgi*, he thinks, were a-kin to the *Oenotrians*, which is true, for they were both of them *Pelaſgi*; and ſo the *Oenotrians* were *Pelaſgic Greeks* alſo. He proceeds to give an Account of this *Pelaſgic* Colony; and ſaies, that they originally dwelt in *Peloponneſe*, at *Argos*, in *Achaia*; and went thence into *Theſſaly*, then called *Hæmonia*, in the ſixth Generation (after *Phoroneus)*, or one Age after *Oenotrus*, under the Conduct of *Achæus*, *Phthius*, and *Pelaſgus*, Sons of *Neptune* and *Lariſſa:* and, having driven out the old *Greeks*, they divided the Country into three Parts, and called them after their own Names, *Phthiotis*, *Achaia*, *Pelaſgiotis*. This was about the Year before *Chriſt* 1615, by *Dionyſius's* reckoning 27 Years to a Generation.

In the Beginning of the ſixth Age after their coming into *Theſſaly*, or about the Year before *Chriſt* 1480, (ſtill reckoning 27 Years to an Age) they were driven out of *Theſſaly* by the *Curetes* and *Leleges*, (called afterwards *Ætolians* and *Locrians)* and others, who dwelt at *Parnaſſus*, under the Conduct of *Deucalion* (21), Son of *Prometheus*.

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(21) If the *Pelaſgi* inhabited *Theſſaly* for 135 Years, from the Year before *Chriſt* 1615 to the Year before *Chriſt* 1480, the Flood which is ſaid to have happened in *Theſſaly*, and was called *Deucalion's* Flood, in the Year before *Chriſt* 1504, muſt have been of little Effect, if at all, in *Theſſaly*, ſince the *Pelaſgi* no where fled from it: and it appears from the *Parian* Marbles, that it only affected *Phocis*, where *Deucalion* reigned, in *Lycoria*, at the Foot of *Parnaſſus*. The Marbles ſay, he avoided the Flood by flying to *Cranaus* at *Athens*, where he built a Temple to *Jupiter Phyxius* and *Olympius*, and offered euchariſtical Sacrifices for his Deliverance. *Ariſtotle* ſuppoſed, the Flood happened in the old *Hellas*, about *Dodona*. *Diodorus Siculus* does not ſay where it happened: and *Dionyſius* of *Halicarnaſſus* does not mention it at all (p. 14.) where he ſpeaks of *Deucalion*. *Pauſanias* ſuppoſes this Flood to have been in *Attica* (p. 38.) *Herodotus* does not mention it, nor *Thucydides*, in their Accounts of *Deucalion*. *Apollodorus* is the principal Author who relates that the Flood happened at *Phthia* in *Theſſaly*, where *Deucalion* reigned; and that the greateſt Part of *Hellas* was drowned; and that *Deucalion*, having

Some of them fled into *Crete* (22); others into the *Cyclade* Iſlands: a Part ſettled at *Hiſtiæotis* (23), near *Olympus* and *Oſſa*: another Part

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made an Ark, and provided Neceſſaries, by the Advice of his Father *Prometheus*, went into it with his Wife *Pyrrha*: and after being driven in the Waters nine Days and Nights, he arrived at *Parnaſſus*; and the Rain ceaſing, he got out of the Ark and offered a Sacrifice to *Jupiter Phyxius*, Lib. i. p. 22, 23. This Account is evidently built on ſome ancient Tradition concerning the univerſal Deluge of *Noah*, and applied to ſome Part of *Greece*: and the pretended *Theſſalian* Flood ſeems a mere Fable, or is miſtaken for that which happened in *Phocis*, when *Deucalion* reigned there. *Pauſanias*, in his *Phocaics*, p. 321. gives a Relation, that *Deucalion's* Flood happened in *Phocis*, and about *Parnaſſus*, where he lived. Whence he fled to *Athens*, to eſcape it, and there built a Temple to *Jupiter Olympius*, and died there, and was buried in a Sepulchre near his Temple, Attic. p. 16. And *Strabo* ſaies, *Deucalion's* Sepulchre was ſhewn at *Athens*, Lib. ix. p. 651. But it is ſcarce probable, that *Deucalion* died at *Athens*, though he might have a ſepulchral Monument there raiſed, in memory of his building the Temple adjoining to it. *Dionyſius* obſerves, Antiq. Rom. p. 43, that it was uſual in ancient Times to erect ſepulchral Monuments in different Places to Heroes who had been there, and been Benefactors to the Country, though they were not buried there. Therefore the Hiſtory of *Deucalion* ſeems to be this: He was Son of *Prometheus*, who ſettled with his Family on Mount *Caucaſus*, in *Scythian Aſia*, from whence his Son *Deucalion*, after his Death, came with a Colony into *Greece*, and reigned in *Lycoria*, at the Foot of Mount *Parnaſſus*, in the ninth Year of *Cecrops*, King of *Athens*, and in the Year before *Chriſt* 1549, according to the corrected Marbles. His Habitation, and the Country about him, being overflown, he fled to *Athens*, in the Reign of *Cranaus*, where he built a Temple to *Jupiter Olympius*. He probably returned to *Lycoria*, after it was become clear of the Flood: and about the Year 1480 before the *Chriſtian* Æra, or twenty-four Years after the Flood, he, with his Sons, having raiſed an Army of *Greeks*, marched into *Theſſaly*, and drave the *Pelaſgi* out of their Settlements there, and took Poſſeſſion of them; and he reigned over *Theſſaly*, as *Strabo* tells us, Geog. lib. ix. p. 660: and from him the *Theſſalians* began their higheſt Annals. Θετταλοῖς ἄρχει τούτων (Δευκαλίωνος καὶ Πύῤῥας) ἡ ἀρχαιότης, Proclus in Platon. Timæ. p. 31. See the Schol. on Apollon. Rhod. lib. iii. p. 357. The Reaſon why the *Theſſalians* could carry their Kingdom no higher than *Deucalion*, was their having no Letters before the *Pelaſgi* came amongſt them, who drave out the *Greek* Inhabitants, who were reſtored under *Deucalion*.

(22) *Homer* mentions the Settlement of the *Pelaſgi* in *Crete*, Odyſſ. T. ℣ 177.

(23) *Herodotus* ſaies, the *Pelaſgi* inhabited *Pthiotis* in the Reign of *Deu-*

went into *Bœotia*, *Phocis*, and *Eubœa:* others paſſed over into *Aſia*, and ſettled near the *Helleſpont*, and in the neighbouring Iſlands, particularly *Leſbos*, where they mixed themſelves with the *Greeks*, who inhabited there, and were the firſt Colony which went thither with *Macarus*, Son of *Criaſus*, about the Year before *Chriſt* 1588. But the greateſt Part went to their Kindred, who dwelt at *Dodona*, and lived there with them three or four Years. After which, the Country not being able to maintain them with the other Inhabitants, by the Advice of the Oracle they paſſed into *Italy*, then called (24) *Saturnia.* This was about the Year before *Chriſt* 1476. After the *Aborigines*, with the Aſſiſtance of the *Pelaſgic* Colony from *Theſſaly*, had driven the *Siculi* out of their Settlements in the Weſtern Parts of *Italy*, they poſſeſſed all the Country between the *Tiber* and *Liris*, and (25) built Cities, and walled them. Some of theſe were *Cære*, then called *Agylla*, *Piſa*, *Saturnia*, *Alſium*, *Falerium*, *Feſcennium*, and others. And (26) *Solinus* ſaies, that theſe *Pelaſgi* firſt carried Letters into *Italy*; for which *Salmaſius* unjuſtly cenſures him, and pretends, they were brought in afterwards from *Arcadia* by *Evander*. But (27) *Pliny* agrees with *Solinus*, and ſaies, that they were the *Pelaſgi* who brought Letters into *Italy*; and he diſtinguiſheth between the *Pelaſgi* and *Arcades*. So the firſt Letters which were carried into *Italy* were not the *Cadmæan*, but thoſe more ancient *Phœnician* Letters which the *Pelaſgi* carried with them out of *Peloponneſe* into *Theſſaly* 1615 Years before the *Chriſtian* Æra, and above a Century before *Deucalion* and *Cadmus* came into *Bœotia* and *Theſſaly*; and which they brought into *Italy* about the Year before *Chriſt* 1476. Though they might have been

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calion: and that in the Reign of *Dorus*, Son of *Hellen*, they lived in the Country called *Hiſtiæotis*, about *Oſſa* and *Olympus*, lib. i. c. 56.

(24) Dionyſ. Hal. p. 14, 15.

(25) Strab. Geograph. lib. v. p. 337. Dionyſ. ſup. p. 16. Steph. voce Ἄγυλλα. Plin. Hiſt. Nat. lib. iii. c. 5. They alſo built *Rome*, Swinton, De priſcis Roman. literis, p. 7, 8.

(26) Pelaſgi, qui primi in Latium literas intulerunt. Cap. ii. p. 13.

(27) In Latium eas (literas) attulerunt Pelaſgi. Hiſt. Nat. lib. vii. c. 56. See lib. iii. c. 9.

carried a Century and a half before thither, or more, by the *Oenotrian Pelaſgi.*

The *Siculi* went into the moſt Southern Parts of *Italy*, and lived there many Years; and thence paſſed over the narrow Sea into the Iſland called then *Sicania*, and before *Trinacria*; and afterward *Sicilia* from theſe *Siculi.*

The Time of this Migration of the *Siculi* out of *Italy* into *Sicily*, was, according to *Hellanicus* of *Leſbos*, in the third Generation before the War at *Troy*, or about 80 Years before that Æra, or in the Year before *Chriſt* 1264. And this agrees to the Account of *Philiſtus* of *Syracuſe*, cited by *Dionyſius*, who placed this Migration 80 Years before the *Trojan* War.

But *Philiſtus* thought, they were not *Siculi*, but *Ligures*, who were conducted by *Siculus*, Son of *Italus*, who were driven out of *Italy* by the *Umbri* and *Pelaſgi*. But *Antiochus* of *Syracuſe* (28) and *Thucydides* called them *Siculi.*

It appears from (29) *Diodorus Siculus*, that the *Sicani* dwelt in *Sicily* in the Time of *Hercules*; and that *Cocalus* was their King, when *Dædalus* fled thither from *Minos*, King of *Crete*, about the Year before *Chriſt* 1260. But it does not appear, how long they had been there. *Hercules* conquered a Body of them. *Diodorus* (30) alſo relates, that the ancient Name of the Iſland was *Trinacria*, ſo called from the triangular Form of it: afterwards it was called *Sicania*, from the *Sicani*, who dwelt there: and after this it was named *Sicilia*, from a Colony of *Siculi*, who came thither out of *Italy*. He more particularly relates from *Philiſtus*, that the *Sicani* were the firſt Inhabitants of *Sicily*, and came thither from *Iberia*, where they had been ſettled upon the *Sicanus*, ſo called from them. This is not improbable: but *Diodorus* adds, that *Timæus* contradicted the Account of *Philiſtus*, and pretended the *Sicani* were the original Inhabitants of this Iſland; which is confirming and not contradicting the Account of

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(28) Dionyſ. Hal. lib. i. p. 17, 18. See Thucyd. lib. vi. c. 2, etc.

(29) Biblioth. lib. iv. p. 235, 278, 231.

(30) Lib. v. p. 286, 289. See Lucan. in Dempſter de Etrur. regal. p. 28.

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Philiſtus. *Diodorus* ſaies, they at firſt dwelt in Villages, and ſome Cities, each of which had its own Governor: and they were diſperſed all over the Iſland, and lived independently of one another. (31) *Many Ages after*, the *Siculi* came thither from *Italy*; and after many Wars with the *Sicani*, they at laſt agreed with them to have a certain Part of the Country, and Boundaries were ſet between the two People.

The whole Iſland was conſecrated to *Ceres* and *Proſerpine* by the *Sicani*, about the Year before *Chriſt* 1385, when *Pluto*, who reigned in the Iſland, is related to have carried off *Proſerpine*, who, with *Ceres*, her Mother, had come thither to inſtruct the Inhabitants in the ſowing of Corn. *Pluto* carried *Proſerpine* into a ſubterraneous Cave in the Iſland, whence came the Fable of his carrying her to *Hades*, etc. *Ceres*, not finding her Daughter in *Sicily*, went to *Athens*, and taught the People to plant Barley and Wheat Corn: this was in the Year before *Chriſt* 1384, whence ſhe ſent it by *Triptolemus* to other Countries. The Myſteries of *Ceres* and *Proſerpine* in *Sicily* were celebrated at *Seed Time* for *ten Days* together; in which the ancient way of living was repreſented (32).

Twenty Years after the Migration of the *Siculi* into *Sicily*, another Colony of *Arcadians* from *Palantium* (33), a City of *Arcadia*, under *Evander*, Son of *Mercury*, and *Themis*, called by the *Romans Carmenta*, becauſe ſhe was a Propheteſs, came into *Italy*, and ſettled in a Village which they built on one of the ſeven Hills on which *Rome* was afterwards ſituated: and they called it *Palantium*, from their own *Arcadian* City of that Name; but it was called *Palatium* by the *Romans*, who corrupted the Word. This Migration was in the Reign of *Faunus*, and (34) ſixty Years before the Deſtruction of *Troy*, and in the Year before *Chriſt* 1244.

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(31) Τὸ τελευταῖον, πολλαῖς γενεαῖς ὕστερον, Lib. v. p. 290.

(32) Ibid. p. 286, 287, 289.

(33) Dionyſ. Hal. lib. i. p. 24, 25. See Dempſt. de Etrur. regal. lib. i. c. 6. p. 20, 21. and the Reaſon of the *Arcadians* being called *Proſeleni*, Ibid. p. 24

(34) Dionyſ. Hal. lib. i. p. 24, 25. See Sext. Aurel. Vict. de Orig. Gent. Roman. c. v.

Dionyſius (35) adds, that this *Arcadian* Colony under *Evander* were related to have firſt brought the Uſe of *Greek* Letters into *Italy*, which they had been lately taught in *Arcadia*.

Dionyſius further obſerves, p. 19. that the *Pelaſgi* worſhiped *Jupiter*, *Apollo*, and the *Cabiri*, which were *Phœnician* Deities, and firſt brought by them into *Italy*: and this ſhews their Original to have been *Phœnician*.

A few Years after *Evander*, (36) *Hercules* brought a Colony of *Greeks* into *Italy*, who ſettled at the Diſtance of three Furlongs from *Palantium* upon the *Capitoline* Hill, then called *Saturnius*. This was about the Year before *Chriſt* 1223. For *Dionyſius* ſaies, ſome of the Colony of *Hercules* were *Trojans*, whom he brought from *Troy*, when he took that City, and ſlew *Laomedon*, and made his Son *Priam* King, as *Apollodorus* (37) relates. *Hercules* aboliſhed the inhuman Rite of ſacrificing Men, brought into *Italy* by the *Pelaſgi*. Afterward *Dionyſius*, p. 49. enumerates all the *Greek* Colonies which came into *Italy*: Firſt, the *Aborigines* under *Oenotrus* from *Arcadia*. Secondly, the *Pelaſgi*, who came from *Hæmonia*, or *Theſſaly*. Thirdly, a ſecond *Arcadian* Colony, who came with *Evander* from *Palantium*. Fourthly, thoſe who came from (38) *Peloponneſe* with *Hercules*. Fifthly, thoſe who came with *Æneas* from *Troy*.

The *Pelaſgi*, one Generation after they had expelled the *Siculi*, and in the ſecond Generation before the taking of *Troy*, began to decline in their Power and Proſperity, *i. e.* in the Year before *Chriſt* 1231. But

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(35) Ibid. p. 26. and alſo Aurel. Vict. ſup. *Evander* might be the firſt who carried into *Italy* the *Cadmean* Letters, which were like the *Pelaſgic*, but more poliſhed, and placed in better Order: yet the *Pelaſgi* had undoubtedly carried thither their more ancient Letters long before.

(36) Dionyſ. Hal. p. 26, 27.

(37) Lib. ii. c. 6.

(38) Diod. Sic. lib. iv. relates, that *Hercules* paſſed out of *Gaul* into *Italy*. *Solinus Polyhiſtor* reckons the *Greek* Colonies to be, *Aborigines*, *Aurunci*, *Pelaſgi*, *Arcades*, *Siculi*, c. viii. And *Pliny* reckons them, *Aborigines*, *Pelaſgi*, *Arcades*, *Siculi*, *Aurunci*, *Rutuli*, *Oſci*, *Volſci*, *Auſones*. But ſome of theſe were *Japhetics*, and ſome *Pelaſgics*. See Hiſt. Nat. lib. iii. c. 5.

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ſoon after the Time of the *Trojan* War they had loſt almoſt all their Territories, except *Croton* (39).

The foregoing Hiſtory of the *Pelaſgi* and their Migrations, which has never yet been rightly underſtood or explained, will not be diſagreeable to the curious and learned Reader, as it ſhews the Places and Times of their various Settlements; and that they were originally *Phœnicians*, and had carried their Myſteries and Letters, called from them *Pelaſgic*, into *Thrace*, and many Parts of *Greece*, and the *Peloponneſe* (40), and alſo into *Italy*, many Years before the Time of *Ceceops*, *Deucalion*, and *Cadmus*.

That the *Pelaſgi* were *Phœnicians* there can be no Doubt from the Accounts of the *Greek* Writers, who always diſtinguiſhed them from the original and natural *Greeks*; and owned their Language to be different from the *Greek*; and thought them *Barbarians*, or ſuch as came from a foreign Country: though they could not tell who they were, or whence they originally came.

I have given many Reaſons above, to prove that they were *Phœnicians*; and to them I ſhall add what *Herodotus* (41) relates of their being the firſt who brought into *Greece* the *Phœnician* Deities, *Neptune*, the *Dioſcuri*, *Juno*, *Veſta*, (i.e. the *Phœnician Gee*) *Themis*, the *Graces*, and *Nereids*. All theſe, except *Neptune*, *Herodotus* thinks, were brought into *Greece* by the *Pelaſgi*; and ſaies, that the *Egyptians* denied they knew of any ſuch Gods; only, he adds, *Neptune* was brought to them from *Libya*, and that the *Libyans* were the firſt who worſhiped that Deity.

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(39) Dionyſ. Hal. p. 20.

(40) The *Pelaſgi* founded the two moſt ancient Kingdoms of *Sicyon* and *Argos*; and from the Epochs of theſe Kingdoms we may reckon the *Greeks* had Letters. *Euſebius* therefore ſaies, that *Phoroneus*, Son of *Inachus*, was the firſt who inſtituted Laws, which undoubtedly were *written*; though *Porphyry* aſcribes them to *Apis*, Son of *Phoroneus*, Euſeb. Chron. Num. ccxi. Porphyr. de Abſtinent. Clem. Alex. Protrept. confirms the Account of *Euſebius*. But however this was, the *Pelaſgic* Letters were brought into *Greece* many Ages before *Phoroneus*, and in the Reign of *Ægialeus*, firſt *Pelaſgic* King of *Sicyon*.

(41) Lib. ii. c. 49.

But *Herodotus* is miſtaken; and it appears from *Sanchoniatho*, that *Neptune* was a *Phœnician* God, as well as the others: and was carried from *Phœnicia* into *Libya*.

Therefore, as the *Pelaſgi* carried into *Greece* the *Phœnician* Deities, who were their *(Dii Cabiri)* (42) *great Gods*; it is highly probable, that they were the Deſcendants of them, and undoubtedly at firſt came out of *Phœnicia* into *Greece*.

They certainly brought the *Cabiric* Myſteries firſt into *Samothrace*, and thence into *Greece*; and founded the moſt ancient *Græcian* Oracle of *Dodona*: and the Gods worſhiped in them were all that were known or worſhiped in the Parts of *Greece* where they inhabited; till many Years afterward ſome *Egyptians*, about the Time of *Cecrops*, or a few Years before, had brought the Names of the *Egyptian* Gods into *Greece*, (and hence the Hiſtory of the *Greek* Gods began, and *Apollodorus* carries it up no higher, which is very remarkable) the *Pelaſgi* hearing of them conſulted their Oracle at *Dodona* whether they ſhould make uſe of the Names of thoſe Gods which had been brought over by the *Barbarians*; the Oracle anſwered, that they ſhould uſe them, and from that Time in their Sacrifices they invoked them by Name: and from the *Pelaſgi* the *Greeks* (43) received them.

This was the firſt *Publication* of the Names of the Gods, which before were only invoked as *Dii Cabiri*, or the *great Gods*: and their Names and Characters were only explained in their Myſteries, and there allegorized.

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(42) Dionyſ. Halic. Antiq. Rom. lib. ii. p. 92. ſaies, the *Pelaſgi* were Worſhipers of the *Curetes*, and the *great Gods*, i. e. the *Dii Cabiri*, whom they introduced amongſt the *Tyrrhenes*: Ὅσα ἢ παρὰ Τυῤῥηνοῖς καὶ ἔτι πρότερον παρὰ Πελασγοῖς ἐτέλουν ἐπί τε Κουρήτων καὶ μεγάλων θεῶν ὀργιασμοῖς οἱ καλούμενοι πρὸς αὐτῶν Κάδωλοι. The *Venetian* Copy reads Κάδουλοι, and this probably is the true Reading. For they were κάδης, (*i. e.* ἁγιασμοῦ, as *Heſychius* explains the Word, from the *Chaldee Cadis* קדיש) δοῦλοι, or *Myſteriorum Miniſtri*; and this is evidently the Meaning of *Dionyſius*: and they are greatly miſtaken who think *Dionyſius* wrote Καβεῖροι: for they were not the *Cabiri*, but the Miniſters of their Worſhip, and the Prieſts of their Myſteries, like the *Camilli* amongſt the *Romans*.

(43) Herodot. lib. ii. c. 52.

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The *Rhodians*, who were a very ancient *Japhetic* People, related, that they had their Letters from the *Heliadæ* (who were the original Inhabitants of the Iſland) many Ages before *Cadmus* came out of *Phœnicia:* and that all the monumental Inſcriptions of *Greece*, with moſt of the Inhabitants, being deſtroyed by a Flood, *Cadmus* many Ages after came from *Tyre*, where his Father *Agenor* was King, in queſt of his Siſter *Europa*, who was ſtolen by the (44) *Cretan Greeks*, and introduced the *Phœnician* Letters into *Greece*, *Rhodes* as well as other Places, which on this account were thought to be the firſt Letters known there.

If the Relation of the *Rhodians* was true, the Flood was probably that which was called the *Ogygian* Deluge; and was thought to have been occaſioned by an extraordinary Swelling of the *Euxine* Sea by the Rivers which run into it; and the overflowing of the Sea and the *Propontis* into the *Archipelago* drowned moſt of the Inhabitants of the Iſlands of this Sea: the reſt ſaving themſelves by flying to the Tops of the Mountains. By this Flood alſo *Attica* (45) and *Bœotia* were overflown: but *Pauſanias* (46) ſaies, the *Bœotians* related, that the Flood which drowned the Country of *Attica*, was occaſioned by the overflowing of the Lake *Copais*, or *Cephiſſis*, ſwoln by Winter Rains.

But what the *Rhodians* related of the coming of *Cadmus* to their Iſland, and making (47) Offerings to *Minerva* of *Lindos*, amongſt which was a famous braſs Kettle made in the antique Mode, and had upon it an Inſcription in *Phœnician* Letters, is not at all probable: for *Apollodorus* (48) ſaies, *he paſſed over the Thracian Boſphorus into Thrace*, and having travelled to *Delphi*, and conſulted the Oracle there about his Settlement, he went, by the Direction of a *Cow*, as the Oracle adviſed, and ſettled in *Bœotia*, and built *Thebes*, and dwelt there. So that the brazen Veſſel related in *Diodorus Siculus* to have been dedicated to *Minerva* of *Lindos*, in this Iſland, by *Cadmus*, with an Inſcription in *Phœnician* Letters, ſeems more probably to have been dedicated by *Danaus*, who, in his Paſſage with his Daughters from *Egypt* to *Greece*, in the firſt (49) Ship which ſailed from *Egypt* thither, arrived at *Lindos* in *Rhodes*; and there built a Temple, and ſacrificed to *Minerva*. The ſame ſaies (50) *Herodotus*, and *Strabo*, and *Apollodorus*. And *Diodorus* agrees, that *Danaus* (51) came thither, and built a Temple to *Minerva*: but he miſtakes, in ſaying it was a little before *Cadmus* came thither; for *Danaus* came a few Years after *Cadmus* into *Greece*, i. e. ten Years. And (52) *Euſebius* cites a Verſe from *Plutarch*, ſhewing, that *Danaus* conſecrated a poliſhed Statue to *Minerva* of *Lindos*, which was made of *Wood*, as all the moſt ancient Statues, he obſerves, were.

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(44) So the *Perſian* Hiſtorians related, Apud Herodot. lib. i. p. 2. See Apollodorus, lib. iii. p. 147. According to *Diodorus Siculus*, the *Heliadæ* lived at *Rhodes*, in the Reign of *Cecrops* at *Athens*, lib. v. p. 328.

(45) Diod. Sic. lib. v. p. 322.

(46) Bœotic. p. 299.

(47) *Diodorus* gives the following Account, *viz.* Ὕστερον δὲ παρὰ τοῖς Ἕλλησι γενομένου κατακλυσμοῦ, καὶ διὰ τὴν ἐπομβρείαν τῶν πλείστων ἀνθρώπων ἀπολομένων, ὁμοίως τούτοις καὶ τὰ διὰ τῶν γραμμάτων ὑπομνήματα συνέβη φθαρῆναι—δι' ἃς αἰτίας πολλαῖς ὕστερον γενεαῖς Κάδμος ὁ Ἀγήνορος ἐκ τῆς Φοινίκης πρῶτος ὑπελήφθη κομίσαι γράμματα εἰς τὴν Ἑλλάδα.—ὁ δὲ οὖν Κάδμος καὶ τὴν Λινδίαν Ἀθηνᾶν ἐτίμησεν ἀναθήμασιν, ἐν οἷς ἦν χαλκοῦς λέβης ἀξιόλογος κατεσκευασμένος εἰς τὸν ἀρχαῖον ῥυθμόν· οὗτος δ' εἶχεν ἐπιγραφὴν Φοινίκοις γράμμασιν, ἅ φασιν πρῶτον ἐκ Φοινίκης εἰς τὴν Ἑλλάδα κομισθῆναι (τὰ καλούμενα Φοινικικά.) *Weſſeling* has omitted the Words τὰ καλούμενα Φοινικικὰ from the Authority of three Manuſcripts, and they ſeem to be a marginal Gloſs.

Conon, in his 47th Narration, ſaies, the (53) *Heliadæ* were the firſt who ruled at *Rhodes*; and were expelled thence by the *Phœnicians*: but he ſaies nothing of *Cadmus* having been there. *Strabo* ſaies, the (54) *Telchines* inhabited *Rhodes*, which was called from them *Telchinis*, before the *Heliadæ* dwelt there; *Diodorus Siculus* ſaies the ſame: and if ſo, they might bring Letters out of *Crete* as early as the Days of *Saturn*, in whoſe Time they lived, and were thought to be the ſame with the *Curetes* (55). So that it is probable enough, that the *Rhodians* had Letters before the *Phœnicians* came amongſt them: and the *Telchines*, who were a *Pelaſgic* People, might firſt bring them; who came originally from *Crete*, and firſt inhabited *Cyprus*, from whence they migrated into *Rhodes*, and were the firſt Poſſeſſors of that Iſland, as *Nicolaus Damaſcenus* (56) informs us: and theſe *Telchines* conſecrated a Statue to *Minerva*.

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(48) Biblioth. lib. i. c. 1, 4.

(49) Marmor. Ep. ix. which ſee, and the Note upon it, p. 157.

(50) Lib. ii. fin. p. 160. Strab. Geog. lib. xiv. p. 967. Apollod. lib. ii. p. 72.

(51) Lib. v. p. 329.

(52) Ἀθλωᾶς——

Ἐν Λίνδῳ Δαναὸς λεῖον ἔθηκεν ἕδος.

Δαναὸς is the true Reading, not Δαναὸν, as the Edition has it.

(53) *Conon's* Text has Ἰλιάδων inſtead of Ἡλιάδων, as *Strabo* and *Diodorus* wrote it.

(54) Geograph. lib. xiv. p. 966. Diod. Sic. lib. v. p. 326.

The *Ogygian* firſt, and afterward the *Deucalion* Flood, might aboliſh or deface moſt of the old *Pelaſgic* Inſcriptions in *Attica*, *Bœotia*, *Phocis*, and other Places, where it reached, by breaking the Pillars, or Columns, on which they were engraved, and burying them in Ruins. And this is a good Reaſon for the later *Phœnician* or *Cadmean* Inſcriptions, which were wrote after theſe Floods, and were almoſt all that were left, or known in After-ages, to be thought the oldeſt and firſt *Greek* Writing. But it is probable, that ſome Remains of *Pelaſgic* Writing and Letters would be found after the fore-mentioned Floods, even in thoſe Places where they prevailed, as well as in other Parts, which they did not reach: and theſe being the old *Phœnician* Characters, might by Hiſtorians be eaſily taken for *Cadmean*, though they were not, but older. *Euſtathius* (57) ſaies, that *Homer* called the *Pelaſgi* Δῖοι, *Divine*, as being original Inhabitants of *Greece*, and who alone of the *Greeks* were related *to have preſerved their Letters after the Flood.* And (58) *Dionyſius* of *Halicarnaſſus* mentions a *Pelaſgic* oracular Writing, which *L. Mamius* ſaw at *Dodona* in the Temple of *Jupiter*, and which was wrote *in the ancient Letters*, (γράμμασιν ἀρχαίοις) and was ſuppoſed to be the Order given by the Oracle to the *Pelaſgi*, who dwelt at *Dodona*, for them to go and ſettle in *Italy*.

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(55) Strab. Geog. lib. x. p. 715, 723.

(56) Apud Valeſ. excerpt. p. 515.

(57) Διὸ ϗ Δῖοι Πελασγοὶ πȣ̃ λέγονται, ὡς ἄνωθεν Ἕλληνες, οὓς ϗ μετὰ τὸν κατακλυσμὸν σῶσαι τὰ στοιχεῖα μόνους Ἑλλήνων φασί. Comment. in Hom. Iliad. B. p. 271. *Homer* calls the *Pelaſgi* Δῖοι, Iliad. K. ℣ 429. Odyſſ. T. ℣ 177.

(58) Antiq. Rom. lib. i. p. 16.

And if ſo, it muſt have been delivered about the Year before *Chriſt* 1476.

Though the *Pelaſgi* came very anciently into *Greece*, and ſpread themſelves all over it; and were thought to have been the (59) firſt who ſettled and reigned there: yet it is certain, that they were not the original Inhabitants of it. The *Jones*, *Jaones*, or Deſcendants of *Javan*, *Jaon*, or *Ion*; and thoſe of *Tiras* and other Families, deſcended from *Japhet*, were the firſt who paſſed the *Helleſpont* and *Thracian Boſphorus*, and made Settlements in *Thrace*, *Greece*, and the Iſlands of the *Ægean* Sea. But the Account of the *Pelaſgi* having preſerved their Letters after *Deucalion's* Flood, which overflowed *Phocis*, where, and in *Theſſaly*, they had numerous Tribes, ſhews, that the *Pelaſgic* Letters were the moſt ancient that were uſed in *Greece*, and before *Cadmus* came thither.

The old *Cretans* related, that *Letters* were brought amongſt them by the *Muſes*. The firſt *Muſes* were thoſe who were contemporary with *Oſiris*; and travelled along with him and his Brother *Apollo*, to whoſe Band they belonged: this was about 940 Years after the univerſal Deluge, and many Ages before *Cadmus*. But theſe never went into *Crete*, that we find. Therefore they were (if the whole Account of them is not fabulous) the later *Muſes*, who taught the *Cretans* Letters, and were the Daughters of the *Cretan Jupiter*, or of *Uranus*, as others related. *Diodorus* (60) *Siculus* ſaies, the moſt ancient and approved Mythologiſts related the *Muſes* to be the Daughters of *Jupiter*: but *Mimnermus* (61) the Poet wrote in the Beginning of his elegiac Poem on the Battle between the *Smyrnæans* and *Gyges* the King of *Lydia*, that the moſt ancient *Muſes* were the Daughters of *Uranus*.

The *Muſes* therefore, who carried Letters into *Crete*, were probably thoſe who had been taught them by *Uranus*. Now the *Greek Cretan Uranus* lived about the Year before *Chriſt* 1600: and his Son *Saturn* being driven out of his Kingdom by *Jupiter*, is related to have carried

(59) Strab. Geogr. lib. vii. p. 504.
(60) Lib. iv. p. 215.
(61) Apud Pauſan. Bœotic. p. 303.

ried (62) *Letters* into *Italy*, where he was entertained by *Janus*. This muſt have been as early at leaſt as the Year before *Chriſt* 1520 or 1530, and before *Cadmus* came into *Greece*. Therefore the *Letters* which *Saturn* carried out of *Crete* into *Italy* muſt have been the *Pelaſgic* Letters, which were firſt carried to *Crete* by the *Pelaſgi*.

In Anſwer to the Letters being called *Phœnician*, the *Cretans* ſaid, that (63) the *Phœnicians*, i. e. *Cadmeans*, were not the firſt Inventors of the *Greek* Letters, but only changed the *Form* of them into thoſe which they carried over; and that moſt agreed to uſe their Characters; and that for this reaſon they were called *Phœnician*.

The *Cretans* were a very ancient and renowned People, and muſt have had very ancient Records: and the *Pelaſgi* dwelt very anciently amongſt them; and undoubtedly firſt taught them (64) *Letters*. A Colony of them fled into *Crete* from *Deucalion* out of (65) *Theſſaly*, and went and lived amongſt their Brethren there.

Dionyſius Mileſius (66), an ancient mythological Writer, who flouriſhed in the 65th Olympiad, in the Year before *Chriſt* 520, related, that *Cadmus* having brought Letters out of *Phœnicia*, *Linus* (who lived then in *Bœotia*, and was the Inventor of Rythm and Melody) was the firſt who introduced them into the *Greek* Language; and gave them their Names and Forms. *Letters* were therefore commonly called *Phœnician*, becauſe they were brought to the *Greeks* by the *Phœnicians*: but the *Pelaſgi* having before uſed Letters of their own, theſe were called (67) *Pelaſgic*.

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(62) Is itaque Saturnus Creta profugus Italiam metu filii ſævientis acceſſerat, et Jani ſuſceptus hoſpitio rudes illos homines et agreſtes multa docuit, ut Græculus et politus, *literas* imprimere, etc. Minuc. Fel. c. xxii. p. 135. edit. Daviſ. *Cyprian* gives the ſame Account with *Minucius*, De Idol. van. p. 12. and *Tertullian* makes *Janus* contemporary with *Saturn*, adv. Gent. p. 32. See above Note (16). And if this was ſo, *Janus* was 200 Years older than is commonly ſuppoſed by Chronologers.

(63) Diod. Sic. lib. v. p. 340, 341.

(64) Strab. Geog. lib. v. p. 338.

(65) Dionyſ. Hal. lib. i. p. 14.

(66) See Suid. in the Words *Dionyſius* and *Hecatæus*.

(67) Φησὶ τοίνυν (Dionyſius) παρ' Ἕλλησι πρῶτον εὑρετὴν γενέσθαι Λῖνον ῥυθμῶν καὶ μέλους· ἔτι δὲ Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα, πρῶ-

This is the Senſe of the Paſſage of *Diodorus* from *Dionyſius Mileſius.* But his preſent Text implies, that the *Cadmean* Letters were commonly called *Phœnician*; and yet, that the *Pelaſgi being the firſt who made uſe of them, they were peculiarly called Pelaſgic:* which is abſurd.

Therefore there is an Error either in the Text of *Diodorus,* or in his Citation from *Dionyſius.* For how could *Linus* be the *firſt* who introduced the *Cadmean* Letters into the *Greek* Language, and gave them their *Names* and *Forms,* if the *Pelaſgi* were the firſt who uſed them? And is it probable, that they ſhould be called *Pelaſgic,* ſuppoſing the *Pelaſgi* firſt uſed them, and not *Cadmean* rather from *Cadmus,* the Inventor of them? The *Greeks* undoubtedly would call them *Cadmean* or *Phœnician,* after they had received them, and not *Pelaſgic,* which they had generally laid aſide. And that this was the Caſe, we learn from *Herodotus* (68), who ſaies, it was ſome time before the *Greeks* would receive the Letters of *Cadmus*; and that the *Ionians* were the firſt who received them, and then ordered them to be called *Phœnician.* And as the *Cadmean* Letters were never called *Pelaſgic*; ſo the *Pelaſgic* could only be famous before the Reception of the *Cadmean*; and ſo were older. And when the *Cadmean* Letters became generally uſed, the older *Pelaſgic* were for Diſtinction called *Attic Letters,* (Ἀττικὰ γράμματα) as having been originally uſed by the *Pelaſgic Attics*; alſo they were called the *ancient, primitive,* and *original* Letters, (παλαιά, ἀρχαῖα, ἐπιχώρια) as *Harpocration* obſerves; and this explains the Meaning of their being ſo called, which has puzzled the Interpreters of *Harpocration.* The Senſe therefore above given of the Paſſage in *Diodorus* about the *Phœnician* and *Pelaſgic* Letters is the right one; and as it appears from abundant Evidence, that the *Pelaſgic Greeks* had Letters before the coming of *Cad-*

τον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον, καὶ τὰς προσηγορίας ἑκάστῳ τάξαι καὶ τοὺς χαρακτῆρας διατυπῶσαι. κοινῇ μὲν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἕλληνας ἐκ Φοινίκων μετενεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρώτων χρησαμένων [τοῖς μετατεθεῖσι, ſo the Editions and Manuſcripts have it, but the Words ſhould be omitted] χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι. Diod. Sic. lib. iii. p. 200.

(68) Lib. v. c. 58.

mus into *Greece:* ſo it appears likewiſe, that the *Cadmean* Letters were introduced by Force, and in Oppoſition to the older *Pelaſgic* Letters: and that *Linus* was not the firſt who brought them into Vogue amongſt the *Greeks*, but would have hindered their Reception, if he could, and had uſed the *Pelaſgic* Letters in his Poems. And others of the moſt eminent Poets ſtill uſed the older *Pelaſgic* Letters. *Orpheus*, and *Pronapides* the Maſter of *Homer*, who was an ingenious Poet, uſed in their Poems the *Pelaſgic* Letters, as (69) *Diodorus Siculus* relates; who adds, that *Thymætes*, contemporary with *Orpheus*, travelled into *Libya*, and alſo to *Nyſa*, where the ancient Inhabitants reported that *Bacchus* was educated; and from their Information concerning the Actions of this God he compoſed his Poem called *Phrygia*, in the ancient *Dialect* and *Letters*. Theſe were the *Pelaſgic* (70) Letters, called the *ancient Attic Letters*, by *Harpocration* and *Heſychius*, not only as being without the double Letters, but in Diſtinction alſo to the *Cadmean*, called *Phœnician*.

In theſe the old *Linus*, and after him *Thymætes*, wrote their Poems on the Exploits of the firſt *Egyptian Bacchus*, or *Oſiris*, and not of the ſecond *Greek Bacchus*, which is an Argument, that *Linus* (if not *Thymætes* alſo) lived before the Time of the *Greek Bacchus*, as will be more fully proved preſently; and therefore, that he was far older than the *Linus* who was the Maſter of the *Argonaute Orpheus* and *Hercules*.

We are told by (71) *Zenobius Parœmiographus*, that this *Linus* lived when *Cadmus* came into *Greece*; and (72) *Cyril* alſo makes him contemporary with *Cadmus*: and this appears, as above obſerved, from *Dionyſius Mileſius* in *Diodorus*.

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(69) Lib. iii. p. 201.

(70) Τὸν δὲ οὖν Λῖνόν φασι τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τοῦ πρώτου Διονύσου πράξεις—ὁμοίως δὲ τούτοις χρήσασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφέα καὶ Προναπίδην τὸν Ὁμήρου διδάσκαλον—πρὸς δὲ τούτοις Θυμαίτην τὸν Θυμοίτου τοῦ Λαομέδοντος, κατὰ τὴν ἡλικίαν γεγονότα τοῦ Ὀρφέως.—ἀρχαϊκῶς τῇ τε διαλέκτῳ καὶ τοῖς γράμμασι χρησάμενον. Ubi ſup.

(71) Τὰ ἐκ Φοινίκης γράμματα βουλόμενος διαδοθῆναι τοῖς Ἕλλησι Κάδμος ἀνεῖλε Λῖνον καὶ αὐτὸν ἴδια γράμματα ἐπιδεικνύμενον. In his Καδμείᾳ νίκῃ.

(72) Cont. Jul. p. 11.

But *Zenobius* ſaies, that *Linus*, for oppoſing *Cadmus* in introducing his Letters, and teaching his own (*Pelaſgic* Letters) was killed by him. This plainly ſhews, that the Letters of *Linus* were thoſe which were brought by the *Pelaſgi* into *Greece*, and were uſed before *Cadmus* came thither.

Hence alſo it appears, that the *Orpheus*, who, as *Dionyſius Mileſius* wrote, was Scholar of *Linus*, muſt be a far older *Orpheus* than the *Argonaut*. This agrees to the Account of the Time of *Eumolpus* the Poet, who wrote the Rape of *Proſerpine*. This was in the Year before *Chriſt* 1373, according to the corrected *Parian* Marbles; and in the Reign of *Erectheus*, King of *Athens*; and ſo ſaies (73) *Iſocrates*, who relates, that *Eumolpus*, Son of *Neptune*, with his *Thracians*, invaded *Athens* in the Reign of *Erectheus*. *Eumolpus* was the Son of the Poet *Muſæus*, as the Marbles inform us; who therefore flouriſhed about the Year before *Chriſt* 1415. *Muſæus* was Scholar of *Orpheus*, and *Orpheus* of *Linus*: ſo *Linus* might flouriſh about the Year before *Chriſt* 1500, or a few Years later: and when *Cadmus* came into *Greece*, in the Year 1494 before the *Chriſtian* Æra. Accordingly (74) *Suidas* mentions a *Thracian Orpheus*, who lived *eleven Generations before the Trojan War*, and that he was the Diſciple of *Linus*: he adds, that the other *Thracian Orpheus* lived only two Generations before *Homer*, and was older than the *Trojan* War. And *Herodotus* (75) ſaies, there were two of the Name *Orpheus*; and *Apollodorus* (76) makes *Linus* and *Orpheus* Sons of *Oeagrus* and *Calliope*, who was Daughter of *Jupiter*, and lived in the Reign of *Cecrops*. So they were contemporary with *Cadmus*.

If, according to *Suidas*, the firſt *Orpheus*, who was the Scholar of *Linus*, lived eleven Generations, or in the eleventh Generation before

(73) Orat. Panathen. p. 470.

(74) Voc. Ὀρφεὺς, p. 718, 719.

(75) Apud Schol. Apollon. Rhod. Argonaut. lib. i. ℣ 23.

(76) Biblioth. lib. i. c. 3. p. 7. But others, he ſaies, made *Linus* Son of *Apollo*: *Aſclepiades*, apud Schol. Apoll. Rhod. Argonaut. lib. i. ℣ 23. made *Orpheus* Son of *Apollo* and *Calliope*: but *Apollonius* makes him Son of *Calliope* and *Oeagrus*.

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he *Trojan* War, he muſt live as early as the Time of *Cadmus*; as *Dionyſius Mileſius* and *Zenobius* related. For ten complete Generations are, by the Computation of the Ancients, 333 Years, to which 1183 Years, the Time of the Deſtruction of *Troy* before the *Chriſtian* Æra, being added, *Orpheus* and *Linus*, by this Reckoning, muſt live in the Year before *Chriſt* 1517; and this is twenty-three Years before *Cadmus* came into *Greece*, and *Linus* might then be old. And that theſe Generations made ſo many Years as above computed, may be inferred from the Time of *Cadmus*, from whom to the *Trojan* War were ten (77) Generations: 1. *Ægyptus*, contemporary with *Cadmus*. 2. *Lyncæus*. 3. *Abas*. 4. *Acriſius*. 5. *Danaë*. 6. *Perſeus*. 7. *Alcæus*. 8. *Amphitryo*. 9. *Hercules*. 10. The *Trojan* War.

Euſebius (78) was ſenſible, there was a *Theban Linus*, who was contemporary with *Cadmus*. This muſt be the *Linus* who was related to have (79) firſt brought Letters out of *Phœnicia* into *Greece*. He was born at *Chalcedon*, and *Suidas* calls the *Linus* born at *Thebes*, (νεώτερος) *the younger*. And if he came from *Chalcedon* into *Bæotia*, and lived there in the Time of *Cadmus*, it was eaſy to confound him with the later of the ſame Name, who was born at *Thebes*. This is alſo the old or firſt *Linus*, who, as *Pauſanias* (80) relates, had at *Thebes* a Statue made of a ſmall hollowed Stone in the moſt antique manner. He was ſaid to be the Son of *Amphimarus* and *Urania*, (or, as others ſaid (81), of *Hermes* and *Urania*) and to have excelled all before him in Muſic, and to have been ſlain by *Apollo*, becauſe he pretended to equal him in that Art. His Genealogy therefore is doubtful. But upon Occaſion of the Death of this *Linus* the moſt ancient funeral Elegy was compoſed, and called by the *Greeks* (Λῖνος) *Linus*. *Pauſanias* adds, that this was the mournful Song which the *Egyptians* called *Maneron*, or *Maneros*, as *Herodotus* has it: but the *Egyptian*

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(77) See Steph. Byzant. voc. Θάσος and Not.

(78) In Chron.

(79) Λέγεται πρῶτος οὗτος ἀπὸ Φοινίκης γράμματα εἰς Ἕλληνας ἀγαγεῖν, Suid. voc. Λιν. and Not.

(80) Bœot. p. 303, 304.

(81) Apud Diog. Laert. Procem. p. 1, 2.

Maneros was far older than the *Greek Linus*. *Pamphus*, who flouriſhed about the Year before *Chriſt* 1300, and was the moſt ancient *Attic* Poet, and compoſed the oldeſt *Attic* Hymns, celebrated the Death of *Linus*, which was then much lamented in a Song, which he called *Oetolinus*, that is, (82) *the lamented Linus*, or, the Lamentation of *Linus*. In After-times the *Leſbian Sappho*, taking the Name *Oetolinus* from the Verſes of *Pamphus*, ſung the Ditty of *Adonis* and *Oetolinus*. The *Thebans*, he further adds, related, that *Linus* was buried amongſt them: they alſo related, that there was another *Linus*, later than this, who was called the Son of *Iſmenus*, and taught *Hercules* Muſic when he was a Boy, and was ſlain by him.

This Account of *Pauſanias* confirms the other Relations, that there was an older *Linus* than the Maſter of *Hercules*, and who was the Maſter of an older *Orpheus* than the *Argonaut*. And on this account both *Linus* and *Orpheus* were related to be the (83) Inventors of Letters, one in *Thrace*, the other in *Thebes*, or in *Bœotia*, which could not be ſaid of the later ones, who lived in the Times of the *Argonauts*; and ſhews that it was thought they lived before *Cadmus* came into *Greece*.

Further, to confirm the foregoing Accounts of the Ages of *Linus* and *Orpheus*, *Plato* (84) ſaies, that Books were carried about which were related to have been wrote by *Muſæus* and *Orpheus*, Sons (the one) of *Selene*, and (the other) of the *Muſes*: and that they firſt brought the Myſteries into *Greece*. Now, *Eumolpus*, Son of *Muſæus*, exhibited the Myſteries in the Reign of *Erectheus*: ſo that *Muſæus* might be contemporary with *Cadmus*. *Nonnus* (85) in his *Dionyſiacs* ſpeaks from ancient Accounts of *Orpheus* and *Linus*, as being older than *Endymion*, who lived about the Year before *Chriſt* 1460; of *Orpheus*, as the *firſt Celebrator of Myſteries* (in *Thrace*), and of *Linus*, as the firſt who inſtructed the *Arcadians in the Courſe of the Sun*, (as *Endymion* did afterward the *Carians* in the Courſe of the Moon) and to divide the Year

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(82) From the old *Greek* Word οἶτος, ϑρῆνος, Heſych. The Word is uſed by *Homer*.

(83) See Tacit. Annal. lib. xi. c. 14.

(84) Repub. lib. ii. p. 595.

(85) Lib. xli. p. 707. See alſo lib. iv. p. 79.

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into twelve Months. After them he mentions *Cadmus* as the Improver of Letters, by teaching the Conſtruction and Harmony of them.

Again, the firſt *Orpheus* is ſaid to be the Son of *Oeagrus* (86) and *Calliope*, as before obſerved; and as likewiſe is related in the *Orphic*, *Argonautic* Poem, ℣ 76. Now, *Oeagrus* is ſaid to be the *fifth* in Deſcent from *Atlas*, and to be born of *Alcinoë*, one of his Daughters: but if ſo, *Oeagrus* was the *ſecond* from *Atlas*, and not the *fifth*.

And by this Account *Atlas* lived about fifty or ſixty Years before *Orpheus*, and may be placed about the Year before *Chriſt* 1560, and not much higher: and the common Chronology places him above a Century too high.

The old Scholiaſt (87) on *Apollonius Rhodius* ſaies, that *Electra*, the Daughter of *Atlas*, lived at *Samothrace*. *Hellanicus* ſaid, ſhe had three Children, (by *Jupiter*, ſaies *Athenion*) one of which was *Dardanus*, who reigned in *Phrygia*, where *Troy* afterward was built: another was a Daughter, called *Harmonia*, whom *Cadmus* married when he came to *Samothrace* to be initiated into the *Cabiric* Myſteries: and from his Wife's Mother he called the Gates of *Thebes*, which he built, *Electridæ*. *Deucalion* alſo was Son of *Prometheus*; and *Prometheus*, *Epimetheus*, and *Atlas*, were Brothers: ſo all their Times may be nearly aſcertained. For *Dardanus* was Grandſon of *Atlas*; and ſo was *Cadmus*, by his Wife *Harmonia*; and *Orpheus* alſo, as obſerved above: ſo they were all Contemporaries. Now *Dardanus* went into *Phrygia* about the Year before *Chriſt* 1500, or a few Years after; and *Cadmus* built *Thebes*, or ſettled in *Bæotia*, in the Year before *Chriſt* 1494. So we cannot place *Atlas* higher than the Year before *Chriſt* 1560. And this is confirmed from (88) *Tatian* and *Clemens Alexandrinus*, who make the *Greek Atlas*, *Prometheus*, and *Epimetheus*,

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(86) Apollodor. lib. i. p. 7. See Lucian. de Aſtrolog. and Servius in Virgil. Æn. vi.

(87) Lib. i. ℣ 916. See the Schol. p. 93, 94. and *Tzetzes* in his Commentary on *Lycophron*, p. 17, 18. ſaies, that *Dardanus* was the Son of *Jupiter* and *Electra*, Daughter of *Atlas*.

(88) Tat. Orat. cont. Græc. fin. Clem. Alex. Strom. i. p. 322. Euſeb. Præp. Evang. lib. x. c. 12.

Contemporaries with *Triopas*, King of *Argos*, who began to reign in the Year before *Chriſt* 1553. So that (89) *Euſebius* is miſtaken, both where he places *Atlas*, *Prometheus*, and *Epimetheus*, in the Year before *Chriſt* 1636, and alſo in the Year 1584, from different Authors. And *Lloyd* and others are more miſtaken, who carry their Age ſo high as the Year 1687 before the *Chriſtian* Æra.

Theſe Times are therefore to be amended.

I have been the longer in proving that *Letters* were known and uſed in *Greece* long before the coming of *Cadmus* into *Bœotia*, about which many of the Ancients, with *Herodotus*, and many of the Learned amongſt the Moderns alſo, have been miſtaken. I have alſo ſhewn the univerſal Error about the Time of the firſt *Linus* and *Orpheus*. Learned Men having not conſidered that there were two or more of theſe Names; and having confounded their Ages together, (which were different above two Centuries) and thereby perplexed the Hiſtory of their Times, the clearing of which cannot but be acceptable to the learned World.

Of the Antiquity of Letters.

The Sum therefore of what has been diſcuſſed concerning the Invention and Antiquity of Letters, is,

They were firſt invented in *Phœnicia*, and moſt probably by *Taaut*, the Son of *Miſor*, or *Miſraim*, ſoon after the Diſperſion of the Deſcendants of *Noah*: from *Phœnicia* they were carried into *Egypt* by *Taaut* himſelf; and the Knowledge of them was ſoon after ſpread into *Syria*, *Arabia*, *Chaldæa*, and *Æthiopia*. The *Pelaſgi*, deſcended from the *Dioſcuri* or *Cabiri*, were the firſt who carried them out of *Aſia* into the Iſlands of the *Ægean* Sea, into *Attica*, and other Parts of *Greece*; and into *Peloponneſe*, where they founded the two moſt ancient Kingdoms of *Sicyon* and *Argos*. But the *Pelaſgi* never, that we know of, eſtabliſhed their Language, which was *Phœnician*, in *Greece*. The Deſcendants of *Javan* and *Tiras*, who had ſettled with their Families in *Thrace*, and ſeveral Parts of *Greece*, before the *Pelaſgi* came thither, as in *Macedonia*, *Theſſaly*, *Achaia*, *Bœotia*, and *Attica*, and all the Country anciently called *Ionia*, uſed another Language, which they brought with them, and this was the original *Greek* Tongue, derived from *Japhet*; and was alſo the *Scythian* and *Cimbric* Language, which is known at this Day to agree much with the *Greek* Language.

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(89) See Chron. Num. 379, and 431.

Pauſanias (90) relates, that the Parts of *Bœotia* about *Thebes* were firſt inhabited by a People called *Ectenæ*, whoſe King was *Ogygus*, an original Inhabitant of the Country. He was a Deſcendant of *Japhet*; and *Thebes* in After-times was called from him *Ogygia*: and whatever was moſt ancient was hence called *Ogygia*, as (91) *Suidas* obſerves upon the Word. This People were deſtroyed by a Peſtilence: and after them the (92) *Hyantes* and *Aones*, who were alſo original Inhabitants of *Bœotia*, poſſeſſed the Country. When *Cadmus* invaded it with a *Phœnician* Army, the *Hyantes*, being beaten, fled away in the Night: but the *Aones* begging Quarter of *Cadmus*, he ſuffered them to ſtay in the Country, and to be incorporated with the *Phœnicians*.

This *Ogygus* was far older than *Ogyges*, who reigned in *Attica*: and the *Hyantes* might be derived from (יון) *Jun*, *Juan*, or *Jon*, as the Word might be differently pronounced: and hence alſo the *Bœotian* (ʽΥΣ) *Hys* of (93) *Pindar*, ſpoken in Reproach of this ancient People.

The *Japhetics* having no Letters, readily received the *Pelaſgic* Letters, and uſed them in their Language, which was different from that of the *Pelaſgi*. The *Iaones* being mixed and incorporated with the *Athenians* and the *Pelaſgi*, were thought by the *Greek* Hiſtorians (who knew nothing of the Original of their Country) to have been originally *Athenians* and *Pelaſgi*, or ſprung from them, though they were far older.

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(90) Bœot. p. 285.

(91) See alſo Heſych. and Steph. Byzant. in voce.

(92) See, concerning the *Aones* and *Hyantes*, Strab. Geog. lib. vii. p. 494. fin. and lib. ix. p. 615.

Herodotus (94) ſaies, the *Athenian Iones* would not own themſelves to belong to thoſe *Ionians*, who ſettled in leſſer *Aſia*, and were of the Family of *Ion*, Son of *Xuthus*: and that the *Iones*, when they inhabited the Part of the *Peloponneſe* called *Achaia*, before *Danaus* and *Xuthus* came into the *Peloponneſe*, were called (95) *Pelaſgi Ægialees*, from their inhabiting the Sea Coaſts; and they were afterwards called *Iones Ægialenſes*, from *Ion* the Son of *Xuthus*. This occaſioned them to be confounded by the *Greek* Writers: and was owing to their being ignorant that there was an *Ion*, *Jaon*, or *Javan*, (for the Letters are the ſame in the *Hebrew*) far older than their *Ion* Son of *Xuthus*, whoſe Deſcendants of the Line of *Japhet* firſt peopled *Greece*, and were the genuine or original *Iones* or *Iaones*. *Homer* calls them *Iaones*, from *Iaon*, which is the ſame with *JaϝON* (96), *Javon*, or *Javan*. And the old Scholiaſt on the *Acharnenſes* of *Ariſtophanes* ſaies (97), the Barbarians uſed to call all the *Greeks Iaones*, or *Javanes*: this may be meant of the *Hebrews* who called them ſo; as did alſo other *Aſiatics*.

But that the *Javanes*, or *Iaones*, or *Iones*, were anciently diſtinguiſhed from the *Jonians*, ſo called from *Jon*, Son of *Xuthus*, is

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(93) *Pindar*, in his *Dithyrambics*, called them Ὕας, viz. ἦν ὅτε ὕας Βοιώτιον ἔθνος ἔνεπον. Strab. ſup. See his Scholiaſt on Βοιωτίαν ὗν. Olymp. Od. vi. ℣ 153.

(94) Lib. i. c. 143.

(95) Herodot. ſup. See alſo lib. vii. c. 94, 95. Pauſ. Achaic. p. 205.

(96) See Iliad N. where *Euſtathius* notes, οἱ μὲν τοὺς Ἰάονας ἄλλους εἶναί φασι παρὰ τοὺς Ἴωνας, καὶ εἰσὶν αὐτοὶ ἐν Πελοποννήσῳ—ἕτεροι δὲ Ἰάονας τοὺς Ἀθηναίους νοοῦσιν, etc. p. 934. If there was no Conſonant V, or *Æolic* Digamma, read in the Word, it would be pronounced *Jon*, or *Jaon*, the *Hebrew* Vau being taken for the Vowel O, or if the Vau was a Conſonant V, the *Greeks* not being able to pronounce or expreſs that Letter, they would pronounce and write *Iaon*, or *Ion*, and hence came the original *Iaones*, called alſo *Iones*, and in after Times confounded with the later *Iones*, ſo called from *Ion*, Son of *Xuthus*.

(97) Πάντας τοὺς Ἕλληνας Ἰάονας οἱ βάρβαροι ἐκάλουν. See Æſchylus in Perſ. where they are ſo called by *Atoſſa*. Alſo Steph. Byzant. voc. Ἴων, and Dionyſ. Perieg. ℣ 416. See Biſhop *Stillingfleet's* Orig. Sac. p. 384, 385, 7th Edition.

certain; becauſe they inhabited *Attica* (98) long before *Ion* was General of the (99) *Athenians*, or had the Government of *Athens:* and who was before that King of the *Ægiales* in *Peloponneſe*, afterwards called *Achæans*, and from him *Iones Ægialenſes*.

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(98) Τὸ παλαιὸν μὲν οὖν Ἴωνες εἶχον τὴν χώραν ταύτην (*i. e.* Megaræ regionem) οἵπερ καὶ τὴν Ἀττικήν, οὔπω τῶν Μεγάρων ἐκτισμένων—ἡ γὰρ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰὰς ἐκαλεῖτο· καὶ ὁ ποιητὴς ὅταν φῇ·

Ἐνθάδε Βοιωτοὶ καὶ Ἰάονες—Strab. Geog. lib. ix. p. 600, 601.

(99) See Strab. Geog. lib. viii. p. 588. Pauſ. Achaic. p. 205, 206. *Goropius Becanus*, in his *Hiſpanic* or *Iberian* Hiſtory, lib. ii. p. 35. gives an ingenious Account of the Name of the original *Greek Iones*, viz. Cum igitur Javan, teſte Joſepho et aliis, pater fuit Ionum; et ipſæ literæ a Moſe ſcriptæ Ion exprimant, damnanda eſt illorum ignorantia qui vocabulum perverſa punctorum additione vitiarunt; quæ fecit ut non ab iis, quorum proprium eſt, non agnoſcatur, ſed recedat etiam longiſſime a prima ſua notatione. EI inſulam ſignificat (Celtica lingua) hinc Hebræi אי et איים inſulas vocant—*won* vocali longa pronunciatum idem ſignificat quod *habito: EI-won* igitur *inſularum habitator* dicetur; e qua voce ſi literam Hebræis juxta ac Græcis et Latinis incognitam demas, *Eion* habebis, quod deinde in *Ion* tranſiit. Videtur ergo Japetus hunc ſuum filium ipſa nomenclatura omnium portionis ſuæ inſularum imperio inauguraſſe, et mox ab ineunte ætate maris ipſi dediſſe poſſeſſionem, quo factum eſt, ut litora primum minoris Aſiæ, deinde inſulas et ipſe et filii ejus occuparint. This is ingeniouſly obſerved: but *Goropius* is greatly miſtaken, in ſaying the *Gallic* W was not known to the *Hebrews*, *Greeks*, and *Latins:* for the *Hebrew* Vau was not only the Vowel U, but was alſo pronounced as the conſonant *Latin* V, and the *Æolic* Digamma was derived from it; and they were all pronounced like the old *Gallic* W. And ſo in the Name יון the middle Letter may be a Conſonant V, or W, and the Word may be *Iavan*, *Iwon*, or *Eiwon*, or *Iϝon*. However, there is no Queſtion but the old *Iones*, or *Iaones*, deſcended from this Son of *Japhet*; and ought to be diſtinguiſhed from the later People, denominated from *Ion*, the great Grandſon of *Deucalion*; though this Diſtinction has not been always attended to by learned Men, nor was known to the ancient *Greeks*, ſome of whom knew there were a more ancient and a later People called *Iones* and *Iaones*, but knew not the original Founder of the firſt of that Name. *Heſychius*, voce Ἴωνες, ſaies: Ἔνιοι καὶ τοὺς Θρᾷκας, καὶ Ἀχαιοὺς καὶ Βοιωτοὺς Ἴωνας ἐκάλουν. Again: Ἐπιεικῶς γὰρ οἱ βάρβαροι τοὺς Ἕλληνας Ἴωνας λέγουσι. Now the *Thracians* and *Bœotians* were *Japhetics*, and muſt be called, if they were called, *Iones* from *Ion*, or *Javan*, as being of the ſame Family. *Caſaubon* well obſerves, Græci primi in Aſia habitarunt; unde Iones, vel ut Æſchylus vocat Hebraice *Javones* (Ἰάονες) in Euro-

The *Iaones*, who were the original Inhabitants of *Greece*, were in ancient Times called Γραικοὶ, *Greeks*, long before the Age of *Deucalion* and *Hellen*, from the latter of whom they were called Ἕλληνες, *Hellenics*; as *Apollodorus* and others relate. But this Name did not extend to other *Greeks*, but only to thoſe of *Theſſaly*, where *Hellen* reigned, till after the War of *Troy*. The *Latins* called them by the old Name *Græci*, becauſe they were ſo called when they came with the *Pelaſgi* into *Italy* out of *Theſſaly*. And from what hath been obſerved, we ſee, that the Names of the ſeveral moſt ancient Inhabitants of *Greece* were *Iaones* (1), *Aones*, *Pelaſgi*, *Greeks*, and *Attics*, long before the Age of *Hellen* and *Deucalion*; and long before the *Greek Pelaſgus* and *Ion*. And if they were called Γραικοὶ, *Greeks*, from *Graicus*, an old *Pelaſgic* or rather *Javanic* King of *Theſſaly*; this *Graicus* muſt be far older than him who was the Son of *Theſſalus*, according to *Stephanus* of *Byzantium*.

Euſebius (2) makes *Theſſalus* to be Son of *Graicus* or *Græcus*, and to reign in *Theſſaly* in the ſixteenth Year of *Phoroneus*, who began to reign at *Argos* in the Year before *Chriſt* 1780, and ſo *Graicus* might reign fifty Years before, agreeably to the Reigns of Kings in thoſe ancient Times, and in the Year before *Chriſt* 1815. If this be true, *Graicus* muſt have been a *Javanic* King of *Theſſaly*, for the *Pelaſgi* did not go out of *Peloponneſe* into *Theſſaly* till many Years after, as related by *Dionyſius of Halicarnaſſus*.

The Truth may be, that the *Greeks* not knowing whence the original Inhabitants of their Country came, were conſequently ignorant of their Derivation and Genealogy; and ſo feigned Names and Pedigrees for them.

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pam trajecerunt, De quat. ling. lib. edit. a filio, p. 19. *Æſchylus* (as *Homer* before him) calls *Greece* Ἰαόνων γλῶ, the Land of the *Javones*, as it truly was; i. e. Ἰαϝόνων, with the *Æolic* Digamma, Perſ. p. 133. edit Steph. And ſo, p. 152 and 172. Ἰάονες was the Eaſtern Appellation of the *Greeks*, and denotes their Original, not from *Ion*, Son of *Xuthus*, but from *Javan*, Son of *Japhet*.

(1) See Euſtath. Comment. in Homer. Catalog. Nav. lib. B. init. p. 199. and Strabo and Pauſanias in Not. 90, and 92 above.

(2) Chron. lib. poſter. p. 66.

To return: When *Cadmus* brought his *Phœnician* Letters into *Bœotia*, in the Year before *Chriſt* 1494, the *Phœnicians* alone uſed them at firſt; but by Degrees the *Jaones*, or *Iones*, or *Ionians*, uſed them alſo, with a Variation of the Sound and Rythm of ſome of them: and every where made public Declaration, that, ſince the *Phœnicians* brought Letters into *Greece*, they ſhould be called (3) *Phœnician*, or *Phœnica*.

Though *Cadmus* brought his Letters out of *Phœnicia*, they were probably the *Egyptian* Characters: and muſt be ſo, if *Cadmus* was born in *Egypt*, and fled thence into *Phœnicia* for fear of his Uncle (4) *Buſiris*. And it is generally agreed, that *Agenor* (5), the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there: and he, no doubt, uſed the *Egyptian* Letters, and taught them to his Son *Cadmus*. So that the *Cadmean* Letters were really *Egyptian*; and differed in ſome meaſure from the old *Phœnician* Letters, which the *Pelaſgi* had carried firſt into *Greece*, though they were both originally the ſame, being carried by *Hermes*, the Inventor of them, out of *Phœnicia* into *Egypt*. But the *Egyptian* Letters muſt in ſo long a Courſe of Time, as was between the firſt *Hermes* (called *Taaut* and *Thoth*) and *Cadmus*, have altered their Form and Sound, and the *Phœnician* likewiſe: and it is no wonder, that the *Greek Pelaſgi* ſhould be unwilling to receive the *Cadmean*, which were become different both in Form and Sound from their own; and that the *Cadmeans* ſhould be obliged to alter the Rythm and Sound of them a little, before the *Iones* would receive them; who likewiſe varied the Rythm of ſome of their own *Pelaſgic* Letters in Conformity to the *Cadmean*. This, I think, is the moſt probable Account of the Difficulty which *Cadmus* met with in introducing his Letters, in Oppoſition to the *Pelaſgic Ionic* Letters uſed in *Greece* before he came thither, though both were originally the ſame.

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(3) Καὶ δὴ καὶ γράμματα, οὐκ ἐόντα πρὶν Ἕλλησι, ὡς ἐμοὶ δοκέει πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δὲ χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων· περιοίκεον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες οἱ παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαντες σφέων ὀλίγα ἐχρέωντο· χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα Φοινικήια κεκλῆσθαι. Herodot. lib.v. c. 58. Hence *Heſychius* explains γράμματα, φοινικήια, and ἐκφοινίξαι, ἀναγνῶσαι.

(4) Conon. Narrat. xxxii.

(5) Apollodor. lib. ii. p. 71. lib. iii. init.

Herodotus (6) mentions ſeveral Hexameter Verſes, which he had ſeen at *Thebes* in *Bæotia*, wrote upon Tripods in the Temple of *Apollo Iſmenius*, in *Cadmean* Letters, which were very much like the *Ionic*. One of theſe Verſes was wrote on a Tripod given by *Amphitryon* in the Age of *Laius*; for *Hercules Laureat*, as *Pauſanias* (7) relates. Others were wrote before the Time of the *Trojan* War, on a Tripod given by *Laodamas*, Son of *Eteocles*; and on another given by *Scæus*, Son of *Hippocoon*, who was ſlain by *Hercules*, as *Pauſanias* relates.

Before *Cadmus* came with his *Phœnician* Letters into *Bæotia*, the *Pelaſgi* wrote, as the *Phœnicians* always did, from the right hand to the left. Therefore the ancient *Etrurians*, who had their Letters from the *Pelaſgi*, wrote in this manner; as did alſo the *Æolians*, and all the *Greeks*, amongſt whom the *Pelaſgi* lived before they left *Theſſaly*: and from the *Theſſalian Pelaſgi*, if not before from the *Oenotrian*, or firſt *Arcadian*, the *Latins* had their Letters.

The original *Pelaſgic*, *Etrurian*, and *Cadmean* Letters were undoubtedly *ſeventeen*, (though commonly reckoned ſixteen only) they who made them no more than (8) *ſixteen*, excluded the H from being a Letter, and the later *Greeks* left it out of their Alphabet very imprudently.

The ſeventeen primitive Letters were, *viz.*

A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V;

anſwering to the *Greek*, and like them (9), *viz.*

Α, Β, Γ, Δ, Ε, Η, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, S, (Σ) Τ, Υ.

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(6) Lib. v. c. 59, 60, 61.

(7) Bœot. p. 289.

(8) Τὰ γὰρ δὴ πρῶτα καὶ Φοινίκεια διὰ Κάδμον ὀνομασθέντα τετράκις ἡ τετρὰς γενομένη παρέσχε. Plut Sympoſ. lib. ix. c. iii. p. 738. *Pliny* ſaies: Utique in Græciam (literas) intuliſſe e Phœnice Cadmum ſedecim numero, Hiſt. Nat. lib. vii. 56.

(9) Gentium conſenſus tacitus primus omnium conſpiravit, ut Ionum li-

The H is omitted in the later *Greek* Alphabet, after the Time of *Simonides*, though it was undoubtedly an original *Greek* Letter.

In the Time of the *Trojan* War (10) *Palamedes* added four new Letters; and many Years afterward *Simonides* added four more, which completed the *Greek* Alphabet.

The four *Palamedean* Letters were, Θ, Χ, Ζ, Φ. Thoſe of *Simonides* were, Ξ, Ψ, Η, (or the long or double Ε) Ω. *Pliny* ſaies, the *Palamedean* Letters were, Θ, Ξ, Φ, Χ; and the *Simonidean*, Ζ, Η, Ψ, Ω. But *Suidas* (11), under the Word *Palamedes*, ſaies, that he invented Ζ and Θ, (as the latter ſhould be read inſtead of the edit. Π, which, all agree, was a *Cadmean* Letter) Φ, Χ. Hence it appears, that there is a Miſtake in *Pliny*, where the Letters Ξ and Ζ are in wrong Places, and the Ζ aſcribed to *Simonides*, and the Ξ to *Palamedes*. The Error might ariſe from the Ζ being wrote like Ξ, *viz.* ⵘ, as it is in ancient (12) Inſcriptions. *Ariſtotle* (13) obſerves, that Ζ was a very old Letter, which, with Φ, he adds to the ſixteen *Cadmean* Letters, and ſo makes eighteen of them: and aſcribes Θ and Χ to *Epicharmus*. But the Opinion of *Ariſtotle* is confuted by the *Sigean* Inſcription, which has in it both the Letters Θ and Χ, and was wrote about the Year before *Chriſt* 590, and above an hundred Years before *Epicharmus* flouriſhed, in the Year before *Chriſt* 472. The learned *Harduin*, in his tenth Note on the above-cited Place of *Pliny*, is groſsly miſtaken in ſaying, that we muſt not think, that the ſhort Ε was uſed for the long Η; ſince the long Η was made uſe of a little after the *Trojan* War, as

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teris uterentur: veteres Græcas fuiſſe eaſdem pæne quæ nunc ſunt Latinæ. Plin. Hiſt. Nat. lib. vii. c. 58.

Formæ literis Latinis quæ veterrimis Græcorum, Tacit. Annal. lib. xi. And it is well known, that the *Ionic* Alphabet had the H in it ſet before I, which made ſeventeen Letters.

(10) Καὶ τῶν αὖθις ἐφευρεθέντων ὁ Παλαμήδης τε πρότερος τέτταρας, καὶ Σιμωνίδης αὖθις ἄλλα τοσαῦτα προσέθηκε. Plut. ſup. *Pliny* ſaies in the Place cited above Note 8. Quibus (ſedecim literis) Trojano bello Palamedem adjeciſſe quatuor hac figura, Θ, Ξ, Φ, Χ, totidem poſt eum Simonidem Melicum Ζ, Η, Ψ, Ω.

(11) Εὑρετὴς γέγονε τοῦ Ζ στοιχείου καὶ Θ, καὶ τοῦ Φ, καὶ τοῦ Χ.

(12) See Chiſhul. Antiq. Aſiat. p. 19, 20. and Notes on the Letter Ζ.

(13) Apud Plin. ſup.

be

he ſuppoſes *Pliny* to intimate: though *Pliny* neither does nor could intimate any ſuch Thing, knowing better the Time of *Simonides*, whom he makes the Inventor of it. And *Harduin* pretends, that the old Inſcriptions wherein E is uſed for H, are ſpurious; as thoſe very ancient *Athenian* Inſcriptions (14) in *Spon*, where E is always uſed for H, and O for Ω, which ſhews they were wrote before the H and Ω of *Simonides* were received by the *Athenians*. But the *Sigean* Inſcription, which is the oldeſt extant, entirely confutes him, wherein the E is always uſed for H or the long E, and ſo it muſt be before the long E or H was invented. *Plato* (15), in his *Cratylus*, ſaies, that the *Athenians* anciently wrote E for the long E, and not H. He ſaies the ſame of the O, which was uſed for the long O or Ω. So they wrote ὅρας, and not ὥρας, as he there tells us. And it is very weak in *Harduin* (16) to ſuppoſe that the H or long E was invented by *Simonides* in the Time of the *Trojan* War; and that *Pliny* has related this: and hence to infer, that E could not be wrote for H, becauſe all Inſcriptions were wrote ſince, and when the Alphabet was full. All this is very erroneous, and unſcholar-like. According to *Euſebius*, *Simonides* flouriſhed about the Year before *Chriſt* 536, and, according to the *Parian* Marbles, in the Year 489 before the *Chriſtian* Æra: ſo wholly ignorant has *Harduin* ſhewn himſelf in ancient Inſcriptions and Chronology.

Plutarch (17) ſaies, it was related, that *Cadmus* called the firſt Letter of his Alphabet *Alpha* from the Heifer which conducted him from *Delphos* to *Bæotia*; and which in the *Phænician* Language is called *Alph*.

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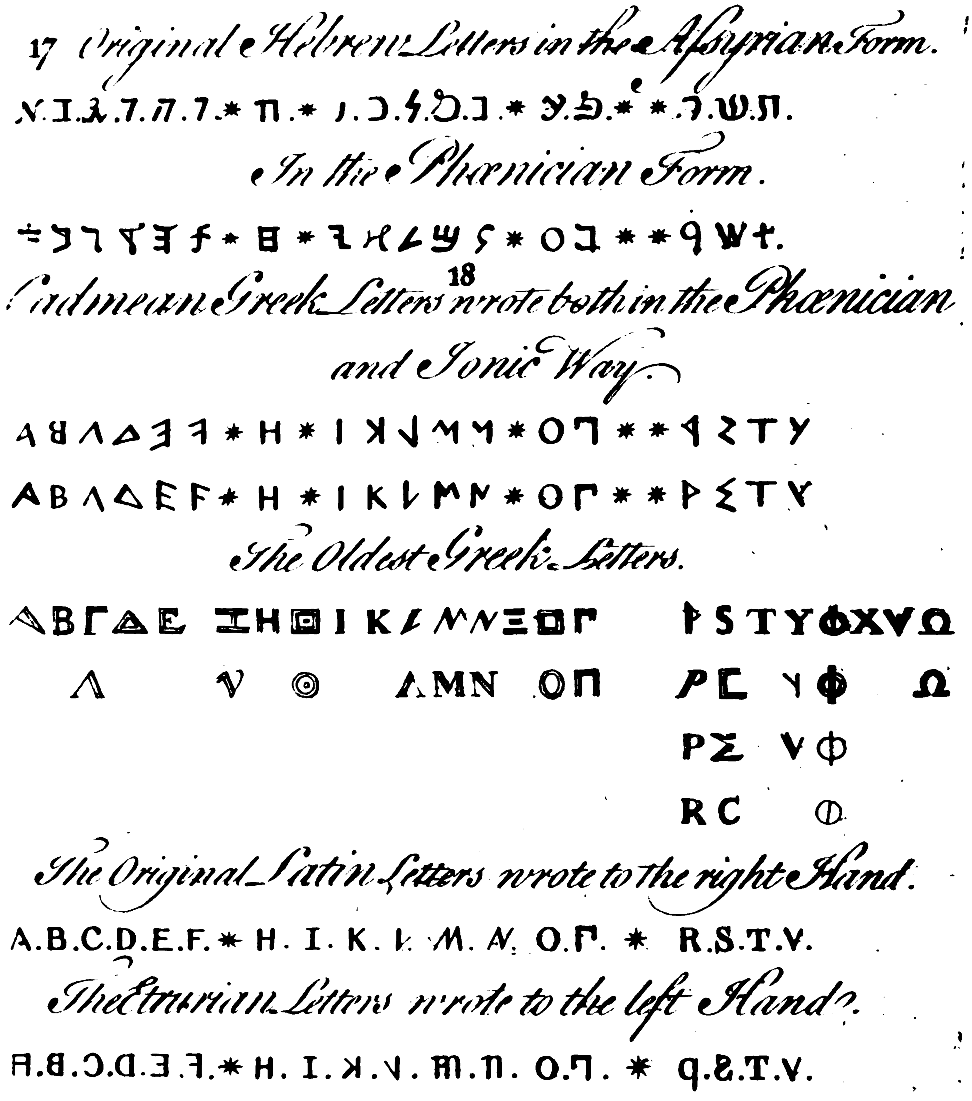
(14) Miſcellan. erudit. Antiq. p. 315, 316.

(15) Οὐ γὰρ H ἐχρώμεθα ἀλλ' E τὸ παλαιόν.

(16) His Words upon the Letters Z, H, Ψ, Ω, which *Pliny* aſcribes to *Simonides*, are: Cave igitur exiſtimes jam inde paucis a Troja capta annis, literam E a Græcis uſurpatam fuiſſe pro H: cum literam H paulo poſt bellum Trojanum uſu receptam fuiſſe admoneat—Trojanis ipſis temporibus, quibus additam alphabeto Græco literam H a Simonide Plinius prodidit.

(17) Οὐδὲν σὺν τῷ Κάδμῳ βοηθεῖς, ὁ Βοιώτιος, ὃν φασι τὸ Ἄλφα πάντων γραμμάτων προτάξαι διὰ τὸ Φοίνικας οὕτω καλεῖν τὴν βοῦν. Sympoſ. lib. ix. quæſt. 3. p. 738. Hence we read in *Heſychius*, Ἄλφα, βοὸς κεφαλή, *A* caput bovis inverſum habet. Bez. de lit. Græc.

Before I proceed to treat particularly on the Letters of the oldeſt Alphabets, it will be proper to add Specimens of the *Pelaſgic* or *Cadmean*, and the *Hebrew*, *Greek*, and *Etrurian* Letters.


17 Original Hebrew Letters in the Assyrian Form.
In the Phœnician Form.
Cadmean Greek Letters 18 wrote both in the Phœnician and Ionic Way.
The Oldest Greek Letters.
The Original Latin Letters wrote to the right Hand.
A.B.C.D.E.F.* H. I. K. L. M. N. O.P. * R.S.T.V.
The Etrurian Letters wrote to the left Hand.

The four firſt Alphabets of the Table may explain the Meaning of *Herodotus* (18) ſaying, that the *Cadmean* Letters were like the *Ionic*; and that the *Ionics* changed the Rhythm or Order of the *Cadmean* Letters; for they turned them different Ways; and wrote from the left hand, as the *Cadmeans* and *Phœnicians* did from the right hand.

The third Alphabet is wrote in the *Cadmean*, the fourth in the *Ionic* Way.

In the *Etrurian Eugubine* Tables we find a G and Q, but not an X, Y, or Z; and the G at firſt was ſupplied by C, and afterwards added, and borrowed by the *Latins* from the *Etrurians*: and Q was added after *Cato's* Time.

Names and Powers of the xxii Hebrew *Letters.*		
Aleph	א	A, *long* or *ſhort*.
Beth	ב	B.
Gimel	ג	G, *for which the* Latins *uſed* C.
Daleth	ד	D.
E	ה	E, *long* or *ſhort* (19).
Vau	ו	V, *Vowel* or *Conſonant*, or *the* Æolic *Digamma* W, *which* Schultens *is not ſenſible of.*
Zain	ז	Z.
Heth	ח	H, *or the* Greek *Aſpirate: alſo pronounced* Ch.
Teth	ט	Th, *or* T *when not aſpirated.*
Jod	י	I, *long* or *ſhort Vowel.*
Caph	כ	K, *or* C (20).

Greek *Alphabet, with the* Ionic H *left out, and full.*
A
B
Γ
Δ
E, ς
Z
H
Θ
I
K
Λ
M
N
Ξ
O
Π
P

Latin *Alphabet full.*
A
B
C
D
E
F
G
H
I
K
L
M
N
O
P
Q
R

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(18) Lib. v. c. 58, 59, 60.

(19) *Schultens* miſtakes in making this Letter the *Greek* Aſpirate H.

(20) *Schultens* is wrong in making this Letter X or CH, though when Aſpirate it was ſo pronounced.

Names

Names and Powers of the Hebrew *Letters.*	Greek *Alphabet.*	Latin *Alphabet.*
	Σ	S
Lamed ל L.	Τ	T
Mem מ M.	Υ	V
Nun נ N.	Φ	X
Samech ס Sh, *or* S.	Χ	Y
Ain ע O, *long* or *ſhort, and when* (21) *aſpirated and guttural* Go, *or* Gho.	Ψ Ω	Z
Pe פ P, *or* Ph *when aſpirated.* Schultens *makes it only* Ph *erroneouſly.*	Total 24 Letters.	Total 23 Letters, as *Priſcian* ſaies they were, lib. i. p. I. col. 2.
Tzad צ Ts. *Not uſed by the* Greeks *or* Latins.		
Koph ק Ch, *or* Q, *probably called* Quof. Schultens *errs in making it only* K.		
Reſh ר R.		
Schin ש S. *Afterwards aſpirated* Sh.		
Tau ת T, *And* Th *when aſpirated.*		

The *Greek* Alphabet was finiſhed by the Addition of four double Letters invented by *Simonides* about the Year before *Chriſt* 530, if not ſome Years later, which were then uſed every where by the *Ionians:* and afterward at (22) *Samos* by *Calliſtratus*; but they were not received till a Century after their Invention by the *Athenians*, who firſt publicly received them in the laſt Year of the 94th Olympiad, and in the Year before *Chriſt* 401, or 400, when *Euclid* (23) was Archon at *Athens*. And this was done by the Perſuaſion of *Archinous*, Son of *Athenæus*, (or the *Athenian*, as it probably ſhould be read) that the *Athenians* might not differ from other *Greek* Nations in writing their public Inſcriptions. But they were uſed by private Writers before; as the *Theſeus* of *Euripides* ſhews, in which the Word was wrote ΘΗΣΕΥΣ, with the Η of *Simonides*. The firſt Inſcription known with the *Simonidean* Letters, is that which was wrote by the *Sigeans* on the upper Part of their Marble, where the old Ε and Ο, which were long as well as ſhort, are altered into the new Η and Ω, when they are long. Henceforward the two double Vowels Η and Ω, and the two double Conſonants Ξ and Ψ being added to the *Palamedean* Alphabet, the new *Ionic* Alphabet of xxiv Letters was (24) eſtabliſhed every where in *Greece*.

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(21) *Schultens* abſurdly makes this Letter HG, which has no Sound either before a Vowel or a Conſonant. See his Inſtitut. Ling. Heb. p. 7.

(22) Παρὰ Σαμίοις εὑρέθη πρώτοις τὰ κδ΄ γράμματα ὑπὸ Καλλιστράτου· ὡς Ἄνδρων ἐν Τρίποδι. Τοὺς δ' Ἀθηναίους ἔπεισε χρῆσθαι τοῖς Ἰώνων γράμμασι Ἀρχῖνος ὁ Ἀθηναίους (f. Ἀθηναῖος) ἐπὶ Ἄρχοντος Εὐκλείδου. Suid. voc. Σαμίων ὁ Δῆμος.

Euſebius (25) is miſtaken in ſaying, that the *Athenians* uſed no more than ſixteen Letters before the Reception of the xxiv of the *Ionic* Alphabet. This he obſerved from *Africanus*, as *Syncellus* (26) tells us. But *Pliny* (27) ſaies, that *Ariſtotle* reckoned eighteen Letters in the old *Greek* Alphabet, in which are added Φ and Ζ, two *Palamedean* Letters to the ſixteen of *Cadmus*. And the *Sigean* Inſcription has three *Palamedean* Letters in it, Φ, Θ, Χ; and, no doubt, the Ζ was alſo then in uſe amongſt the *Athenians* in their public Monuments, whence *Ariſtotle* took it: and ſo their old Alphabet had really twenty Letters before the Reception of the four *Simonidean* Letters.

The learned (28) *Montfaucon* ſaies, that the *Athenian Baudelotian*

(23) Diodorus Siculus, lib. xiv. p. 648. Weſſ. places *Euclides* in the ſecond Year of this Olympiad. See Meurſ. Fortuna Attica, p. 63. Valeſ. Not. in Harpocrat. Lex. p. 253, 254.

(24) Gentium conſenſus tacitus primus omnium conſpiravit ut Ionum literis uterentur, Plin. Nat. Hiſt. lib. vii. c. 57.

(25) Athenienſes xxiv literis uti cœperunt, quum ante xvi tantum literas haberent. Chron. ad Olymp. 94. An. 4.

(26) Chronograph. p. 257.

(27) Ariſtoteles decem & octo (literas) priſcas fuiſſe. Plin. Nat. Hiſt. lib. vii. c. 56.

(28) Palæograph. Gr. lib. ii. c. 1. p. 118, 134.

Tomb-Stone, which was erected about the Year before *Chriſt* 450, or 455, had twenty Letters, beſides the *Ionic* Aſpirate H. In this Inſcription the *Palamedean* Letters Θ, Φ, X, appear; but the *Simonidean* long Vowels H, Ω, are not in it, and the *Cadmean* E and O are uſed for them. This ſhews, that the full *Ionic* Alphabet was not then uſed at *Athens*, at leaſt in any public Inſcriptions. But it appears from *Euripides*, that private Writers both knew and uſed it there about that Time. The long E or H, in the Name of his *Theſeus* (ΘΗΣΕΥΣ), is (29) deſcribed by a Shepherd ignorant of Letters: and there is a like Inſtance in (30) *Athenæus*, from *Agathon* the Tragedian, contemporary with *Euripides*: and both wrote before the *Simonidean* Letters were uſed in public Monuments at *Athens*.

Concerning the Latin *Letters* C, G, K.

The Letter C ſtands in the Place of the *Greek* and *Hebrew* G, and was anciently pronounced like it, and uſed for it.

It is certain, that the old *Latins* had not a G in their Alphabet. Therefore (31) *Auſonius* ſaies, that C ſupplied the Place of G.

Plutarch (32) ſaies, that *Carvilius Spurius* firſt uſed the Letter G. He was Conſul in the Year before *Chriſt* 293: or, if it was the laſt *Carvilius Spurius*, he was Conſul in the Year before *Chriſt* 228.

Whilſt C was uſed for G, K continued in the old *Roman* Alphabet: but after G was added, C became generally uſed for K, and then K was thought a (33) ſuperfluous Letter. As the G was in the old *Etru-*

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(29) ℣ 10, 11, 12, 13. inter fragm. p. 470.

(30) Deipnoſ. lib. x. p. 454.

(31) Prævaluit poſtquam Gammæ vice functa prius C. Eidyl. p. 170. edit. 12°. 1608. See *Scaliger's* Animadverſ. in Euſeb. Chron. p. 104. and *Sylburgius's* Notes on the old *Roman* Laws, at the End of *Dionyſius* of *Halicarnaſſus's* Rom. Antiq. p. 784. Therefore, before G was uſed they wrote pacunt *for* pagunt, lece *for* lege, leciones *for* legiones, etc.

(32) Ὀψὲ γὰρ ἐχρήσαντο τῷ Γάμμα, Καρβιλίου Σπορίου προσεξευρόντος. Quæſt. Rom. p. 277.

(33) Hæc tribus in Latio tantum addit nominibus K,
Prævaluit poſtquam Gammæ vice functa prius C. Auſon.
Paulus Diaconus [voce *Orcus*] ſaies: C pro G frequenter ponebant antiqui.

rian Alphabet, which appears in the *Eugubine* Tables in *Dempſter*, *Spurius Carvilius* might take this Letter from that Alphabet.

Feſtus [voce *Prodigia*] ſaies: Quæ nunc G [not C, as the Edition has it] appellatur, ab antiquis C [not G, as his preſent Text has it] vocabatur. See Voſſ. Grammat. lib. i. p. 69, 70. edit. 4°. *Terentius Scaurus* ſaies: C cognationem cum G habet; et ideo alii dicunt *Gaunacem*, alii *Caunacem*: item, *Camelum*, *Gamelum*: and in the old *Duillian* Column we read the C as having the Sound and ſupplying the Place of G; LECION. MACESTRATOS. PVCNANDO. for *Legion. Magiſtratus. pugnando.* Alſo: EXFOCIONT for *effugiunt*. Likewiſe, NECOTIA *for* Negotia in an old *Latin* Inſcription. Mattaire's Append. ad Marmor. Oxon. p. 11. And from the *Duillian* Column it appears, that X was uſed before G amongſt the *Latins*. *Marius Victorinus* ſaies: Sed nec G quidem nec Q Latinus ſermo introduxit; he adds, Cum tertio quoque ordine ut G apud Græcos poſitum eſt C pro G: et ſuo loco K poſt receptum C ſupervacuum cœpit eſſe. Apud Putſch. Gram. p. 2458, 2459. The Paſſage ought ſo to be read: and *Victorinus* means, that C ſtood in the third Place, where the *Greek* G was put, and ſupplied its Place: and therefore he obſerves, that the *Latins* wrote *Cabino* for *Gabino*, *lece* for *lege*, and *acna* for *agna*. But after the G took Place, C ſupplied the Sound of K only, and K began to be diſuſed.

So the Alphabet, according to this Grammarian, conſiſted of the ſixteen following Letters, A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V.

Theſe he reckoned the ſixteen primitive *Latin* Letters, not accounting H to be a Letter. *Petrus Diaconus* pretended, that K was firſt added to the *Roman* Alphabet by *Saulius*: K Saulius (but it ſhould be Salluſtius, as *Iſidore* has it, Orig. lib. i. c. 4. p. 822.) magiſter primus Romanis adjecit. Inter Auctor. Ling. Lat. p. 1498. *Auſonius* ſaies:

Cappa fuit quondam Bœotia nunc Latium K.

And as K was an original *Cadmean* Letter, ſo it was a primitive *Latin* Letter derived from it. And *Iſidore* tells us, K literam antiqui præponebant, quoties A ſequebatur, ut *Kaput*, *Kama*, *Kalamus*: nunc autem *Kartago* et *Kalendæ* per eandem tantum ſcribuntur. Omnia autem Græca nomina qualicunque ſequente vocali per K ſunt ſcribenda. But, as already obſerved, K was looked upon as ſuperfluous, and omitted, after C had got an harder Sound, like K, and G was introduced to ſupply the old Sound of C. But when Q was introduced alſo, *Salluſt*, the Schoolmaſter, added K again to the Alphabet, to make a different Sound between thoſe of C and Q. K literam Salluſtius Ludimagiſter poſtea Latinis adjecit, ut in ſono diſcrimen faceret duarum literarum C et Q, quæ ideo ſupervacua dicitur, quia, exceptis *Karta*, *Kalendis*, ſuperflua judicatur: per C enim univerſa exprimimus, Iſidor. Orig. lib. i. c. 4. This ſhews where the Error of *Petrus Diaconus*

Of the Æolic *Digamma, and* Latin *Conſonant* V.

The Digamma was added either at the Beginning or in the Middle of a Word; and the aſpirate *Ionic* H, which was of the ſame Power, and nearly of the ſame Form, with the *Phœnician* Heth, was uſed either in the Beginning or (34) Middle of Words, as the *Æolics* uſed their Digamma. But the H was always added before a Vowel; and the Digamma either before a Vowel or the liquid Conſonant R (35), as Fρῶπες for ῥῶπες. The *Æolic* Digamma anſwered in Power and Form to the *Phœnician Vau* or ꟻ, wrote from the right hand to the left, or F, wrote in the *Ionic* Way to the right hand. The *Æolics* uſed it inſtead of the *Ionic* Aſpirate H; and to prevent all (36) aſpirate Pronunciation of Vowels, which they avoided.

Cledonius (37), the *Roman* Senator, and Grammarian of *Conſtantinople*, obſerves, that in the double V two *Greek* Gammas are included:

above-cited lay. But for the Antiquity of K we may add *Terentianus Maurus*, who ſaies, that beſides the Words *Kalendas* and *Kaput*, ſæpe *Kæſones* notabant hac vetuſti litera, Apud Voſſ. Gram. p. 78. But that K was laid aſide, and alſo Q, after the new Sound of C was introduced, is related by *Priſcian*, who ſaies: Autoritas tam Varronis quam Macri, teſte Cenſorino, nec K, nec Q, neque H, in numero adhibet literarum. See Voſſ. Gram. p. 82. and alſo p. 81. But this is in part Miſtake. For the K and H were moſt anciently uſed, though *Cato* obſerves, that the *Sabins* and *Etrurians* never uſed the Q. *Varro* indeed did not account H a Letter; but both that and K were in the oldeſt Alphabets: and *Priſcian* was miſtaken (as will be ſhewn) in excluding K, and putting G into the old *Latin* Alphabet.

(34) See Voſſ. Gram. lib. i. c. 15. p. 71. and 73, etc.

(35) See Voſſ. ſup. p. 70. and Chiſhul's *Sigean* Inſcription, p. 17, 19, 20, 24.

(36) Ἄλλοι μὲν Ἕλληνες δασύνουσι τὰ φωνήεντα· Αἰολεῖς δὲ οὐδαμῶς. Apollon. Alex. de Syntax. lib. i. p. 44. And *Priſcian* ſaies, fol. 3. Sciendum tamen, quod hoc ipſum (Digamma) Æoles quidem ubique loco aſpirationis ponebant effugientes ſpiritus aſperitatem, etc. And again, fol. 2. F Æolicum Digamma, quod apud antiquiſſimos Latinorum eandem vim quam apud Æoles habuit; cum autem prope ſonum quem nunc habet f, ſignificabat p cum aſpiratione—loco autem Digamma V pro conſonante, quod cognatione ſoni videbatur affinis eſſe Digamma ea litera.

(37) In geminata V Gammæ duæ Græcæ literæ ponuntur. Int. Auctor. Ling. Lat. p. 1882.

and the double V makes the Form of the Digamma Ϝ, as it is ſometimes wrote, and is not unlike the *Phœnician* 𐤅 Vau. *Quintus Terentius Scaurus* (38) informs us, that the ancient *Latins* uſed the *Æolic* Digamma inſtead of the Aſpirate H, and wrote *Fædus* for *Hædus*, and *Fordeum* for *Hordæum*, *Fariolum* for *Hariolum*. For it was not the F, as he ſuppoſes, but the *Æolic* Digamma, uſed by the ancient *Latins*.

He obſerves alſo, that the Ancients, not knowing that V was uſed as a Conſonant before another V, wrote an O inſtead of the V, as *Equos*, *Servos*, *Avos*, etc. *for* Equus, Servus, Avus. So *Ennius* writes *Volgus* for *Vulgus*, and uſes (39) O frequently for V.

Terentius ſaies rightly, that the V Conſonant is uſed for the Digamma, which ſome of the *Greeks* called alſo (40) *Vau*.

Caſaubon remarks of the V Conſonant, that the old *Angles*, or *Engliſh* changed the *Latin* Conſonant V into a W. This, he thinks, is a Token of their not knowing it: but it rather ſhews, that they did know it, and pronounced it as a W, as the ancient *Latins* probably did: and therefore the old *Saxons*, or *Angles* (41), expreſſed and diſtinguiſhed it by their W.

Iſidore (42) ſaies, the V, when joined to another V, or any other Vowel, is the ſame with the *Æolic* Digamma, which was a double V, *i. e.* W.

The Emperor (43) *Claudian*, having a mind to reſtore the *Æolic* Digamma, which was diſuſed after F had been added to the Alphabet, he ordered it to be wrote inverted Ⅎ, to diſtinguiſh it from the F, which had been put in its Place, to expreſs the *Greek* Φ *Phi:* but this Order did not prevail, as *Priſcian* (44) obſerves.

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(38) Int. Auctor. Ling. Lat. p. 2250, 2251.

(39) He has—*Volito vivo' per ora virûm*, for *vivu'*. Fragm. p. 258.

(40) In quibuſdam ſyllabis non vocalis ſed conſonans eſt V, eſt enim poſita pro Digamma, quod quidam Græcorum etiam *Vau* appellant, p. 2254.

(41) See Inſtances in Caſaub. de Ling. Ang. vet. ſive Sax. p. 169, 170.

(42) Eadem ſcilicet litera V Digamma a Græcis vocatur quando ſibimet aliiſque vocalibus jungitur: quæ ideo Digamma dicitur, quia duplex eſt inſtar F literæ, quæ duplex Gamma habet; ad cujus ſimilitudinem conjunctas vocales Digamma appellari Grammatici voluerunt, ut *Votum*, *Virgo*. Orig. lib. i. c. 4.

(43) In the *Claudian* Inſcriptions we read: AMPLIAℲIT. TERMINAℲITQVE. So alſo, ℲIAM, i. e. Viam. ℲALER-DIℲI, i. e. DIVI-ℲIR, i. e. Vir—

The Digamma was called by the *Æolians Vau* or *Wau*, from the *Phœnician* Letter of that Name, as *Priſcian* ſhews from (45) *Varro* and *Didymus.*

Dionyſius of *Halicarnaſſus* ſaies, the Ancients uſed to add to Words beginning with a Vowel the Syllable ου wrote with one Letter, like a double Gamma (46). So the Digamma expreſſed the Syllable ȣ, and it was pronounced like a W. So ȣ̓έλια would be pronounced *welia:* οὐάναξ or Ϝάναξ, wάναξ, *etc.* And this moſt probably was the Sound of the *Æolic* Digamma.

Hence we learn, that the *Phœnician Vau*, or *Wau*, was expreſſed by the *Æolic Greeks* before another Vowel by their Digamma, and by the *Ionic Greeks* by the Syllable ου or ȣ, and by the *Latins* with the Conſonant V; and all theſe pronounced it like the *Engliſh* W. But V before a Conſonant was always a Vowel. So *Dionyſius* of *Halicarnaſſus* writes conſtantly Λαȣίνιον, *Lavinium*, which the *Æolics* wrote ΛαϜίνιον: ſo likewiſe *Silvius* was wrote Σιλȣΐος, or, according to the

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IVⅎENTVTI ⅎIXIT. See Taylor. Sandvic. Marm. p. 46. And this demonſtrates, that the *Æolic* Digamma was different in Sound and Power from the *Latin* F.

(44) P. 2. col. 2.

(45) Ibid. See *Scaliger's* Animadv. on the Chron. of *Euſebius*, p. 110, 111.

(46) So Ϝέλια, Ϝελένη ϗ Ϝάναξ ϗ Ϝοῖκος ϗ Ϝανὴρ, ϗ πολλὰ τοιαῦτα. So ἄμμες δ' Ϝειρήσαντο for εἰρήσαντο. It muſt, I think, have been pronounced, *Ammes d'weireſanto.* Again: Νέϛορα δ' Ϝȣ̃, for ȣ̃, and ὤμοσαν Ϝαυἐν. Dionyſ. Hal. lib. i. p. 16. and lib. x. and Priſcian. p. 3. *Heſychius* has Ϝαδεῖν, Ϝαίνεται, Ϝάμοροι, Ϝέαρ, Ϝέμμαλο,— Ϝοῖνος. All which, and others in *Heſychius*, were wrote with the Digamma; but the Tranſcriber, through Ignorance, has wrote them with a ſingle Gamma, and *Phavorinus* has followed him; as the learned Dr. *Taylor* has well obſerved in his Notes on the *Sandwich* Marble, p. 44. *Salmaſius* indeed denies there is any Error in the Text of *Heſychius*, and thinks, the *Laconians* uſed the ſingle G for the double, or Digamma, and that *Heſychius* wrote the Words before-mentioned with a ſingle G inſtead of the double: but he produces no Inſtances (but thoſe of *Heſychius*, which he takes for granted) of the ſingle G being uſed for the Digamma. De Helleniſt. p. 388.

Æolics,

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Æolics, ΣίλFιος. *Dionyſius* alſo writes 'Αυεντῖνος, i. e. *Aventinus.* The *Greek* B being alſo pronounced like a V, occaſioned it to be uſed in rendering *Latin* Words beginning with a V, as, *Valentinus* was wrote Βαλεντῖνος; *Valerius*, Βαλέριος; *Severus*, Σεϐῆρος, etc.

Donatus (47), the ancient and learned Grammarian, ſaies, the *Latin* V had the ſame Sound with the Digamma before another V; and that the *Æolics* added it to ſome Words to render the Pronunciation fuller, as *Velena* for *Elena*.

Another Property of the *Æolic* Digamma was, as *Priſcian* ſaies, fol. 3. that it interpoſed between two Vowels; as in the Epigram inſcribed on the moſt ancient Tripod of *Apollo* at *Byzantium*, *viz.* ΔΗΜΟΦΑFΩΝ, ΛΑΦΟΚΑFΩΝ: and in the older *Delian* (48) Inſcription, ΑFΥΤΟ, i. e. αὐτοῦ: and ſo in many other Words. Hence it remains uncertain, whether the *Attic* or *Ionic Greeks* ever pronounced their V as a Conſonant or like the *Æolic* Digamma: or, whether in the Middle of Words or between two Vowels the *Æolics* pronounced their interpoſed F Digamma as the V Conſonant, or uſed it only to make the Sound or Pronunciation more full, as *Donatus* ſaies.

Donatus (49) reckons the V an original *Latin* Letter: and *Sergius* the Grammarian, in his Commentary on *Donatus*, obſerves, that *Do-*

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(47) Præterea et hoc proprium V habet ut Digammon ſonet, i. e. pingue quiddam cum ſibi ipſa præponitur, ut *ſervus*, *vulgus*. Æolenſes enim Græci quibuſdam dictionibus, ut pingueſcant, iſtam Digammam apponunt, ut pro *Elena* dicant *Velena*. Serg. Comment. in Donat. apud Putſch. Grammat. Auct. See *Scaliger's* Animadverſions on the Chronicon of *Euſebius*, p. 119. but *Sergius* finds fault with *Donatus*, ſaying, ibid. p. 1827, 1828. Donatus hic arguitur, quod apud Græcos Digamma hanc legem habeat, ut V detracta nihil abſit nomini: ut ſi de *Velena* tollatur Digammon, remanet tamen integrum nomen, ut *Elena*; his vero nominibus ſi detrahatur V, integrum deperit nomen: ut ſi tollamus de *Vulgus* V unum, remanet *ulgus*, quod non dicitur. But *Sergius* miſtakes *Donatus*, who only ſaies V has the ſame Sound as the Digamma; and ſpeaks only of *Greek* Words where the Digamma may be left out without deſtroying the Words: though in *Latin* Words it was different. Therefore, though the *Latin* V Conſonant had the Sound of the *Greek* Digamma, it did not altogether correſpond to it.

(48) Apud Chiſhul. Inſcript. Sig. p. 16.

(49) Apud Putſch. Auct. Grammat. p. 1827, 1828. See Scalig. Animadv. in Euſeb. Chron. p. 119.

natus ſaid, the *Latin* I and V were ſometimes Vowels and ſometimes Conſonants, and were Conſonants when they were ſet either before themſelves or other Vowels. *Ariſtotle* (50) and *Pliny* agree with *Donatus*, that V was a moſt ancient and a *Cadmean* Letter. A learned (51) Author erroneouſly denies this, and ſtrikes it out of the old Alphabet. And though the *Latin* Grammarians agree, that the *Æolic* Digamma was pronounced like the *Latin* Conſonant V, yet there ſeems to have been ſome Difference, becauſe the *Æolic* Digamma may be left out in any *Greek* Word, and the Word continue entire, though the Pronunciation will not be the ſame as with it; but in moſt Words the *Latin* V Conſonant (52) cannot be left out: ſo the *Æolic* Digamma was a Sound different from that of the *Engliſh* V Conſonant, and the ſame with that of W. Whether the *Latins*, who had no W, pronounced their Conſonant V like it, will be conſidered.

The *Latins*, in moſt ancient Times, as appears from the *Etrurian* Alphabet, had no Sound for their V but that of the Vowel; it ſtood in the ſame Order of Place with the *Greek* Υ, and was made from it by cutting off the lower ſtrait Line, as *Marius* (53) *Victorinus* rightly obſerves. They uſed the *Æolic* Digamma to expreſs the Sound of the V Conſonant, as *Fotum*, *Firgo*, for *Votum*, *Virgo*. But when they uſed V for a Conſonant as well as a Vowel, they laid aſide the *Æolic* Digamma; and afterwards it became an F, or the P aſpirated (54), and anſwering to the *Greek* Φ, or *Ph*.

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(50) Apud Plin. Nat. Hiſt. lib. vii. c. 56.

(51) Diſſertat. de priſc. Lit. apud Montfauc. Palæograph. Gr. p. 564, 565, 566.

(52) See Voſſ. Art. Grammat. p. 68, 69.

(53) Apud Putſch. Gram. Auct. p. 2458.

(54) See Priſcian. p. 2. l. 44, 45, etc. His Words are: F, Æolicum Digamma, quod apud antiquiſſimos Latinorum eandem vim quam apud Æoles habuit. Eum autem prope ſonum quem nunc habet F ſignificabat P cum aſpiratione, ſicut etiam apud veteres Græcos pro φ, p et h: unde nunc quoque in Græcis nominibus antiquam ſcripturam ſervamus, pro φ, p et h ponentes, ut *Orpheus*, *Phaëton*. Poſtea vero in Latinis placuit verbis pro p et h, F ſcribi: ut *fama*, *filius*, *facio*. Loco autem Digamma V pro conſonante, quod cognatione ſoni videbatur affinis eſſe Digamma ea litera. *Annæus Cornutus*, after taking notice, that the Ancients wrote *Fotum* and

The learned Dr. *Taylor* obſerves in his Commentary on the *Sandwich* Marble, p. 44. that the *Dorics* had a Note like the *Æolic* Digamma,

Firgo, adds: Nos hodie V literam in duarum literarum poteſtatem coëgimus. Nam modo pro Digamma ſcribitur, modo pro vocali. And *Marius Victorinus* ſaies: F autem Æolis duntaxat idem valere quod apud nos V quum pro conſonante ſcribitur, vocarique Bau (f. Vau) et Digamma. Apud Caſſiodor. de Orthographia, edit. Putſch. p. 2282. *Voſſius* rightly judges, that the Digamma was pronounced like a W, De Art. Grammat. lib. i. c. 28. p. 106. See alſo Scalig. Animadv. in Euſeb. Chron. p. 105. *Priſcian* ſuppoſed the ſame: Eſt tamen quando Æoles inveniuntur pro duplici quoque conſonante Digamma poſuiſſe, ut Νέϛορα ἢ Ϝȣ̃ παιδὸς, fol. 2. col. 2. fin. The Digamma was added inſtead of the Aſpirate, which made the Word Ηοῦ, which the *Æolics* could not pronounce. *Caſſiodorus*, the learned *Roman* Senator, ſaies from *Annæus Cornutus*, de Orthographia, Eſt quædam litera in F literæ ſpeciem figurata, quæ Digamma nominatur.--Ad hujus ſimilitudinem ſoni noſtri conjunctas vocales Digammon appellare voluerunt, ut eſt *Votum*, *Virgo*. Itaque in prima ſyllaba Digamma et vocalem oportuit fieri, *Fotum*, *Firgo*: quod et Æoli fecerunt et antiqui noſtri, ſicut ſcriptura in quibuſdam libellis declarat. Hanc literam Terentius Varro, dum vult demonſtrare, ita perſcribit *Va* (i. e. the *Phœnician Vau*)—nos hodie V literam in duarum literarum poteſtatem coëgimus: nam modo pro Digamma ſcribitur, modo pro vocali: vocalis eſt cum ipſa per ſe eſt, ſi cum alia vocali, Digamma eſt, quæ eſt conſonans. Apud Putſch. Grammat. p. 2387. *Terentianus Maurus* makes the V Conſonant to have the Sound of the *Æolic* Digamma, and makes the Digamma a Conſonant; and gives a particular Account of it:

> Unde Æoliis litera fingitur Digammos,
> Quæ de numero ſit magis una conſonantium.

And adds the following *Trochaics:*

> Nominum multa inchoata literis vocalibus
> Æolicus uſus reformat, et Digammon præficit.
> Æolica etiam dialectos fere eſt miſta Italiæ.
> *Heſperum* quem dico Græce *Veſperum* cognominat.
> 'Εϛία ſic *Veſta* facta, *Veſtis* 'Εσθὴς dicitur.
> Ἧϱ enim nativa vox eſt, ille *Ver* hoc dictitat.
> Quos Homerus dixit 'Ενέτȣς ille *Venetos* autumat.
> De literis apud Putſch. p. 2387.

So that the *Æolics* uſed their Digamma to avoid the *Ionic* Aſpirate, and the *Latins* expreſſed it by V made a Conſonant from a Vowel. Thus *Heſperus*, *Feſperus*, *Veſperus*, *Ionic*, *Æolic*, and *Latin*. The ancient *Latins* having the Digamma in their Alphabet, was the Cauſe of the Vowel V being thrown to the End of it, and to the Place where the old *Greek Upſilon* ſtood. But and uſed for it: and wrote Ͱ, like an half H, or the old Aſpirate, after H was diſuſed: and this, the learned Doctor thinks, was ſet before Vowels, whether aſpirate or not, as appears in the Column ſet up by the *Heracleans*, a *Doric* People (55).

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when it was uſed for a Conſonant, and the Digamma was left out, it had the Sound of a W: and *Lipſius* obſerves, (De rect. Pronunciat. Ling. Lat. p. 53, etc.) that the *Æolic* Digamma had the like Sound. Thus the *Latins* pronounced *Vinum*, *Vallum*, *Servum*, as *Winum*, *Wallum*, *Serwum*: it was correſpondent to the *Greek* ου; and when the *Greeks* rendered *Varum*, *Valerium*, *Veliam*, *Octavium*, by Οὐάρον, Οὐαλέριον, Οὐέλιαν, Ὀκταούϊον, it is evident the V Conſonant and *Greek* ου was pronounced like W. And *Lipſius* obſerves, that the Word *Cauneas* was pronounced like *cave ne eas*, which ſhews, the V in *cave* had the ſame Sound as in *Cauneas*, that is, it was pronounced like a W, ſo it was like *cawe*. The Paſſage is in *Cicero*, De Divinatione lib. ii. c. 40. *Ælius Donatus* ſaies, there were five Vowels in the *Latin* Alphabet, a, e, i, o, u, that two of them, i and u, had the Power of Conſonants, when they were either joined to each other or to other Vowels, Putſch. Grammat. p. 1735, 1736.

Laſtly, *Marius Victorinus*, ſpeaking of the Letter V, ſaies: Litera V vocalis eſt, ſicut a, e, i, o, ſed eadem vicem obtinet conſonantis, cujus poteſtatis notam Græci habent F, noſtri *Vau* vocant, et alii Digamma. Ea per ſe ſcripta non facit ſyllabam, antepoſita autem vocali facit, ut Fάμαξα, Fεκήβολος et Fελένη. Nos vero qui non habemus hujus vocis nomen aut notam, in ejus locum quoties una vocalis pluresve junctæ unam ſyllabam faciunt ſubſtituimus V literam, (ſo they would write *Vamaxa*, *Velena*) nam vocalis nulla bis eadem poſita facit unam ſyllabam: viz. *aſſiduus*, *exiguus*, *Laocoon*, *tribuunt*, *ſtatuunt*, et ſimilia. (where *uu* and *oo* make Part of two Syllables) At cum præponitur (ſcil. V) vocali, tunc accipitur pro conſonante, ut eſt, *angvis*, *extingvit*, *lingva*, *pelvis*: in *vvido* enim prior v vocalis eſt, ſequens, cui ſubjecta eſt i, conſonans eſt. Præterea ejuſdem poteſtatis i vocalibus antepoſita conſonantis habet vicem, et ſubjecta alteri conſonanti vocalis eſt. Apud Putſch. Grammat. p. 2461, 2462.

(55) Edit. a Mattaire, Londin. 1736. Fol. in which are the Words, ͰΗΡΑΚΛΕΙΔΑ. ͰΑΠΟΛΙΣ. ͰΑΙΡΕΘΕΝΤΕΣ. ͰΙΑΡΩΣ. ͰΥΠΕΡ. Alſo, ͰΟΚΤΩ. ͰΟΓΔΟΗΚΟΝΤΑ. ͰΕΝΕΝΗΚΟΝΤΑ. And ſo: ͰΗΡΑΚΛΕΙΩΝ. and ͰΕΛΕΝΙΤΩΝ. in old Coins, mentioned by *Havercamp*, inter Syllog. Scriptor. de Gr. Ling. Pronunciat. p. 231. Dr. *Taylor* adds, p. 45. the *Attics* (and *Ionics*) wrote ΗΕΚΑΤΟΝ. The *Æolians* FΕΚΑΤΟΝ. and the *Dorics* ͰΕΚΑΤΟΝ.

Of the Ionic *and old* Attic *Aſpirate* H.

The H was an original *Cadmean* and *Pelaſgic* Letter, which the *Ionics* and *Attics* received with the *Phœnician* Alphabet, as did alſo the *Etrurians* and ancient *Latins* from the *Pelaſgi*. But it was diſputed amongſt the Grammarians whether it ſhould be accounted in the Number of the Letters, or be eſteemed a mere Note of Aſpiration. *Varro* (56) thought it was not a Letter, and many Grammarians followed his Opinion, and thought it was only a Sign or Mark of Aſpiration, and was formed out of the two Marks of the aſpirate and lene Vowels of the *Greeks*, viz. ⊢ ⊣ joined together. But theſe Grammarians were quite miſtaken as to the Original of the *Latin* H. It was derived from the *Phœnician* and *Ionic* H, and was many Ages older than the *Greek* aſpirate and lene Marks, which were not uſed till after they had diſuſed the H: and they were a Corruption of the original Letter H, which the *Greeks* divided into two Parts, to denote Vowels which were aſpirated or not. And this was owing to the Reception of the Eta or long E of *Simonides*, which was in the Form of the old H; and then they uſed half of the H ⊢, to ſupply its Place, and to preſerve the Power of it: and that it might not be confounded with the H or long E of *Simonides*, they laid the H aſide, and placed the half pointing to the right hand ⊢, before the aſpirated Vowels. This appears in ſeveral (57) old Inſcriptions. So that the learned *Aldus Manutius* is greatly miſtaken in his Obſervation, at the End of the old *Byzantine* Grammarian *Conſtantine Laſcaris*, that the *Latins* borrowed the Form of their H from the Conjunction of the aſpirate and lene Marks of the *Greeks*. He took this Opinion from *Sergius*; but it is certain, that the *Latin* H was far older than theſe Marks of the *Greeks*, which were not uſed till after the Time of *Simonides*: and the *Latins* (58) uſed them as well as the *Greeks*, though they preſerved the old H.

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(56) Apud Caſſiodor. ex Cornuto, inter Putſch. Grammat. p. 2286. *Priſcian* ſaies: H autem aſpirationis eſt nota, et nihil aliud habet literæ niſi figuram, fol. 2. col. 2. *Marius Victorinus* ſaies: H quoque aſpirationis notam, non literam æſtimamus. Putſch. Grammat. p. 2452. Nigidius Figulus in Commentariis H non eſſe literam, ſed notam aſpirationis, tradidit. Ibid. p. 2456. *Ælius Donatus* was doubtful whether it was a conſonant Letter or a Note only of Aſpiration: and it was thought ſometimes to be one, and ſometimes the other. H interdum conſonans, interdum aſpirationis creditur nota. Putſch. Grammat. p. 1737. *Sergius* ſaies: H vero propter hoc nonnulli excludendum eſſe putant, quod magis pro ſigno adſpirationis quam pro litera ponitur. Nam quemadmodum Græci adſpirationis notam hanc habent ⊢, quam Daſean vocant, ad hujus ſimilitudinem et Pſilen ⊣: nos his ſociatis adſpirationis fecimus notam H. See Putſch. p. 1829. *Quintilian* and *A. Gellius* give a more particular Account of the Uſe of the *Latin* H. The latter ſaies: H literam ſive illam ſpiritum magis quam literam dici oportet, inſerebant eam veteres noſtri pleriſque vocibus verborum firmandis roborandiſque ut ſonus eorum eſſet vividior vegetiorque, atque id videntur feciſſe ſtudio et exemplo linguæ Atticæ. Noct. Attic. lib, ii. c. 3. And he is right, that it was taken by the *Latins* from the old *Attic* H. As to the Uſe of it, *Quintilian* more preciſely tells us, that ancient (*Latin*) Writers never uſed it before a Conſonant: but that afterward it was put before Conſonants, as *Chremes*, *Phryges*, *Sepulchrum*: but in *Latin* Words very rarely. Parciſſime eâ (H) veteres uſi etiam in vocalibus, cum *ædos*, *ircos*que dicebant. Diu deinde ſervatum ne conſonantibus aſpiraretur, ut in *Graccis* et *triumpis*. Erupit brevi tempore nimius uſus, ut *choronæ*, *chenturiones*, *præchones*, adhuc quibuſdam inſcriptionibus maneant. Inde durat ad nos uſque, *vehementer*, et *comprehendere*, et *mihi*. Inſtitut. Orat. lib. i. c. 5. p. 37.

(57) See *Mattaire's* ancient Inſcriptions in his Appendix to the *Oxford* Marbles; and what is obſerved above under Note 55.

(58) An rurſus aliæ (literæ) redundent, præter illam aſpirationis notam ⊢, quæ ſi neceſſaria eſt, etiam contrariam ſibi poſcit ⊣. Quintil. Inſtitut. Orat. lib. i. c. 4. The firſt Edition of *Quintilian* 1471. leaves out the Marks of Diſtinction of aſpirate and unaſpirate Vowels, and ſome Manuſcripts do ſo likewiſe. And it is obſervable, that the *Latins* in their old Inſcriptions generally uſed ⊣ the left hand Part of the H for the Aſpirate; though ſometimes they uſed ⊢ the right hand Part, as the *Greeks* did. Thus they wrote, R⊣ODE. EVTYC⊣VS. IT⊣ACHE. LYC⊣NIS. P⊣ARNACE. and many other Words in like manner. And in one Inſcription the aſpirate Mark is to the right hand, *viz.* ⊢ILARVS. Apud Inſcript. Fabrett. p. 195, 196. and in p. 346. The H is uſed in a peculiar manner: in one Word for the *Greek* Aſpirate H, *viz.* HEORVM *for* eorum; and in another Word for the *Latin* E, to denote its being long, *viz.* IHCIT *for* jecit. The *Burleian* Greek Manuſcript of the four Goſpels, which belongs to the Earl of *Winchelſea*, and is about 800 Years old, uſeth the Spirits in the primitive Form ⊢ ⊣. But they began to be rounded, and made ſemicircular c ɔ about the End of the tenth Century, and were placed over the Vowels, as appears from Manuſcripts wrote in that Age.

Several old (59) Grammarians were of a contrary Opinion to thoſe before-mentioned, and thought H not to be a mere Note of Aſpiration, but a real Letter, as it was amongſt the *Greeks.*

Terentius Scaurus (60) proves it to have been eſteemed a real Letter both amongſt the *Greeks* and *Latins*, as much as any other Letter of the Alphabet: it had its proper Place in the Alphabet, as any other Letter had; it was uſed to expreſs an entire Number, and entire Words, as other Letters were; as H ſignified an Hundred, Ηεκατὸν; as Χ a Thouſand, Χιλιὰς; Π Five, or Πέντε, etc. and as Rp. ſignified *Rempublicam*; ſo H alone ſignified *hac lege* and *hac die.* And a farther Proof of H being a Letter, is, that the *Æolics* ſupplied it by their Digamma, which is not only a Letter, but a double Conſonant Letter, as *Terentianus Maurus* (61) rightly obſerves.

Of the Vowels O *and* V.

The *Phœnicians* and *Greeks* having too few original Letters to expreſs diſtinctly every Sound or Tone of the Voice, they were forced at firſt to give ſeveral Sounds to one Conſonant and Vowel till others were found out whereby particular Sounds were determined.

It is a Miſtake in *Scaliger* (62), and the Author of the Diſſertation on the ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's*

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(59) H exiſtimatur aſpirationis nota, veruntamen litera eſt, Max. Victorinus apud Putſch. Grammat. p. 1945. and *Velius Longus* owns it to be a Letter, as it was amongſt the ancient *Greeks.* Ibid. p. 2217.

(60) Reſpondemus H et eſſe literam et apud Græcos quoque fuiſſe; quod ſignificant Attici, qui principes literarum, a quibus earum nomina incipiunt, numeris notantes, hac quoque in eadem ſignificatione utantur. Nam quoties *unum* notant $\bar{\mu}$ literam ponunt, δύο, δ', τρία, τ'. ſic et Ἑκατὸν, id eſt, centum, H litera notant. Deinde quod in ordine literarum nulla nota locum ſibi vindicet; cum H octavo loco poſita ſit, ſequitur morem reliquarum literarum—præterea quod literis principibus dictionum ſingula nomina aut verba comprehendimus; ut cum ſcribimus Rp, i. e. *Rempublicam*; ita et H per ſe, cum *hac lege* et *hac die* ſignificamus, Terent. Scaur. apud Putſch. Grammat. p. 2258.

(61) Apud Putſch. Grammat. p. 2387.

(62) Animadverſ. in Euſeb. Chron. p. 110, 111. Diſſert. ap. Montfauc. p 564, 565.

Palæographia Græca, to think, that V was not a *Cadmean* Letter. *Ariſtotle* (63) and *Pliny* both eſteemed it an original *Greek* Letter, as well as an ancient *Latin* Letter, and the *Latin* Grammarians (64) were of this Opinion. The Argument of *Scaliger*, and the other learned Author, is, that ου or ȣ was wrote by a ſingle ο, which is nothing to the purpoſe. For as the Sound of V is different both from ο and ου or ȣ, ſo we find it in the moſt ancient Writing, even where the ſingle Letter ο is wrote for ου, or was pronounced ου. It is in both the old *Sigean* Inſcriptions, and in the old Cup mentioned by *Achæus* the Poet, in *Athenæus* (65), on which was inſcribed ΔΙΟΝΥΣΟ, in which Word the υ is wrote: and though the ο when long, as it is in the laſt Syllable of the Word Διονυσο, was pronounced like ου, and in other Syllables like ω or a double ο, yet the ſhort ο or ſhort υ was never ſo pronounced, or was put for each other. And, as no doubt, υ was always in the *Greek* and *Latin* Alphabet, ſo it was derived from the *Phœnician* Vau, uſed as the Vowel υ, and alſo pronounced as ου or ȣ, and hence υ was uſed for the Digamma in ſome Words, as *Chiſhull* obſerves on the *Sigean* Inſcription, p. 17.

That ο ſtood for ου, and was pronounced like the Diphthong, is certain. This we are told by (66) *Athenæus* and others; and find in (67) ancient Inſcriptions.

(63) Apud Plin. Nat. Hiſt. lib. vii. c. 56.

(64) *Priſcian* acknowledged the V for an original *Latin* and *Greek* Letter. And *Velius Longus* ſaies: Primo eadem eſt noſtrarum poteſtas vocalium quæ ſunt Græcorum apud antiquos circa productionem correptionemque. Siquidem apud illos quinque tantum fuere vocales, A, E, I, O, Υ, atque hæ ſimiliter producebantur, corripiebanturque, ſicut hodie A, I, Υ, quæ appellantur apud illos κοιναί: ſimiliter Marius Victorinus: cum Græci vocales haberent totidem quot et nos, A, E, I, O, Υ. He adds - E et O ternas habebant apud eos poteſtates: theſe were the Sound of the ſhort E, of the H or long E, and of the Diphthong EI; the other, of the Sound of the ſhort O, and of the Ω or long O, and of the Diphthong ου. See Voſſ. De Art. Grammat. lib. i. c. 13.

(65) Deipnoſoph. lib. xi. c. 5. p. 466, 467.

(66) Οἱ Ἀχαιοὶ [leg. Ἀρχαῖοι cum Caſaub.] τῷ ο ἀπεχρῶντο οὐ μόνον ἐφ' ἧς νῦν τάττεται δυνάμεως, ἀλλὰ καὶ ὅτε τὴν δίφθογγον διασημαίνει διὰ τοῦ ο μόνον γράφουσι. Deipnoſ. lib. xi. c. 5. p. 467. *Auſonius* alſo remarks the ſame:

Ω quod et ου Græcum compenſat Romula vox O. Poem. de lit.

Though the ο and υ were never confounded amongſt the *Greeks*, or the one wrote for the other; yet they were confuſedly wrote for one

See Scalig. Animadv. in Euſeb. Chron. p. 112. col. 2. Voſſ. Grammat. lib. i. p. 62, 64. Chiſhull's Antiq. Aſiat. p. 8, 9, 10. When the ο included the υ, and was meant for and pronounced ου, it was wrote larger. Whence *Auſonius* ſaies, ſpeaking of this Letter:

Una fuit tantum qua reſpondere Lacones
Litera; et irato regi placuere negantes.

And again:

Hoc tereti argutoque ſono negat Attica gens O. Edit. Toll. p. 491.

Here the O ſtood for ου. And thus *Plutarch* is to be underſtood: Ὡς ἐκεῖνοι (Λάκωνες) Φιλίππου γράψαντος εἰ δέχονται τῇ πόλει αὐτόν, εἰς χάρτην O μέγα [not ου, as the Editions have it, which ſpoils the Elegancy] γράψαντες ἀπέστειλαν. De Garrul. p. 513. See *Euſtathius* in the Beginning of his Commentary on Iliad O. And *Virgil* may allude to this old Way of writing ο for ου in the Beginning of his vith Eclogue:

Prima Syracoſio dignata eſt ludere verſu.

For the Ancients wrote Συρακόσιοι for Συρακούσιοι, and ſo *Pindar* writes, Olymp. i. ℣ 35. and ſo it is wrote on ancient Coins. Havercamp. Diſſert. de Gr. lit. p. 257, etc. And *Quintilian* ſaies: Apud Græcos ὀ litera quæ interim longa et brevis, ut apud nos: interim pro ſyllaba quam nomine ſuo exprimit (i. e. ου) poſita eſt. De Inſtitut. Orator. lib. i. p. 59. edit. 1714. And *Marius Victorinus* ſaies: O ſimiliter quoque cum eſſet unum brevem et idem faceret longam ſyllabam: præterea exprimeret vocem quæ apud eos (Græcos) pro ὀ et ὐ ſcribitur ου. Significaveram priuſquam Græcis inter vocales repertæ ſunt H et Ω, vicem earum tam apud illos quam apud nos explεſſe E et O. O etiam ſcribi ſolitam pro ſyllaba ου.

(67) In a *Teian* Inſcription, above two thouſand Years old, and before the Reign of *Antiochus Soter*, and four hundred Years or more before the *Chriſtian* Æra, we have the *Cadmean* Writing of ο for ου conſtantly, and alſo the Junction of the Article with the Noun or Verb in one Word, as, TOKEINO for τοῦ ἐκείνου, and ΜΗΠΟΙΗΣΕΑΝ for μὴ ποιήσειαν, where ε is alſo wrote for ει. Apud Chiſhull's Antiq. Aſiat. p. 98. And in the ſtill older *Sigean* Inſcription: ΤΟ ΗΕΡΜΟΚΡΑΤΟΣ ΤΟ ΠΡΟΚΟΝΗΣΙΟ: and in the *Delian*, Ο ΑFΥΤΟ ΛΙΘΟ. And in the ancient *Sandwich* Marble, which is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra, O is conſtantly wrote for ου, as, ΑΠΟ ΚΑΛΛΕΟ, (i. e. Καλλίου)—ΜΕΧΡΙ ΤΟ ΑΠΟΔΟΝΑΙ for τοῦ ἀποδοῦναι; and ος for ους, as ΘΕΟΚΥΔΟΣ for Θεοκύδης, etc. And in the *Farneſian* Column, ΟΔΕΝΙ is wrote for οὐδέναι. The learned Doctor *Taylor* having obſerved, that in the Time of *Philip* King of *Macedon* the ο was always wrote for ου, after ſome

another amongſt the *Latin* Nations of *Italy*. Some of them uſed the u for the o, and others the o for the u, that is, they confounded the Pronunciation of them, and by that means confounded them in writing. *Priſcian* (68) ſaies from *Pliny*, that the *Umbri* and *Tuſcans* had not

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Years the Diphthong ου appeared in Inſcriptions, in the Reign of *Antiochus Soter*, who began to reign in the Year before *Chriſt* 280. Comment. ad Marmor. Sandvic. p. 9. and then and after it was conſtantly uſed, as appears from the Decree of the *Sigeans*, in honour of *Antiochus Soter*, in the Year before *Chriſt* 278. Chiſhull's Antiq. Aſiat. p. 49. And the *Parian* Marble of the *Attic* Æra, made in his Reign, and the League of the *Magneſians* and *Smyrnæans*, in the Year before *Chriſt* 244. Marm. 1^{m}. And as there is no Evidence of the Diphthong ου being uſed before the Time of *Antiochus Soter*, we may, with Probability, infer, that the white Marble in Baſs Relieve, which is in the Muſeum of the Earl of *Pembroke*, and is wrote, ΒΟΥΣΤΡΟΦΗΔΟΝ, and was copied on a Plate engraved by *John Lyons*, and printed *June* 24, 1746, is not much older than the Reign of *Antiochus Soter*, and may be later, though it is wrote in the old *Cadmean* Letters, and the ſame with thoſe of the *Sigean* Inſcription: for this Marble has the Diphthong ου in two Words, *viz.* ΑΙΘΟΥ and ΓΕΝΤΑΘ𐤋ΟU. The 𐤋 is peculiar, and more like the *Phœnician* Lamed than the *Greek* Lambda. However, ſome think the Inſcription of this Marble ſpurious, for what Reaſon I know not.

(68) O aliquot Italiæ civitates, teſte Plinio, non habebant; ſed loco ejus ponebant u, [ſee Feſtus voce *Orcum*, inter Auctores Ling. Lat.] et maxime Umbri et Thuſci, lib. i. fol. 4. Thus the *Tuſcans* wrote *Caſtur* for *Caſtor*. (ſee Chiſhull Tab. poſt. p. 24.) *Priſcian* adds: Et pleraque quæ apud Græcos nominativum in os terminant, o in u convertunt apud nos: ut Κύρος, *Cyrus*, etc. Multa præterea vetuſtiſſimi etiam in principalibus mutabant ſyllabis, ***gungrum*** pro ***gongrum***; ***cunchim*** pro ***conchim***; ***buminem*** pro ***bominem***, proferentes; *funtes* pro *fontes*; *frundes* pro *frondes*, etc. V quoque multis Italiæ populis in uſu non erat; ſed e contra o. Unde Romanorum quoque vetuſtiſſimi in multis dictionibus loco ejus o poſuiſſe inveniuntur: ***poblicum*** pro ***publicum*** (f. ***poblicom.*** Vid. apud Montfauc. Diſſert. de priſcis Gr. et Lat. lit. p. 563.) ***polchrum*** pro ***pulchrum***, (f. *polchrom)* et maxime Digamma antecedente hoc faciebant: ut *ſervos* pro *ſervus*, *volgos* pro *vulgus*, *Davos* pro *Davus*, [ſo *voltur*, *volvont*, Virgil. Æn. vi. 597, 616. and ſo *Ennius* frequently. See Sylburg. Not. on the old *Roman* Laws, at the End of *Dionyſius Halicarnaſſenſis*, p. 784.] This was to avoid Vowels of the ſame Sound, or the ſame Vowels coming too near together. But it was only the V Vowel for which the O was uſed. The Reaſon of it *Terentius Scaurus* obſerves, ***viz.*** that the Ancients, not knowing that V was uſed as a Conſonant before another V, wrote an O inſtead of it, as *equos*, *ſervos*, *avos*, etc. for

the Letter o, but uſed u inſtead of it. Other People of *Italy* uſed the o inſtead of the u. But both the Vowels were in their oldeſt Alphabets, and undoubtedly alſo uſed in many Words, though frequently confounded.

Of the Letters Y *and* I.

The *Phœnician* Vau ſerved both for V Vowel and V Conſonant: but when the *Æolians* and *Etrurians* had the Digamma inſtead of the V Conſonant, from whom the *Latins* received it, the Vowel V was put at the End of the Alphabet, and was the *Greek* Υ or *υ pſilon*; and the *Latin* Y was derived from it: and was intended to expreſs a Sound between the I and V. At firſt it was pronounced like V, and afterwards like I. *Petrus* (69) *Diaconus* the Grammarian ſaies, that *Auguſtus* firſt took the Letters Y and Z from the *Greeks*, which were not uſed by the *Romans* before his Time: but inſtead of them they wrote SS for Z, and I for Y. *Priſcian* (70) ſaies, it was added to the five *Latin* Vowels for the ſake of rendering *Greek* Names: in which they thought the *Greek* Υ was more properly rendered by the Y than by the V or I.

The Letter Y has been commonly aſcribed to *Pythagoras*, as if he firſt invented it, and that it was not before in the *Greek* Alphabet: and this has been inferred from a Verſe in the *Catalects* of *Virgil* (71),

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equus, *ſervus*, *avus*, etc. Apud Putſch. Grammat. p. 2251. To the foregoing we may add other Words out of the xii Tables, where *molier* is wrote for *mulier*; *oſocapitor* for *uſucapitor*, and *noctebos* for *noctibus*. So alſo, *Hecoba* et *notrix* for *Hecuba* and *nutrix*; *dederont*, *probaveront*, for *dederunt*, *probaverunt*. Quintil. Inſt. Orat. lib. i. c. 4. p. 30. And in a Decree of the *Roman* Senate, wrote an. urb. 368. *æquom* is wrote for *æquum*; *nonciata* for *nunciata*; *poblicæ* for *publicæ*. Gruter. Inſcript. tom. i. p. 499.

(69) A Græcis duas Auguſtus literas mutuavit Romanis, Y et Z; et hæ uſque ad Auguſti tempus non ſcribebantur: ſed pro Z duas SS ponebant, pro Y vero I ſcribebant. Inter Auctor. Ling. Lat. p. 1498

(70) Sunt igitur vocales numero quinque, A, E, I, O, V, utimur autem etiam Y Græcorum cauſa nominum. So they wrote *Phryges*, not *Phruges*, etc. Gram. lib. i. fol. 2.

(71) Litera Pythagoræ diſcrimine ſecta bicorni. And *Perſius* ſaies of it:

Et tibi quæ Samios diduxit litera ramos,
Surgentem dextro monſtravit limite callem. Satyr. iii.

concerning the Letter Y, which is at the End of *Servius's* Edition, and from other Authors. But as the Υ was undoubtedly an old *Cadmean* and original *Greek* Letter, and was in all the oldeſt Alphabets both *Greek* and *Latin*, *Pythagoras* could not be the Inventor of it. All that can, with Probability, be aſcribed to him, is, altering the old Form of that Letter, which was like the *Latin* V, by lengthening one of the Branches, or adding an I at the Bottom, or Angle: or perhaps *Pythagoras* only put a myſtical Meaning upon the Form of this Letter; as if its two Branches denoted the different Paths of Virtue and Vice, one leading upright to the right hand, the other declining on the left. *Petrus* (72) *Diaconus* ſo underſtands it. The principal *Roman* (73) Writers and Grammarians agreed, that the *Latin* V ſupplied the Sound of the *Greek* Υ, though it had alſo a different Sound when a Conſonant; and this appeared from their rendering the Υ in *Greek* Words by the *Latin* V. But after the *Romans* had applied themſelves to the Study of the *Greek* Language, they then, in expreſſing *Greek* proper Names, uſed the *Greek* Υ *pſilon* inſtead of their own V: and ſo wrote *Phryges*, *Pyrrhus*, etc. *for* Phruges, Purrhus. But *Donatus*, on the *Hecyra* of *Terence*, Act. i. Scen. 2. ſaies, the Ancients in proper Names wrote V for the *Greek* Υ, as *Muſia*, *Suria*, etc. and not *Myſia*, *Syria*, etc. So that the *Latin* Y is not really a new Vowel, but a different Form of the old V, made in Imitation of the *Greek* Υ, and in order to expreſs the Sound of it in ſome Words. This ſeems to be the whole Myſtery of the *Latin* Y.

It is certain, that in ancient Times the *Latins* (74) ſupplied the *Greek* Υ by their V in *Greek* Words made *Latin*: and the *Greeks* rendered alſo the *Latin* V Vowel by their Υ, and the V Conſonant by the Diphthong ου, or by the Digamma.

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(72) Y humanam vitam ſignificat. Hac Pythagoras Samius primus formavit vitæ curſum. Nam primam ætatem, quippe quæ adhuc ſine vitiis eſt, inferiori parti hujus literæ dedit: bivium quod ſuper eſt adoleſcentia cepit; cujus dextera pars ardua eſt, ſed ad beatam vitam tendens; ſiniſtra facilior, ad malum vergens. Int. Auct. Ling. Lat. p. 1498.

(73) *Terentianus Maurus* is one; and *Velius Longus* from *Verrius Flaccus* ſaies: Videtur eandem eſſe apud nos V literam quæ apud Græcos Υ: namque his exemplis argumentatur: quod illi dicunt κύμινον, nos *cuminum*; quod illi κυπάρισσον, nos *cupreſſum*, and ſo in a thouſand other Words.

(74) What *Terentianus Maurus* ſaies in the following Trochaics, is right:

This is confirmed by (75) *Cicero*, who ſaies, *Ennius* always wrote *Purrum*, never *Pyrrum*; *Phruges*, not *Phryges*; for they did not uſe the *Greek* Letter: but in his Time they wrote *Phryges* and *Pyrrhum*, as more melodious. The ſame is atteſted by *Q. Terentius* (76) *Scaurus*: and the *Greek* Υ, or Y, was uſed only by later *Latin* Writers, and probably not long before the Age of *Auguſtus*; though he was not the Inventor of it, or firſt introduced it amongſt the *Romans*, as is evident from the Obſervation of *Cicero* above-mentioned. And it is plain, that the old *Latins* thought their Vowel V agreed in Sound with the *Greek* Υ *pſilon*; and that they had no Occaſion to make another Letter to repreſent it.

Of the Latin *Vowels*, etc.

The *Latins* had their Letters from the *Greeks* before the *Greeks* had any double Letters, or had found out their long Vowels Η and Ω. So all the Vowels amongſt the *Latins* continued to be ambiguous, either long or ſhort, without Diſtinction, for many Ages. And though the *Greeks* had invented a long Ε, *viz.* Η, and long Ο, *viz.* Ω, which was done by *Simonides*, who formed them by only doubling the Ε and Ο, and joining two together, as Η and οο: yet they never thought of diſtinguiſhing in writing the long and ſhort Α, Ι, Υ, which always remained of ambiguous Quantity in themſelves; and their Quantity in

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Tertiam Romana lingua quam vocant Υ non habet:
Hujus in locum videtur V Latina ſubdita,
Quæ vicem nobis rependit interim vacantis Υ,
Quando communem Latino reddit et Græco ſonum.

(75) *Purrum* ſemper Ennius, nunquam *Pyrrum*—*Phruges* non *Phryges*, ipſius antiqui declarant libri: nec enim Græcam literam adhibebant -- tamen et *Phryges* et *Pyrrhum* aurium cauſa dicimus. In Oratore.

(76) Υ literam ſupervacuam Latino ſermoni putaverunt, quoniam pro illa V cederet: ſed quum quædam in noſtrum ſermonem Græca nomina admiſſa ſint, in quibus evidenter ſonus hujus literæ exprimitur, ut *hyperbaton*, *hymnus*, *hyacinthus*, et ſimilia; in eiſdem hac litera neceſſario utimur. See *Mekerchus* concerning this Letter, De Ling. Gr. vet. Pronunciat. c. xxxii.

particular Words was known and fixed by Uſe of ſpeaking only. But the *Latins* in Time diſtinguiſhed their long from their ſhort Vowels by doubling (77) the Vowels when long, or writing AA, EE, etc. to denote the long A or long E. Afterward, to ſave the Trouble of writing double Vowels, they put a ſmall Line over thoſe which were pronounced long, as, Ā, Ē, Ō, V̄. They diſtinguiſhed the ɪ by lengthening the Form of it when it was long: ſo a ſhort ɪ was wrote leſs than a long I.

Concerning the ſmall Lines drawn over long Vowels, *Quintilian* (78) obſerves, that it was ſufficient to write them only over Syllables of Words which were ambiguous, and to diſtinguiſh the Senſe of ſome Words from others which conſiſt of the ſame Letters, (as *venit* and *venit*; *legit* and *legit*; ſo *Terentius Scaurus apud Putſch.* p. 2264) as alſo the Ablative Caſes of Words whoſe laſt Syllable is long, when that of the Nominative Caſe is ſhort.

The doubled Letters are found in ancient Manuſcripts and Coins, as VAARVS (79) for VARVS; and MEHE for ME: ſo in ancient Coins the long E is expreſſed by doubling it, as SEEDES for SEDES; FEELIX for FELIX: and we find the doubled V to expreſs the long one in the braſs *Fulvian* Table: P. MVVCIO COS. for MVCIO. and IVVSQ; for IVSQ;: and in *Ennius* we read, qui *fuuimus ante Rudinei*, (Fragm. p. 208.) where the ſhort V is made long by being doubled. *Fuuiſſet*, (Ennius ap. A. Gell. noct. Attic. lib. xii. c. 4.) *habuuerit*, *fuuerit*. (ap.

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(77) *Victorinus Afer* ſaies: Nævius et Livius cum longa ſyllaba ſcribenda eſſet, *duas vocales* ponebant. *Quintilian* ſaies: Uſque ad Accium et ultra porrectas ſyllabas geminis vocalibus ſcripſérant. Inſtitut. Orator. lib. i. c. 7. p. 70. edit. Var. *Attius* or *Accius* flouriſhed an. urb. cond. 614. ant. Chriſt. 139. *Livius Andronicus* flouriſhed in the Year before *Chriſt* 240, and was ſomething older than *Nævius*, who flouriſhed an. urb. cond. 519, ante Chriſt. 234.

(78) Neceſſarium, cum eadem litera alium atque alium intellectum, prout correpta vel producta facit; ut *malus*, utrum arborem ſignificet an hominem non bonum, apice diſtinguitur. *Palus* aliud priore ſyllaba longa, aliud ſequenti, ſignificat: et cum eadem litera nominativo caſu brevis, ablativo longa eſt, utrum ſequamur, plerumque hac nota monendi ſumus. Inſtitut. Orator. lib. i. c. 7. p. 57, 58.

(79) Quintil. Inſt. Orator. lib. i. c. 5. p. 37. edit. Gibſon.

Plaut.)

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Plaut.) *Lucretius* has, *fluuida*; and *Lucilius* wrote *Iuuit*, etc. Theſe Examples ſhew, that the ancient *Latins*, to expreſs a long V, or to render a ſhort one long (80), doubled it. They alſo uſed the double V to expreſs the Sound of the (81) *Greek* Diphthong ου: and *Victorinus* (82) ſaies, the *Latins* added O to V to expreſs the long V. *Ennius* has *Ioure* for *Iure*, in his Annals, (Fragm. viii. p. 141.) and in an ancient Decree of the *Roman* Senate, in the Year of *Rome* 368, we read *Indoucebamus* for *Inducebamus*. (Apud Gruter. Inſcript. tom. i. p. 499.)

Terentius Scaurus (83) would have the long I lengthened in writing to diſtinguiſh it from the ſhort one; and he thinks, the other Vowels which are long by nature, ſhould not be doubled, but marked with an Accent for Diſtinction from the ſhort ones. Others (84) ſet an E before the I to denote its being long: and ſometimes the lengthened I ſtood for two II.

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(80) See Spanhem. de Præſtant. et Uſu Numiſm. p. 79.

(81) *Terentianus* ſaies:

Græca diphthongus ſed ΟΥ literis noſtris vacat:
Sola vocalis quod V V complet hunc ſatis ſonum.

(82) Inde ſcriptum legitis *Loucetios*, *Nountios*, *Loumen*, etc.

(83) Super I literam apex non ponitur; melius enim I in longum producitur. Cæteræ vocales, quia eodem ordine poſitæ diverſa ſignificant, apice diſtinguuntur. Apud Putſch. 2264. Again *Terentius* notes: Per adjectionem illa videntur eſſe vitioſa, quod Accius geminatis vocalibus ſcribi natura longas ſyllabas voluit; cum alioqui adjecto vel ſublato apice longitudinis et brevitatis nota poſſent oſtendi. Ibid. p. 2255.

(84) In the very ancient *Duilian* Pillar, wrote in the firſt *Punic* War for a naval Victory gained by the *Romans* under *Duilius* over the *Carthaginians*, in the Year 260 before the *Chriſtian* Æra, we read PRIMOS, and CARTHAGINENSIS, and CASTREIS, and SOCIEIS And in a far older Inſcription in Gruter, tom. i. Inſcript. p. 499. which was wrote an. urb. 368, and the Year before *Chriſt* 385, we read VTEI for VTI. DEIXSISTIS. VOBEIS. EIEIS. etc. In the xii Tables, in the Year before *Chriſt* 451, we find TERTIEIS for TERTIIS. This was owing to the Pronunciation of the long I, like the *Greek* EI, and it was reciprocally wrote EI both by *Greeks* and *Latins*. Thus λείβω, libo, λείριον, lilium, etc. Ἀντωνεῖνος, Antoninus, Λατεῖνος, Latinus; ſo alſo Νεῖλος, Nilus, εἰκὼν, icon, εἴδωλον, idolum. See Lipſ. de Pronunciat. p. 92, 93. In ancient Coins we read, LEIBERTAS, EIDVS, PREIMVS, etc. Spanhem. de Præſtant. et Uſu Numiſm. p. 80. *Varro* wrote, ANTIQVEIS,

Of the double Conſonant Letters, Z, Θ, Ξ, Φ, X, Ψ, Q.

Dionyſius of *Halicarnaſſus* tells us, that Z is (85) compounded of S and D; but his preſent Text ſeems to be wrong, and he probably wrote that Z was compounded of D and S: as the reſt, compounded with S, has that Letter in the laſt Place: ſo KS made Ξ, ΠΣ made Ψ: but chiefly becauſe the Sound of this compound Conſonant was by the Ancients, as *Dionyſius* and *Quintilian* tell us, ſaid to be moſt ſweet and harmonious: but ΣΔ cannot be pronounced ſo eaſily and with ſo agreeable a Sound as (86) ΔΣ. And the Error of later Grammarians, in ſuppoſing Z to be ΣΔ, might ariſe from the rough *Doric* Pronunciation, who wrote συρίσδω for συρίζω. But συρίδσει is ſofter and ſweeter than συρίσδει, etc. *Dionyſius* (87) ſaies, that of the three double Let-

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LITEREIS, and DIIS INFEREIS. De Ling. Lat. lib. v. p. 50, 51. *Marius Victorinus* ſaies: Nævius et Livius cum longa ſyllaba ſcribenda eſſet, duas vocales ponebant, præterquam quæ in I literam inciderant: hanc enim per E et I ſcribebant. Apud Putſch. Gram. p. 2456. So *Ennius* has *lacrumeis*, etc. perpetually in his Poems. And *Terentius Scaurus* writes: Lucilius, ubi I exile eſt, per ſe jubet ſcribi; at ubi plenum eſt, præponendum eſſe E credit. Apud Putſch. Gram. p. 2255. But *Lucilius* alſo wrote a long I when it was long in Quantity, or by Nature. Fragm. p. 44, 45. Laſtly, the long, or lengthened I, is wrote for two, or I, I, on an old Marble, *viz.* MANVBIS for MANVBIIS; and the common ſepulchral Title is, DIS MANIBVS. In one of *Gruter's* Inſcriptions we read FILIS for FILIIS. p. 16. Inſcript. xii. And ſeveral times in the *Piſan* Inſcription, Chiſhull. p. 189, where generally the I, when long, is wrote I, the Vowel being lengthened. See Noriſ. Cenotaph. Piſ. p. 455.

(85) Τὸ μὲν Ζ διὰ τοῦ Σ καὶ Δ. De Struct. Orat.

(86) Yet an ancient *Træzenian* Coin in *Goltzius* is inſcribed, ΣΔΕΥΣ ΕΛΕΥΘΕΡΙΟΣ, as *Spanheim* obſerves, De Præſtant. et Uſu Numiſm. p. 76. yet ΔΣΕΥΣ is certainly eaſier and ſofter in Pronunciation. The learned Mr. *Chiſhull* thinks, the Z was ſometimes ΣΔ and ſometimes ΔΣ, which he gathers from the *Æolic* writing τράπεσδα for τράπεζα, σδυγὸς for ζυγὸς: alſo Σδεὺς and ΔΣΕΥΣ for Ζεύς. Inſcript. Sig. p. 23. But as the *Æolic* and *Doric* Pronunciation was rough, and ſo the ζ might be reſolved into σδ in that Dialect, yet it is probable, that the ancient *Attics* and *Ionics* pronounced it as δσ, and that it was originally derived from theſe Letters: or was only a ſofter ſibilant S.

(87) Τὸ Ζ μᾶλλον ἡδύνει τὴν ἀκοὴν τῶν ἑτέρων. De Struct. Orat. p. 100.

ters the Z is the ſweeteſt to the Ear: and *Quintilian* (88) inſtanceth the Sweetneſs of Z in *zephyris* and *zopyris:* but sd can hardly be pronounced in the Beginning of theſe Words; but ds is ſweet and harmonious: ſo *dſephyris* and *dſopyris* is eaſy and ſmooth; but *ſdephyris* and *ſdopyris* is very harſh and barbarous in Sound. And this explains the Meaning of *Quintilian.*

The other double *Greek* Letters were compounded of TH, ΚΣ, ΠΗ, ΚΗ, ΠΣ. The Q, though reckoned a double Letter, CV, was anciently, when uſed, pronounced like C. The *Sabins* and *Etrurians* never uſed it, as (90) *Cato* tells us. But it was an ancient *Latin* Letter, though not in the primitive *Latin* Alphabet, and was derived from the *Phœnician* ק Quof.

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(88) Neſcio quomodo velut hilarior protinus renidet oratio, ut in *zephyris* et *zopyris*, quæ ſi literis noſtris ſcribantur, ſurdum quiddam et barbarum efficient. Inſtitut. Orator. lib. xii. c. 10. The firſt Edition of *Quintilian* by *Jenſon* 1471, reads the laſt Words better, *viz.* ſurdum *quidem* et barbarum efficient *ſonum:* and *ſonum* is added in the *Bodleian* Manuſcript, and in the Edition of *Sichard* 1521, and in the *Pariſian* 1542; and the Sentence is imperfect without it: and *quidem* is alſo right.

(89) Τὸ δὲ Ξ διὰ τοῦ Κ καὶ Σ. Τὸ δὲ Ψ διὰ τοῦ Π καὶ Σ, etc. Dionyſ. Hal. de Struct. Orat. p. 98. But theſe Letters were alſo expreſſed by ΧΣ and ΦΣ, as we find in the ancient *Athenian* Inſcriptions, mentioned by Spon. Miſcel. Erudit. Antiq. p. 315, 316. where the Ξ is conſtantly ΧΣ. So ΑΝΑΧΣ. ΑLΕΧΣΙΠΠΟΣ. ΧΣΕΝΤΙLLΟΣ. and other Words in like manner. So likewiſe ΟΦΣΙΑΔΕΣ for ὀψιάδης. And *Monfaucon* in his Palæograph. Gr. p. 139, 140. thinks theſe to be right, and ΧΣ to be Ξ, and ΦΣ to be Ψ, but no doubt they were expreſſed by ΚΣ and ΠΣ alſo. It is alſo obſervable, that the L is wrote in the old *Latin* Form. *Priſcian* obſerves: X (*i. e.* Ξ) etiam duplicem loco C et S (*i e.* the *Greek* ΚΣ) vel G et S (*i. e.* the *Greek* ΓΣ) poſtea a Græcis inventam aſſumpſimus. Gram. p. 2. This is evident from the oblique Caſes of Words ending in x, or Ξ, or Ψ, which ſhew the ſimple Letters of which they are compounded, viz. *Dux, ducis, rex, regis:* which ſhew the x of the firſt was originally cs, and of the other Word was gs. So in *Greek* Words, the Genitive σαρκὸς ſhews the Ξ of the Nominative to have been in its primitive Orthography, σάρκς. The Genitive φλογὸς ſhews the Nominative to have been φλόγς. Likewiſe the Genitive ὀπὸς ſhews the Ψ in ὄψ to have been originally ΠΣ. The *Latins* ſometimes in their Coins put S after X; ſo CAPPADOXS. FELIXS. AXSIVS. ALEXSANDREA. MAXSVMVS. Spanhem. de Præſtant, et Uſu Numiſm. p. 79. And in an ancient Inſcription in Gruter, tom. i. p. 499. which was wrote in the Year before *Chriſt* 385, we read DEIXSISTIS for DIXISTIS. *Plutarch* reſolves Φ into ΠΗ, and Χ into ΚΗ. Sympoſ. lib. ix. quæſt. 3. See *Scaliger's* Animadverſ. in Euſeb. Chron. p. 113. *Marius Victorinus* ſaies: Θ, Φ, Χ, priuſquam a Simonide invenirentur, exprimebant Τ, et juxta Π et Κ aſpirationis notam ponendo. But *Suidas* more truly aſcribes theſe three double Letters to *Palamedes. Marius*

In the Inſcription at *Adule* the *Greek* Z is wrote ⌶, after the antique manner, by which it was diſtinguiſhed from the *Ionic* H, wrote in an upright Poſition. Thus alſo it is wrote in ſeveral other old Inſcriptions, particularly in the *Sigean* Decree; and alſo in an Inſcription on a Stone of the *Mileſian* Temple, which was the Chapiter of a Pillar: and in a ſtill older *Teian* (91) Inſcription, made above two thouſand Years ago, and mentioned above. This Form of it is alſo found in an ancient *Attic* Inſcription of *Wheler's*, mentioned in (92) *Spon's* Itinerary. And this was the oldeſt Form of it, which was afterward changed into the Figure Z.

Some may think the Letter Q to have been in the primitive *Latin* Alphabet, becauſe in *Putſchius*, p. 2458. the preciſe Alphabet of the

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Victorinus gives a very preciſe Reſolution of the Ξ and Ψ: Græci priuſquam reciperent in ordinem literarum Ξ et Ψ, eas quidem voces in quibus apparebat Γ, (ſc. in declinatione) ut ἄιξ, αἰγὸς; φλὸξ, φλογὸς; et ſimilia, ſcribebant per γσ, in quibus vero incidebat K, ut ἄναξ, ἄνακτος; δόναξ, δόνακος; et ſimilia, per κ et ς. In quorum declinatione inerat ϐ, ut Ἄραψ, Ἄραϐος, per ϐ et ς; et in quibus π, ut κύκλωψ, κύκλωπος, per π et ς. Similiter noſtri voces, quæ in x literam incidunt, ſi in declinatione earum apparebat g, ſcribebant g et s, ut *conjugs*, *legs*, et ſimilia. Et quæ voces ψ literam habent, hæ per b et s ſcribebantur, ſi in declinatione acciperent b, ut *cælebs*, *cælibis*; *plebs*, *plebis*. Poſteaquam a Græcis ξ, et a nobis x recepta eſt, abiit et illorum et noſtra perplexa ratio. Apud Putſch. Gram. p. 2465, 2466. All which is judiciouſly obſerved.

(90) De Q dicit Cato: Quirinalis a Junone Sabinorum Dea, quam illi *Curitim*, id eſt, Haſtam tam Junonem vocant: etenim haſtam *Curim* et *Curinam* proferunt: quia his (Sabinis) ſimul et Hetruſcis non eſt litera Q, ſicut Romanis. Inde *Quirites*. Orig. lib. p. 20. de Etymol. See Pomp. Feſt. voce *Curis*. and Dionyſ. Halicar. Antiq. Rom. lib. ii. p. 112, 113. De Q vid. Moreſtell. de Feriis Rom. lib. clviii, clix. who obſerves, that C was anciently uſed for Q, as in an ancient Coin of *M. Agrippa* AECORIS is wrote for AEQVORIS: and *Victorinus* relates, that *Nigidius Figulus* never uſed it in his Commentaries. He was contemporary with *Varro*.

(91) Chiſhull. Antiq. Aſiat. p. 78, 278, 50, 91.

(92) P. 5, 6. in Excerpt. ad fin. Meurſ. Theſei.

original *Latin* and *Roman* Letters, borrowed from the *Greeks*, is ſet down from *Marius Victorinus*, viz. A, B, C, D, E, I, K, L, M, N, O, P, Q, R, S, T. Theſe make ſixteen Letters, the ſame Number which were in the *Cadmean* Alphabet, beſides the Aſpirate H, which *Victorinus* did not eſteem to be a Letter, but only a Note or Mark of Aſpiration.

But this was not the true Alphabet of *Victorinus*; for the Q, which is added, was not a primitive Letter, and V, which is left out, undoubtedly was. This Error was not *Victorinus's*, but his Tranſcriber's, by which *Scaliger* was deceived, and thought the *Latins* had not the Vowel V.

But *Marius Victorinus* (93) ſaies immediately after, that V was a *Latin* Vowel, as it was amongſt the *Greeks*; and he ſaies it ſtood in the ſame Order of Place with the *Greek* Υ, and that it was made from it by cutting off the Bottom ſtraight Line. But he allows neither G nor Q to be original *Latin* Letters, and C ſupplied the Place of G.

So the original *Latin* Alphabet, as *Victorinus* repreſented it, was: A, B, C, D, E, (H) I, K, L, M, N, O, P, R, S, T, V. Theſe were the primitive *Cadmean* Letters, and no others.

I was ſurpriſed to find ſo learned and exact a Writer as the Reverend Mr. *Swinton* (94), ſhould aſſert, that the Letters, B, G, D, were not in the old *Roman* and *Etrurian* Alphabet. For this he cites *Priſcian* (95); who ſaies no more than that theſe three Letters are of a middle Sound between aſpirated and unaſpirated Letters.

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(93) Græci vocales haberent totidem quot et nos: a, e, i, o, v.—Sed nec G quidem nec Q Latinus ſermo introduxit; ex quibus Q et fuiſſe apud Græcos.—Nunc enim apud Græcos juxta Π eſt poſita. Q was therefore G, called *Koppa* in the *Greek* Alphabet, and was only an old numeral Letter for 90, and derived from the *Phœnician Koph* or *Quof*, which was not a *Cadmean* or *Pelaſgic* Letter, nor in the old *Etrurian* Alphabet: and it was placed in the *Greek* Alphabet after *Sanpi* ϡ, and before *Ro* P.

(94) Elementa B, G, D, priſco Romanorum Alphabeto, pariter ac Etruſcorum primigenio defuere. De priſc. Roman. lit. Diſſert.

(95) Inter C ſine aſpiratione et cum aſpiratione eſt G, inter T quoque et TH eſt D, et inter P et PH. ſive F, eſt B. Sunt igitur hæ tres, hoc eſt, B, G, D, mediæ, quæ nec penitus carent aſpiratione, nec eam plenam poſſident. Inſtitut. Grammat. fol. 3.

The Letters may be placed, according to *Priſcian's* Meaning, in the following manner, *viz.*

Unaſpirated Letters.	*Middle.*	*Aſpirated.*
P	B	PH
C	G	CH
T	D	TH

Now would any ſuſpect or conclude, with Mr. *Swinton,* that *Priſcian* ſuppoſed B, G, D, not to be primitive *Latin* Letters, any more than P, C, T? There is exactly the ſame Reaſon for both, but none for either. And B, G, (*i. e.* Gamma) and D, are as ancient Letters as any which ever were in the primitive *Latin* and *Etrurian* Alphabet, (excepting that C was uſed for G or Γ) and not only *Priſcian,* but all Grammarians, before and after him, accounted them to be ſo; and B and D were always reckoned amongſt the ſixteen original Letters. So that I wiſh Mr. *Swinton* (96) had not alledged the Authority of *Priſcian* for excluding B, G, D, out of the primitive *Roman* and *Etrurian* Alphabet. *Priſcian* does nothing like it, or ever ſuppoſes any of them, though the G was later than the reſt of the original Alphabet.

I ſhall offer ſome further Obſervations on the *Latin* Z, X, Y, Q. *Caſſiodorus* (97) ſaies, that Z is not to be found in the ancient Writings of the *Latins,* who uſed a double SS inſtead of it.

Peter Diaconus (98) relates, that the Letter X was introduced into the *Roman* Alphabet in the Time of *Auguſtus,* and that before they wrote C and S for it: that *Auguſtus* alſo added two other Letters from the *Greeks*, *viz.* Y and Z; and that before SS was wrote for Z, and I for Y.

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(96) Grammatici enim tam præclari autoritate fultus, B, G, D, literas non fuiſſe Romanorum priſcas, nedum primævas pronunciare haud ſubverear. Ubi ſup. p. 11, 12.

(97) Z in antiquis libris Latinorum ſcripta non eſt, ſed pro illa duo SS ponebantur. Ex Curtio Valeriano apud Putſch. p. 2289.

(98) X litera uſque ad Auguſti tempus non erat; ſed pro ea C et S ſcribebant.—A Græcis duas Auguſtus literas mutuavit Romanis Y et Z: et hæ uſque ad Auguſti tempus non ſcribebantur, ſed pro Z duas SS ponebant, pro Y vero I ſcribebant. Inter Auct. Ling. Lat. p. 1498.

Iſidore (99) obſerves, that neither the *Greeks* nor *Hebrews* have the Letter Q; and that it is not uſed in any Language but the *Latin:* and that the Ancients always expreſſed it by C. Concerning the Letters X, Y, Z, he ſaies the ſame with *Peter Diaconus*. But they are both of them miſtaken with reſpect to the Letter X, which was uſed in public Inſcriptions long before the Age of *Auguſtus*. In the *Duilian* Pillar, inſcribed in the Year of *Rome* 494, and in the Year 259 before the *Chriſtian* Æra, we read, EXEMET (1). MAXIMOS. EXFOCIVNT. The Y alſo was uſed before the Reign of *Auguſtus*, as I ſhewed from *Cicero*, though probably it was not much older. *Diomedes* (2) ſaies, that before the Invention of the Letter X, the Ancients wrote G and S, or C and S, inſtead of it.

Priſcian (3) ſaies, X was the laſt *Greek* Letter taken into *Latin* Words: it was called *Ix*, not *Ex*, becauſe in the *Greek* Alphabet it ended in *i*, and was called *Xi:* before the Uſe of it the *Latins* wrote CS or GS inſtead of it. But *Priſcian* (4) is miſtaken in ſuppoſing X to be uſed by the *Latins* later than G; and in making G an original *Latin* Letter, and K not. For he diſcards from the Number of his ſixteen primitive Letters, taken from the *Greeks*, F, H, K, Q, X, Y, Z.

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(99) Q literam nec Græci ſonant nec Hebræi. Exceptis enim Latinis nulla alia lingua hanc habet.—Unde et ipſa ſupervacua eſt vocata, quia per C cuncta veteres ſcripſerunt. X litera uſque ad Auguſti tempora nondum apud Latinos erat, ſed pro ea C et S ſcribebant. Orig. lib. i. c. 4. p. 822.

(1) See more Examples in *Noris's* Cenotaph. Piſan. p. 447—449.

(2) X duplex eſt: ante quam inventam G et S vel C et S veteres ſcriptitabant. Z conſonans ſemivocalis duplex,—pro hoc veteres duabus SS utebantur: ut Meſſentius, etc. Grammat. lib. ii. c. 1.

(3) X noviſſime a Latinis aſſumpta poſt omnes ponitur literas quibus Latinæ dictiones egent. Lib. i. Gram. fol. 2. *Priſcian* knew, that Y and Z were added after X; but theſe were added only on account of *Greek* Words. Y et Z Græcorum cauſa aſcivimus nominum. Ibid. So X was the laſt Letter uſed in *Latin* Words. *Priſcian* adds: X ab i inchoat. Id etiam Eutropius confirmat, dicens: Una duplex X eſt, quæ ideo ab i incipit, quia apud Græcos in eandem definit. Ibid.

(4) Ibid. fol. 2. col. 2.

So his moſt ancient Alphabet was, A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V. But K was an original *Latin* Letter, and G was not: and *Priſcian* did not conſider, that G, or the *Greek* Gamma, in the old *Latin* Alphabet was ſupplied by C, which had the ſame Sound, and ſo K was neceſſary, which had the ſame Sound that C afterwards had: and when G was added, to preſerve the Sound of Gamma, then C was pronounced like K, and made that old Letter uſeleſs.

Forms of the oldeſt *Greek* (5) and *Latin* Letters are the following: A, Α, B, Λ, Γ, Δ, E, ⌶, H, ⊡, Θ, I, K, √, Λ, Ϻ, M, Ͷ, N, Ξ, O, □, Π, P, Σ, S, [⊏, C,] T, Υ, V, Φ, X, Ψ, Ꝟ, Ω, Ω. I have added the *Cadmean* Λ Gamma from the *Sigean* Inſcription.

It is obſervable, that the ancient *Greeks* had only two Sigmas; one formed like the *Scythian* Bow Σ, the other made like a Curl of Hair S (6), and uſed by the *Latins.* The ⊏ and rounder C ſeem not to have been uſed till about forty or fifty Years before the *Chriſtian* Æra, and were probably firſt uſed in *Judæa* in writing *Greek* Words; and thence paſſed afterward into other Provinces of the *Roman* Empire, where the *Greek* Language was uſed. We find the rounded or ſemicircular C, and alſo the Є, (the old one was E) in a Medal (7), which has on one Side, ΒΑCΙΛЄΟC ΑΝΤΙΓΟΝΟΥ: the other Side has an old *Samaritan* Inſcription: and we find no older with theſe two *Greek* Letters than this which was ſtruck about the Year before *Chriſt* 40. But neither the C or Є ſeems to have been uſed amongſt the *Greeks* till after the *Chriſtian* Æra: *Spon* thinks, a little before the Age of the *Antonines.* *Spanheim* thinks, the C was rarely uſed before (8) the Reign of *Domitian.* But *Scaliger*, in his Animadverſions on the Chronicon of *Euſebius*, p. 109. calls the Sigma C a moſt ancient

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(5) Apud Havercamp. in Sylloge Scriptorum de Pronunciat. Ling. Gr. tom. i. p. 189. Lugd. Bat. 1736. and in old Inſcriptions.

(6) Chiſhull. Sig. Inſcrip. and Not. p. 21.

(7) Reland. Diſſert. v. de Numm. Samarit. p. 184. *Antigonus* was the Son of *Ariſtobulus*, and the laſt of the *Haſmonæan* Princes; and reigned three Years. Joſeph. Antiq. Jud. lib. xiv. c. 13. fin. He was made High-Prieſt in the Year 40 before the *Chriſtian* Æra.

(8) De Præſtant. et Uſu Numiſm. p. 54.

Letter, though he owns it to be the lateſt Sigma. *Salmaſius* (9) followed *Scaliger's* Miſtake. *Scaliger's* Reaſon for thinking it older than it was, is, that the *Stibadium*, a ſemicircular Couch, which was invented by *Eudoxus*, was called *Sigma.* But it does not appear, that *Eudoxus* called it ſo; or that it was ſo called for ſeveral Ages after him; nor does this Form of the Sigma appear in any *Greek* Inſcription before the *Chriſtian* Æra, that I have ſeen. *Martial* (10) ſpeaks of it, who flouriſhed in the Reign of *Domitian*. *Havercamp* in his Collection, p. 203. has a very ancient *Latin* Inſcription, which ſhews, that the oldeſt Letters of the *Latins* were the ſame with the ancient *Greek* Letters. C. PVΛCENTIOS. HER. F. MΛRTE. SΛCROM. etc. Here we may obſerve ſeveral of the old *Greek* Letters, as the V, Λ, S, T, M. Alſo the oldeſt Way of diſtinguiſhing every Word by a Point placed after it, before the other Diſtinctions were found out: and this was the only Diſtinction uſed in the *Roman* Laws of the xii Tables, in the Year before *Chriſt* 453. and thus the Words in ancient Coins are diſtinguiſhed.

Of the Greek *Dialects.*

There were properly no more than (11) two Dialects: the *Ionic* being originally the ſame with the *Attic*, before the *Ionic* Migration under *Androclus* (12), Son of *Codrus*, in the Year before *Chriſt* 1070, or 1075. And the *Æolic* was the ſame with the *Doric*, uſed all over *Peloponneſe*, and in other Countries: therefore *Pindar* calls his *Doric* Dialect by the Name of (13) *Æolic*. But though theſe Dialects were denominated from the Poſterity of *Hellen*, (after their Diſperſion in *Greece*) they might probably be much older, and uſed before their Time; but became diſtinguiſhed amongſt the *Greeks* about the Year before *Chriſt* 1400, if not a few Years before.

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(9) He ſaies: Sigma Græcum *antiquum* formatur ut C Latinum. Plin. Exercitat. in Solin. p. 838, and p. 1313.

(10) Adſpice *lunata* ſcriptum teſtudine *Sigma*.
Epigram. lib. xiv. Epigram. 87.

(11) See Strab. Geog. lib. viii. fere initio, and not. ad Marmor. p. 134, 155.

(12) So Strab. Geog. lib. xiv. p. 938. from *Pherecydes*. *Pauſanias* ſaies, *Nileus* and the other Sons of *Codrus* conducted this Migration. Achaic. p. 206.

(13) Olymp. Od. i. and *Euſtathius* ſaies: Πίνδαρος πολλαχοῦ, καί τοι Δωριστὶ γράφων, Αἰολίδα τὴν ἑαυτοῦ λέγει μολπήν. Dionyſ. περιηγ. ℣ 820.

Of the moſt ancient Ways of Writing.

The *Phœnicians*, who had the firſt Letters, and the *Egyptians*, who were the firſt who received them from the *Phœnicians*, wrote from the (14) right hand to the left: and this was the manner of writing amongſt the *Hebrews*, and in all the Eaſtern *Aſiatic* Countries. The *Greeks* had their Letters originally from the *Pelaſgic Phœnicians*; and the *Pelaſgic Arcadians*, who wrote in the *Phœnician* manner, carried this Way of writing, with their Letters, into *Italy* amongſt the *Tuſcans* or *Etrurians*, as appears from their oldeſt Monuments. After many Years *Cadmus* brought his new and more elegant *Phœnician* Letters into *Bœotia:* and the *Ionians*, who were the firſt who received them, varied the manner of writing a little; and wrote in a mixed manner, one Line forward from the left hand to the right, and another backward from the right hand to the left: and ſo alternately, after the manner of plowing Furrows; from whence it was called (15) Βουστροφηδόν.

The writing forward from the left hand to the right ſeems to have been uſed for Eaſe and Expedition; and returning the Lines backward from the End was to retain the old and original Way of writing. This Method might have been firſt uſed from a ſuperſtitious Veneration of the *Heifer* (16), which was the Guide which the *Delphic* Oracle ordered *Cadmus* to follow; and to ſettle and build a City where it lay down, which was in *Bœotia*.

Or perhaps this manner of writing might be derived from the

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(14) Herodot. lib. ii. c. 36.

(15) Βουστροφηδόν. Οὕτως ἔλεγον, ἐπὰν ὁμοίως τοῖς ἀροτριῶσι βουσὶ τὰς ἀντιστροφὰς ποιῇ τις. Ἔλεγον δὲ ἐπὶ τοῦ γράφειν τρόπῳ τοιούτῳ. Heſych. voc.

(16) Apollod. lib. iii. c. 4.

Strophe (17) and *Antiſtrophe* of the ancient Poets, when they ſang the Praiſes of the Gods, going round their Altars, firſt from the right hand, then back again from the left.

The manner of writing Βουστροφηδὸν was to begin the firſt Line at the (18) left hand, and carry it to the right; and then to draw the next

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(17) See Hephæſt. Enchirid. Gr. p. 94. and the Scholia prefixed to the *Olympia* of *Pindar*. And *Marius Victorinus* ſaies: Antiqui deorum laudes carminibus comprehenſas circum aras eorum euntes canebant: cujus primum ambitum quem ingrediebantur ex parte dextra στροφὴν vocabant: reverſionem autem ſiniſtrorſum factam completo priore orbe ἀντιστροφὴν appellabant. Dein in conſpectu deorum ſoliti conſiſtere, cantici reliqua conſequebantur, appellantes id Epodon. Lib. i. p. 74.

(18) Of this we are aſſured from *Iſidore* and *Didymus*. Verſus autem vulgo vocati, quia ſic ſcribebant antiqui, ſicut aratur terra. *A ſiniſtra* enim ad dextram primum deducebant ſtylum; deinde convertebantur ab inferiore et rurſum ad dexteram verſus: quos et hodie ruſtici verſus vocant. Iſidor. Orig. lib. vi. c. 14. *Didymus*, in *Harpocration*, in Explication of the Words ὁ κάτωθεν νόμος, obſerves: Διὰ τὸ τῶν δικαστηρίων τὰ μὲν ἄνω, τὰ δὲ κάτω ὀνομάζεσθαι· ἢ διὰ τὸ σχῆμα τῆς ἐν τοῖς ἄξοσι γραφῆς Βουστροφηδὸν γεγραμμένης τὸν ἀπὸ τῶν εὐωνύμων ἀρχόμενον νόμον κάτωθεν ὀνομάζει ὁ Δημοσθένης. Ὅτι γὰρ Βουστροφηδὸν ἦσαν οἱ ἄξονες καὶ οἱ κύρβεις γεγραμμένοι δεδήλωκεν Εὐφορίων ἐν τῷ Ἀπολλοδώρῳ. The Laws of *Solon* were wrote on the Tables called *Axones*; as *Plutarch* tells us in his Life, p. 92. And *Harpocration* ſaies the ſame from *Demoſthenes*; and the Author of the *Etymologicon magnum*; and they were ſet up in the *Prytaneum*: and *Plutarch* ſaies, there were Remains of them there in his Time. The *Axones* and *Cyrbes* were of different Forms; the firſt were quadrangular, and the Civil Laws were wrote upon them on every Side: the *Cyrbes* were triangular, and contained the Laws concerning the Worſhip of the Gods, (and ſo *Plutarch*, vit. Solon. p. 92.) and theſe were ſet up in the royal Portico, perhaps of the *Prytaneum*, as *Ariſtotle* ſaies in his *Politics*, and *Iſocrates* in Orat. Areopag. p. 254. edit. Pariſ. But ſome Writers confounded the two Sorts of Tables, becauſe Laws were wrote on both of them. The ancient Scholiaſt upon *Apollonius Rhodius* gives a very preciſe Account of them: Κύρβεις μὲν οὖν αἱ περιέχουσαι τὰς ἱερὰς ἀναγραφάς, κύρβεις λέγουσιν, ὡς Ἐρατοσθένης φησὶ, καὶ τοὺς ἄξονας καλουμένους Ἀθήνησιν, ἐν οἷς οἱ νόμοι περιέχονται. Οἱ δὲ ἀκριβέστεροι, ἄξονας μὲν τετραγώνους λίθους· κύρβεις δὲ τριγώνους, ἐν ἀμφοτέροις δὲ νόμοι ἦσαν γεγραμμένοι Ἀθήνησι. Ad Argonaut. lib. iv. ỳ 280. *Eratoſthenes* ſaid the *Cyrbes* were triangular; and ſo *Suidas*, voc. Κύρβεις; and *Ælian*, Hiſt. Animal. lib. xv. c. 9. But *Euſtathius* makes the *Axones* triangular. Comm. in Iliad. Z. p. 489, 490. The *Axones* were made to turn upon an Axis, for the eaſier reading of them. *A. Gellius* calls them *Axes*,

Line backward to the left hand. Therefore *Voſſius*, and the Author of the Diſſertation on ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's Greek Palæography*, are miſtaken in thinking that in the Βουστροφηδὸν Way of writing they began the firſt Line at the right hand, and wrote thence to the left; and then began at the left hand, and wrote to the right. [Gram. lib. i. c. 34. Diſſertat. p. 554.] The *Sigean* Inſcription ſhews the manner of it; and begins at the left hand.

Pauſanias (19) relates, that the Cedar Ark, in which *Cypſelus*, who was afterward Tyrant of *Corinth*, was concealed by his Mother after his Birth from the *Bacchiadæ*, who ſought his Life, was inſcribed with many antique Letters wrote in the Βυστροφηδὸν Way.

Pauſanias thinks the Inſcriptions on the Ark were wrote by *Eumelus* of *Corinth*, p. 167. who flouriſhed in the Year before *Chriſt* 834: and ſo ancient at leaſt were the Inſcriptions: and it is to be obſerved, that all the Hexameter Verſes inſcribed on the Ark were wrote ſtraight forward in the *Ionic* manner; and it is probable, that Verſes were always wrote in this manner, from the left hand to the right; and that Proſe only was wrote in the manner of plowing, or in the *Diaulodromic* manner, as *Pauſanias* calls it, that is, running the *Circenſian* Races; which was performed by running a Stadium to the Goal, and another back again to the Place of ſetting out. And it is not improbable but that the writing Hexameter Verſes, which were the moſt ancient Poetry in *Greece*, gave the firſt Occaſion of writing towards the right hand, as being moſt expeditious.

Noct. Attic. lib. ii. c. 12. See the Notes. And ſee alſo Heſych. voc. Κύρβεις. *Jul. Pollux*, in his Onomaſt. lib. viii. c. 10. p. 952, 953. ſaies, the *Cyrbes* were triangular, and the *Axones* quadrangular: that they were at firſt laid up in the *Acropolis* or Caſtle at *Athens*: and afterwards carried into the *Prytaneum* or Council-Houſe, that all the Citizens might have Acceſs to them: they were made of Wood, Stone, and ſometimes Braſs.

(19) Τῶν δ' ἐπὶ τῇ λάρνακι ἐπιγραμμάτων ἔπεσι τοῖς πλείοσι γράμμασι τοῖς ἀρχαίοις γεγραμμένα. Καὶ τὰ μὲν ἐς εὐθὺ αὐτῶν ἔχει (*i. e.* ſome were wrote in ſtrait Lines forward in the *Ionic* Way, theſe were *Hexameter* Verſes) σχήματα δὲ ἄλλα τῶν γραμμάτων βυστροφηδὸν καλοῦσιν Ἕλληνες. Τὸ δέ ἐστι τοιόνδε· ἀπὸ τοῦ πέρατος τοῦ ἔπους ἐπιστρέφει τῶν ἐπῶν τὸ δεύτερον, ὥσπερ ἐν διαύλου δρόμῳ. Eliac. p. 165.

The Laws of *Solon*, as I have before obſerved, were wrote in the Βȣϛροφηδὸν Way; but the Tables on which they were wrote have been long ſince loſt; and little remains of this mixed *Ionic* and *Æolic* Writing. The oldeſt Writing of this Sort known is the famous *Sigean* Inſcription, engraved upon a Block of Marble, which was placed before the Door of the Church at *Sigeum*, and is deſcribed at large in the learned Mr. *Chiſhull's Aſiatic Antiquities*. It might be engraved and erected about the Year before *Chriſt* 560; and not many Years after the publiſhing the Laws of *Solon*. There appear in it no other than the original *Cadmean* Letters, with three of *Palamedes*, *viz.* Φ, Θ, X, and the old *Ionic* Aſpirate H: ſo that, no doubt, it was wrote before the Letters of *Simonides* were known or uſed, which he invented about the Year before *Chriſt* 530.

There is alſo an Inſcription in the Βȣϛροφηδὸν Way taken from an antique Marble, which is in the *Muſeum* of the Earl of *Pembroke* (20). The Letters are in the moſt ancient Form, and the Words are rendered, *viz.* "*Mantheus*, the Son of *Æthus*, gives Thanks to *Jupiter* for his "Son's Victory in the [five Exerciſes of the] *Quinquertium*." Theſe were *leaping*, *running*, *throwing the Coit*, *darting*, *wreſtling*.

With the Inſcription are repreſented ſeveral Figures in Baſs Relieve.

In the middle is a Tripos of a very curious and peculiar Form, "riſing from the three Feet, with three Projections one above another; "on the uppermoſt of which is the *Patera*. The Dedication of the "Tripos, with the Inſcription, is an Expreſſion of the Father's "Thanks to *Jupiter*, who is repreſented ſitting in a Chair, his Head "bound with a Diadem, and a looſe Garment thrown over his left "Shoulder, and covering his Knees: and an Eagle reſting on the Palm "of his left Hand, as ready to go and come at Command. The other "two Figures repreſent a Libation made by the Son, ſtanding at a "Diſtance before *Jupiter*, and waſhing his Hands in a Bowl ſet on a "Tripos of the common Form."

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(20) The Words in the preſent Form of writing and Letters are: Μάνθεος Αἴθȣ εὐχαριϛεῖ Διὶ ἐπὶ νίκῃ πεντάθλȣ παιδός.

I have obſerved above, that the Uſe of the *Greek* Diphthong ου in the Inſcription, makes it probable, that the Marble and Inſcription is not older than the Year before *Chriſt* 300, if ſo old.

There are ſeveral Inſcriptions in *Cadmean* Letters, and in the *Cadmean* Way of writing from the right hand to the left, upon ancient Coins deſcribed by the learned (21) *Havercamp*.

His firſt Coin is inſcribed ΝΟΙƐΙΛΥΤ, i. e. ΤΥΛΙΣΙΟΝ, from *Tylis*, a City of *Thrace*, and an *Æolian* Colony. The ſecond is a *Volſcan* Coin, inſcribed, ƐƎΜΟꟼ, i.e. ΠΟΜΕΣ, *Pomeſiorum*, and was coined at *Pomeſia*, p. 212. The third Coin is of *Minerva*, inſcribed ΑΝΙϤΥ, i. e. ΥΡΙΝΑ. *Hyria*, (p. 213.) where *Minerva* was called *Hyrina* was a City of *Meſſapia*, or *Japygia*, in *Italy*. The Inſcription of the fourth, which is a *Rhodian* Coin, is wrote in the ſame Way.

In a (22) *Raucian* Coin of *Crete* the Inſcription is wrote $\begin{smallmatrix}\text{VAϤ}\\ \text{KIOIN}\end{smallmatrix}$, i. e. ΡΑVΚΙΟΙΝ, *Rhauciorum*.

In a *Melian* Coin in *Havercamp*, Numb. xxvi. the Inſcription is made in a very ſingular manner, *viz.* on one Side $\begin{smallmatrix}\text{T} & \text{X}\\ \text{V} & \text{H}\end{smallmatrix}$, i. e. ΤΥΧΗ, *Fortuna*; and on the other Side ΙΛΗΜ in the *Cadmean* Way, for ΜΗΛΙ, i. e. ΜΗΛΙΩΝ, *Meliorum*. The firſt Part is wrote in the *Indian* Way, as will be ſhewn preſently, which was to write their Words in a Line or Column from Top to Bottom, as $\begin{smallmatrix}\text{T}\\ \text{V}\\ \text{X}\\ \text{H}\end{smallmatrix}$, and ſo the Word would have been wrote, if the Space of the Coin would have admitted it.

When the *Ionics* began μεἰαῤῥυθμίζειν, as (23) *Herodotus* relates, to reform the *Cadmean* Alphabet, and to change the Order of writing and Poſition of Letters, and to begin from the left hand, which brought in the Βουϛροφηδὸν Way of writing, cannot be known. But it is probable, that the mixed Way, after the manner of plowing, only prevailed in Proſe-writing, and public Inſcriptions, and Records: and that the uneaſy and unnatural Way of this Sort of writing would cauſe it to be generally diſuſed; it being troubleſome to direct the ſame Hand in one Line forward and in the next backward; and the different and contrary Aſpects of ſeveral of the ſame Letters turned forward in one Line and backward in another, would be diſagreeable and deformed. Therefore *Simonides*, to avoid this, ſeems to have contrived his four Letters ſo as to have the ſame Aſpect whether wrote backward or forward, in the *Æolic* or *Ionic* manner, *viz.* Η, Ω, Ξ, Ψ, with a View probably to the Βουστροφηδὸν writing; as *Palamedes* had done before in his four Letters, Ξ, (or Ζ) Θ, Φ, Χ: ſo perhaps the Βουστροφηδὸν Way was uſed before the *Trojan* War. In this Way the following Letters would have a double Aſpect:

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(21) Diſſert. de Lit. Gr. inter Syllog. Scriptorum de Gr. Ling. Pronunciat. p. 210, etc.

(22) See *Chiſhull's* Antiq. Aſiat. p. 126. and Havercamp. p. 229. See more in Spanhem. de Præſtant. et Uſu Numiſm. p. 68, 69.

(23) Lib. v. c. 58.

ᗅ, A. ꓭ, B. Ǝ, E. ꟻ, F. ꓘ, K. ᐯ, V. ᴍ, M. И, N. ⅂, Γ. ꟼ, P.
Alſo ⅂, Γ. and Ƹ, Σ.

But however, ſome out of Novelty or Affectation (24) continued this mixed Method of writing for a long Time.

There is another Way of writing, different from the three beforementioned, which is that of writing from the Top of the Leaf in perpendicular Columns down to the Bottom.

This Way of writing (which the *Chineſe* are known to uſe) was called by the *Greeks* (25) *Taepocon*, as the preſent Reading is in *Paulus Diaconus* and *Pompejus Feſtus*; and in this Way they wrote from the right hand to the left, as the *Chineſe* do. The Word *Taepocon* ſurpaſſed the Sagacity of *Joſeph Scaliger* to explain. The learned Dr. *Taylor*, in his Commentary on the *Sandwich* Marble, reads the Word τὸ ἐπ' ὀρθὸν, as *Diodorus Siculus* (26) relates of the Writing of the Inhabitants of the Iſland of *Taprobane*, who wrote from Top to Bottom perpendicularly. But this Writing could hardly be diſtinguiſhed by being called τὸ ἐπ' ὀρθὸν, *the direct Writing*; as it did not infer whether the Lines were wrote *horizontally*, as in the common Writing, or *per-*

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(24) See Baſil. Epiſt. clxxx. p. 193.

(25) Taepocon appellarunt Græci genus ſcribendi *deorſum* verſus, ut nunc dextrorſum ſcribimus.

(26) Γράφουσι δὲ τοὺς στίχους οὐκ εἰς τὸ πλάγιον ἐκτείνοντες, ὥσπερ ἡμεῖς, ἀλλ' ἄνωθεν κάτω καταγράφοντες εἰς ὀρθόν. Lib. ii. p. 169. Weſſ.

pendicularly, i. e. from Top to Bottom: the former is (τὸ ἐπ' ὀρθὸν) *writing in direct Lines*, as well as the latter, and more properly ſo. Therefore *John Crojus* (27). in *Bayer's Muſeum Sinicum*, has happily corrected the corrupt Word *Taepocon*, by reading it *Toeporchon*, (or he might have read it *Taeporchon)* that is, τὸ ὄντα ἐπ' ὄρχον, which means that in the Way of writing from Top to Bottom the Words ſtood like Trees planted in Rows or Lines from the Top to the Bottom of Grounds. Ὄρχος is the ſame as ὄρχατος, a Place planted with Trees. *Theodoſius Grammaticus*, the Scholiaſt of *Dionyſius* the *Thracian*, calls this Way of writing (28) Κιονηδὸν, like that of Pillars ſet in Rows one behind another: and *Euſtathius*, Biſhop of *Theſſalonica*, in his Commentary on *Homer*, calls it πυργηδὸν κατὰ βάθος (29), i. e. ſtanding Rank and

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(27) Vol. i. p. 89.

(28) *Theodoſius* gives a Specimen of writing κιονηδὸν, *viz.*

Κ ει μ ει σ γ ϰ
υ π ε σ η ε α
ρ ȣ ч υ μ γ σ
ι π ο ȣ ε ȣ ε:
ο ρ σ γ ρ ν
ς ο μ ω ο υ.
ς ȣ ν η

Apud Fabric. Biblioth. Gr. tom. i. p. 161.

(29) *Euſtathius*, on the Words of Hom. Il. Ψ. ꝟ 358. στὰν δὲ μεταστοιχεὶ, obſerves: Μεταστοιχεὶ λέγεται τὸ ἐπὶ στίχον. Στίχος δὲ ἡ ἐπὶ βάθος στάσις τῶν χορευτῶν, ὁποία καὶ ἡ τῶν Ὁμηρικῶν τούτων ἡνιόχων στάσις. Οὐ γὰρ κατὰ μέτωπον ἔστησαν, εἰ γὰρ τοῦτο, τί φασιν ἔδει κλήρου ἐπὶ τῇ στάσει τοῖς ἐν ἰσότητι ἱσταμένοις ἐπὶ στίχῳ, ἐὰν κατὰ μόνον τὸ δεξιὸν καὶ ἀριστερὸν ἦν αὐτοῖς διαφορά; ἡ δὲ μεταφορά φασι τοῦ μεταστοιχεὶ ἀπὸ τῶν παρ' ἡμῖν στίχων, οὓς οἱ παλαιοὶ, οὐχ ὡς νῦν ἡμεῖς κατὰ μέτωπον, ἀλλὰ κατὰ βάθος ἔγραφον. Ἓν, φασὶν, εἶτα ἕτερον καὶ τρίτον καὶ τέταρτον. Καὶ ταῦτα μὲν οἱ παλαιοί. Ἐξ ὧν ἐστι νοῆσαι, ὡς οὐ κατὰ τὸ λεγόμενον, ἐνορδίνως ἵσταντο οὗτοι κατὰ πλάτος, ἀλλ' ὁ μὲν ἔμπροσθεν, ὁ δ' ὄπισθεν, καὶ μετ' ἐκεῖνον ἄλλος, καὶ ἑξῆς ἕως τοῦ κατὰ βάθος τελευταίου. Ὅτι δέ ποτε καὶ ἡ ἐν βίβλοις γραφὴ οὕτως ἐτάττετο, οὐ μόνον σπυρηδὸν καὶ πλινθηδὸν σχηματιζομένη, ἀλλὰ καὶ πυργηδὸν κατὰ βάθος, ὅθεν ἐξεύρηται καὶ τὰ κοινῶς διπάγια λεγόμενα καὶ τριπάγια, ἑτέρωθέν ἐστι γνῶναι. p. 1420. edit. Baſil. The Words διπάγια and τριπάγια are not *Greek*. *Meurſius* reads διπάγινα, τριπάγινα. Gloſſ. voc. παγίνη. But *Euſtathius* himſelf leads us to the true Reading, by repreſenting this Station of Words, ἐπὶ βάθος, or στίχοι, as a Station of Dancers placed one behind another. So I would read διποδία, and τριποδία, which are kinds of Dancing, as *Heſychius* and *Suidas* agree. Or elſe the Reading might

File in Depth; and ſaies the ancient *Greeks* ſo wrote; placing their Words not fronting one another but behind one another: as *Homer* repreſents his Heroes to ſtand in their Chariots at the Races inſtituted by *Achilles.*

What *Diodorus Siculus* relates of the *Indian* Way of writing at *Taprobana* or *Ceylan,* is very probable, becauſe they deſcended from the *Chineſe,* as *Martinius* (30) tells us. But what *Ælian* (31) writes of the *Indians* is leſs probable, namely, that they tranſlated *Homer* into their own Language, and ſang his Verſes; if, adds he, we can believe the Writers of their Hiſtory. However this was; *Megaſthenes* (32), and *Strabo* from him, are miſtaken in relating, that the *Indians* were ignorant of Letters, and had no written Laws. They had Letters very anciently, as we learn from the Writers of the *Chineſe* Hiſtory. *Couplet,* who was well verſed in the *Chineſe* Records, in the Preface to (33) *Confucius,* p. 27. ſaies, that when the *Chineſe* received from the *Indians* the idolatrous Worſhip of *Fo,* they received with it all the ſuperſtitious Fables of which the *Indian* Books were full. This was in the ſixty-fifth Year of the *Chriſtian* Æra.

This *Fo,* or *Foe,* was born in the Year before *Chriſt* 1026, as *Martinius* relates in the third Book of his *Chineſe Hiſtory,* p. 109. and alſo *Couplet,* p. 28. and his Diſciples after his Death wrote an (34) Account of his Actions and Doctrine: and *Foe* himſelf wrote his own Doctrine

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be, διπλάσια and τριπλάσια, which, *Suidas* ſaies, are military Terms, and ſignify Ranks two or three deep, or more, one behind another.

(30) Lib. vi. Sin. Hiſt. p. 236.

(31) Ἰνδοὶ τῇ παρὰ σφίσιν ἐπιχωρίῳ φωνῇ τὰ Ὁμήρου μεταγράψαντες ᾄδουσιν—εἴ τι χρὴ πιστεύειν τοῖς ὑπὲρ τούτων ἱστοροῦσι. Var. Hiſt. lib. xii. c. 48. *Dio Chryſoſtome* ſaies the ſame: Παρ' Ἰνδοῖς ᾄδεσθαί φασι τὴν Ὁμήρου ποίησιν, μεταβαλόντων αὐτὴν εἰς τὴν σφετέραν διάλεκτόν τε καὶ φωνήν. Orat. liii. de Homero, p. 555.

(32) Ἀγράφοις νόμοις χρωμένοις. Οὐδὲ γὰρ γράμματα εἰδέναι αὐτοὺς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖσθαι. Strab. Geog. lib. xv. p. 1035.

(33) Poſt Chriſtum annis quinque et ſexaginta teterrima peſtis—regia authoritate Sinas invaſit Idoli Foe ſecta nefaria, ſimul cum Pythagorica metempſychoſi, cum plurimis fabulis ac ſuperſtitionibus; cum Atheiſmo denique et *plurimis libris* quibus ſectæ principia, placita et dogmata continebantur, ex Indis in Chinam deportata.

(34) Couplet. Confuc. Præf. p. 30.

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and Philoſophy in Books in his Life-time; in which he mentioned *O-mi-to*, whom the *Japoneſe* call *Amida*, who had taught the ſame Doctrine before him.

So the *Indians* had Letters before the Time of *Foe*, or above 1000 Years before the *Chriſtian* Æra: and they probably had them from the *Egyptians*, or *Æthiopians*, from whom alſo they received the Doctrine of the Tranſmigration of Souls, which was preached amongſt them by *O-mi-to* before *Foe*, and more than 500 Years before the Time of *Pythagoras*, who is ſaid to have converſed with the *Indian Brachmans*.

All thoſe *Scythian* and *Tartarian* Nations, who bordered upon *China*, and had Commerce with the *Chineſe*, wrote from Top to Bottom in perpendicular Lines, ſome beginning from the right hand, and others from the left.

The learned *Rubruquis*, ſpeaking of a *Scythian* Nation adjoining to the *Moals* and *Tartars* of *Cathaia*, or Northern *China*, called *Juguri*, ſaies, that they (35) uſed peculiar Letters, and wrote downward from the left hand to the right, ſo that the Lines were *perpendicular*: and that the *Tartars* received this Way of writing from the *Juguri*; and that (36) *Mangu Canem* wrote Letters in this Form to *Lewis*, King of *France*. *Rubruquis* alſo, in his Hiſtory of *Tartary*, ſaies, that the *Tartars* of *Tangut* wrote from the Bottom (37) upward; and in the *Arabian* manner from the right hand to the left: meaning, I think, that when they had wrote a Line from the Top to the Bottom, they aſcended to the Top again, and began another. But it is related of the (38) *Mexicans*, that they wrote in perpendicular Columns like the *Chineſe*, but began at the Bottom and wrote upwards to the Top.

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(35) Incomparabilis ſeculi ſui Rubruquis tradit illos peculiares literas habere; et ſcribere deorſum progrediendo a ſiniſtra verſus dextram, ita ut lineæ pendeant. Hunc ſcribendi morem Tartaros a Juguris accepiſſe: et tales literas Mangu Canem ad Ludovicum regem Franciæ miſiſſe. Apud Horn. de Orig. Gent. American. lib. iii. c. 4.

(36) *Mangu Canem* was Son of *Genghiz-can*, Emperor of the *Moguls*, and wrote to St. *Lewis*, King of *France*, in the Year of *Chriſt* 1254, in the *Yugurian* Characters, as here related. See the Hiſtory of *Genghiz-can* the Great, by M. *Petis de la Croix*, p. 96. So they had Letters, before they conquered *China*, from the *Juguri*, who might have them from the *Chineſe*, if they were Characters, and not alphabetical Letters.

(37) Tangutani ſcribunt a dextra verſus ſiniſtram, ſicut Arabes, et multiplicant lineas aſcendendo. Horn. de Orig. Gent. American. lib. iv. c. 14. p. 271.

The *Tartars* had no Letters, as (39) *Haithon* tells us, in the Beginning of their Empire, in the Year of *Chriſt* 1202, under the famous *Genghiz-Can*, whom he calls *Changius Can:* and as they had conquered *China* in the Year of *Chriſt* 1279, after a War of twenty Years, they might then uſe their Way of writing from the right hand to the left.

The ancient *Sandwich* Marble is wrote or engraved in a different Way from any before-mentioned. It is ſo wrote that the Letters of each Line ſtand in Order exactly under the Letters of the preceding Line; and every Line has an equal Number of Letters. So that they are wrote in the Order of a regular Plantation of Trees in horizontal Lines; and the Eye at one Caſt may view the Marble from Top to Bottom through the Interſtices of the Letters, or perpendicular Columns, without Interruption; every Letter ſtanding diſtinctly by itſelf with a ſmall Space between, and in a pendant manner.

This Marble is alſo wrote on both Sides, as the *Moſaic* Tables were. It contains the public Accounts of the *Athenian Amphictyones* for four Years, who collected the public Money for the Feſtival of *Apollo* at *Delos*. The Account was taken and engraved on public Tables in the End of the Archonſhip of *Socratides* mentioned in them. For the Account mentions, that ſome Cities had not paid in their Taxes for four Years, in the Archonſhips of *Callias*, *Chariſander*, *Hippodamas*, and *Socratides*. Now it appears from the *Parian* Marbles, that *Callias* was Archon in the fourth Year of the 100th Olympiad, which was the Year before *Chriſt* 377, and 113 Years before the Term of the *Parian* Marbles, which ended in the Year before *Chriſt* 264. So, if the Marble was engraved in the Archonſhip of *Socratides*, the third after *Callias*, it muſt be engraved in the Year before *Chriſt* 374; and ſo is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra: and here Dr. *Taylor* places it.

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(38) Mexicani—contra quam Sinenſes ab imo incipientes adſcendebant; et ad eum modum agebant in calculo dierum et aliis quæ notabant. Joan. de Laet. Not. ad Diſſertat. Grotii de Orig. Gent. American. p. 88.

(39) De Tartaris, lib. p. 414.

According to the learned Doctor, the *Sandwich* Marble was engraved Olymp. 101. an. 3. in the Year before *Chriſt* 374. The *Parian* Marble of the *Attic* Æra, Olymp. 129. an. 1. in the Year before *Chriſt* 264: and the *Duilian* Marble-Pillar, Olymp. 129. an. 4. in the Year 261 before the *Chriſtian* Æra: or rather in the Year 260.

The *Sandwich* Marble mentions the *Parii* as paying Taxes to the *Athenians*; which makes it probable, that the *Parian* Marbles of the *Attic* Æra were engraved by the Order of the *Athenian* Archon *Diognetus*, and by an *Athenian* at *Paros*: and it appears from *Herodotus*, that the *Parians* were tributary to the *Athenians* before the War with *Xerxes*.

Of the Hebrew *Letters.*

I have before ſhewn at large, that the original *Phœnician* and *Cadmean* Letters were ſeventeen; and we may hence infer, that the *Hebrews*, who uſed the *Phœnician* Letters in the Time of *Moſes*, had not before his Time any more than this Number in their Alphabet: ſo that the five ſecundary and double Letters, ז, ט, ס, צ, ק, were diſcovered afterward, and perhaps by *Moſes* himſelf, who might add them to the *Hebrew* Alphabet. To ſhew the Antiquity of the full *Hebrew* Alphabet of twenty-two Letters, it is obſerved, that ſome *Pſalms*, and the laſt Chapter of the Book of *Proverbs*, and the *Lamentations* of the Prophet *Jeremiah*, begin the Verſes in Order according to the full Alphabet of twenty-two Letters. However, the double *Phœnician* or *Hebrew* Letters are far older than *David* and *Solomon*. For *Palamedes* added two of them to the *Greek* Alphabet, as anciently as the Siege of *Troy*, viz. Ζ, which ſtands in the Place of the *Hebrew* ז, and Θ, which ſtands in the ſame Order with the *Hebrew* ט: and his other two, Φ and Χ, were made to expreſs, one the Sound of the *Phœnician* and *Hebrew* פּ aſpirated, and the other the Sound of כ aſpirated. The Ξ of *Simo-*

nides was the *Hebrew* ס aſpirated; and the *Latin* Q was derived from the *Phœnician* or *Hebrew* ק.

The final *Hebrew* Letters are far later than the reſt; and are properly *Chaldæan*, and were never uſed by the *Samaritans* and ancient *Hebrews*: and were added to the reſt of the *Chaldæan* Letters in later Times, and probably not till the ſecond Century of *Chriſtianity*; or they might only be firſt added by the *Maſorets*.

The *Hebrew* and *Phœnician* Alphabet ended with ת *(Tau)*, as is univerſally agreed; and, no doubt, the original *Greek* Alphabet ended with the ſame Letter; and the *Greek* Υ or V then ſtood where the *Hebrew* ו Vau or V was: and was removed to the End of the Alphabet afterward by the *Ionics* and *Æolics*, when the Υ, V, was made a Conſonant, and pronounced ου by the *Ionics*; and by the *Æolics* was uſed inſtead of the Aſpirate H, (which they left out) and pronounced like the W, or *Latin* Conſonant V, and was called Digamma.

As the Pronunciation of the *Phœnician* or *Hebrew Vau* like a V Conſonant, or ου, or W, before another Vowel in the Beginning of a Word or Syllable, and ſometimes in the Middle between two Vowels, gave Occaſion to the *Æolic* Digamma, which was always put before a Vowel, or the liquid Conſonant R: ſo the *Ionic* Aſpirate H was formed from the *Hebrew* ח. In like manner the ע was the *Cadmean* ʘ or Π, either long or ſhort; and when aſpirated was pronounced Go or Gho: alſo the long *Greek* O, or Ω, was pronounced like an א Aleph put before the Vau or או. The י Jod was originally always either a long or ſhort Vowel I, and neither the *Hebrews* or *Greeks* uſed it as a Conſonant: and the Uſe of it for a Conſonant was peculiar to the *Latins*: the Gimel ſeems to have ſupplied this Uſe of it both amongſt the *Hebrews* and *Greeks*. The ה was either a long or ſhort E. The ו Vau ſerved both for the Vowel and Conſonant V, before the Υ was made for the Vowel only, and placed at the End of the Alphabet in the *Pelaſgic*, *Etrurian*, and *Æolic* Alphabets, and the *Ionic* alſo after them: and then the *Etrurians* and *Æolics* uſed the *Vau* for a Conſonant V only.

It appears from the Remains of *Origen's Hexapla*, that the Jod י was frequently pronounced like a long E. The ו in the *Greek* Verſion of the LXX is almoſt always rendered by a ſhort O, if left out in the *Hebrew*,

Hebrew; or by an Ω or ου, if added; and where it is otherwiſe, the *Maſorete* Copy is wrong. (ſee Voſſ. Gram. lib. i. c. 27.) When the ו Vau, originally V, was pronounced like an O or ου, (and it is an ου in the *Coptic* Alphabet) the ע, which was the original O, and which Sound it always retained in ſome Words, (and is, I think, when an O in the LXX, always ſhort) was pronounced in the Beginning, Middle, and End of Words like an A or AV: and ſometimes in the Beginning of a Word was aſpirated, and pronounced *Go* or *Gho*; as Γοθολία, and ſo *Joſephus* read it, which we corruptly read *Athalia*. Alſo Γόμοῤῥα: ſo likewiſe Σηγὼρ, *(Gen.* xix. 23.*)* and Σεβεγὼν, *(Gen.* xxxvi. 24, *etc.)* and Ῥαγαῦ, *(Gen.* xi. 18, 19.*)* in which three laſt Words the *Hebrew* ע is rendered by a G, or Γ, in the laſt Syllable. The ח Heth was frequently in the Beginning of Words pronounced like the *Greek* Χ or Ch; but in the Middle was originally always H: though *Montfaucon* (40) produces an Example from *Symmachus* of its being a Χ in the Middle of a Word. And in *Gen.* xli. 2. אחי is in the LXX Ἀχεὶ, and ſo the ח is rendered in other Words. The *Greeks* having diſuſed the Aſpirate H, uſed the Χ for it. In the End of Words the ח was rendered either by a long or ſhort E, but is generally a ſhort E in the *Septuagint* Verſion. This Letter aſpirated all Vowels in the Beginning of Words.

The *Hebrew* Conſonants had alſo different Sounds. The ג Gimel was not only G, but was pronounced alſo like the J Conſonant. The ת Tau was originally a T, and when aſpirated was Th; and Th was afterward expreſſed by the Letter ט.

ש was an S, and ſometimes pronounced like Χ, and when aſpirated was Sh. When ט, or Θ, was added, ת was only a T: though afterward theſe two Letters changed Sounds, and ט was pronounced T, and ת was pronounced TH, or Θ: thus the *Septuagint* read always. ש, after the Uſe of ס Samech for Χ, was pronounced either as S, Sh, or Sch. The Samech was alſo pronounced for a ſimple S. Thus in *Judg.* xii. 6. *Shibboleth*, which the *Ephraimite* could not pronounce, is wrote with a ש, and *Sibboleth* with a ס Samech. Caph כ, the K originally, after the Uſe of ק, was generally, if not always, aſpirated, and pronounced Ch or Χ, and ſo the LXX always render it. פ was either P or Ph, but in later Days pronounced only aſpirate as Φ or Ph; and the LXX almoſt always write it by a Φ. (ſee Voſſ. Gram. p. 104.)

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(40) Præv. Diſquiſit. ad Lex. in Orig. Hexapla, p. 396, 2^{d} Vol.

One of the ſtrangeſt Phænomenons in Language is the leaving out the middle Vowels of Words, as the *Jews* have done in their Language, and other Eaſtern Nations in like manner.

Therefore I ſhall offer the following Obſervations upon this myſterious Point to the Conſideration of the learned Reader.

The Vowels which the *Jews* left out in the middle of Words, ſeem to have been the ſhort א, the ſhort י, and the ſhort ו, when not radical. The א was pronounced either as an A or E, and the י Jod as Ι, or Η, or ει, and the ו when ſhort as V, and when long as Ω or ου. The ח (H), which was originally an Aſpirate only, was left in the Beginning as well as in the Middle and End of Words, both as being a Conſonant, and ſerving to aſpirate the Vowels to which it was joined. For the ſame Reaſon the ע was left in all Words, as being uſed both for the ſimple Vowel O, and alſo as a Conſonant guttural Gh. The ה alſo is, I think, left in, though never uſed as a Conſonant; and ſeems always to have been a lene Ε or Η, *i. e.* either long or ſhort: and never to have been an Aſpirate.

At what Time the *Jews* began to leave out Vowels in the middle of Words cannot be known: but as they are left out in the *Samaritan Hebrew* Text as well as in the *Maſorete Hebrew* Text, it may be conjectured to have been done before the Captivity of the ten Tribes: and could not be later than the Change of the *Hebrew* for the *Chaldee* Letters. But though the *Samaritan* Copy leaves out the ſervile א, as well as the *Jewiſh* Copy, yet it retains the י Jod and ו Vau in many Places where they are omitted in the *Jewiſh Hebrew* Text: and this ſhews, that theſe Vowels were left out by degrees. The wrong rendering of ſome Words in the *Greek* Tranſlation of the *Septuagint* ſeems to be owing to the Want of the middle Vowels in their Copy: as in *Gen.* xlvii. the laſt Verſe, they have *ῥάϐδον*, *baculum*, inſtead of *κλίνην*, *lectulum.* They read the *Hebrew* Word מטה as if it was *mate*, which ſignifies a *Staff*, inſtead of *mite*, which ſignifies a *Bed.* So in *Iſai.* xxvi. 14. they render the *Hebrew* Word זכר by *ἄρσεν*, *maſculum*, reading

ing it *zacar* inſtead of *zecer*, which ſignifies *memoriale*, *μνημόσυνον*, as it ſhould have been tranſlated. *Jerome* alſo remarks, that in *Jeremiah* the LXX tranſlated the *Hebrew* Word דבר by *mors*, reading it *deber*, inſtead of *daber*, *loquere*, as he tranſlated it. There are many other Inſtances of this Kind; and theſe ſeem to infer, that ſhort Vowels were left out in the middle of Words, when the *Septuagint Greek* Tranſlation was made: though the Differences obſerved, and others of the like Kind, might proceed either from different Readings of Copies, or from the wrong Pronunciation of thoſe who read to the Tranſlators; which has frequently happened in *Greek* and *Latin* Manuſcripts: and ſo theſe are no certain Proof that the middle Vowels were left out in the Time of the *Greek* Verſion of the *Septuagint*.

However, the leaving out middle Vowels, whenever it was done, was a great Corruption, and of very ill Conſequence, and hath brought irremediable Confuſion into the *Hebrew* Language.

Jerome (41), ſpeaking of the Word דבר, ſaies, *the Hebrews have no Vowels in the middle of Words, but read according to the Context and the Judgment of the Reader*: again, *that they rarely uſe Vowels in the middle of Words*; ſo that *in different Countries the ſame Words are pronounced with different Sounds and Accents, as the Reader pleaſes.* This therefore was a fatal Corruption of the ſacred Language of Scripture; and rendered it neceſſarily ambiguous, and impoſſible to be underſtood with Certainty, after it ceaſed to be a living Language.

Of the Hebrew *Vowel-Points.*

The *Hebrew* Vowel-Points were invented by the *Tiberite* Rabbis, who came from *Mœſia* in the leſſer *Aſia* after the Publication of the

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(41) Vocales in medio non habent (Hebræi), ſed pro conſequentia et legentis arbitrio legunt. Comment. in Hierem. c. ix. 22. And in his Letter to *Evagrius*, he ſaies, Vocalibus in medio literis perraro utuntur Hebræi; et pro voluntate lectorum atque varietate regionum eadem verba diverſis ſonis atque accentibus proferuntur. See *Walton's* Prolegom. iii. ſect. 46, 47. ad Bibl. Polyglott.

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Talmud in the Year of *Chriſt* 503, as *Elias Levita* (42), a learned *Jewiſh* Grammarian, informs us, and proves from more ancient Rabbis. *Aben-Ezra* (43) ſaies, the wiſe Men of *Tiberias* introduced all the Points: but theſe *Tiberite Jews* were probably of *Tiberias* in *Judæa*. See a full Account of them in *Capellus's* Treatiſe on the *Hebrew* Points.

The Sheva (:) quieſcent, to denote the Conſonant under which it is placed to have no Vowel following it, is a good Diſtinction; but that called moveable is quite impertinent, unleſs it ſignifies a ſhort or abſent א, when pronounced like E. And the Segol (·.·) is of no uſe, unleſs it was to denote the abſent ה, or ſhort E, but the ה ſeems always to be expreſſed.

When the Vowel-Points were firſt made, the י Jod was pronounced either as I or E, and therefore, to diſtinguiſh theſe two Sounds, they put a ſingle Point either under it when it was left in, or under the Letter which preceded it when left out, to denote that it was to be pronounced as an I: but they placed two Points (··) under it, or under the Conſonant preceding it, when it was to be pronounced as an E.

In like manner the Vau ו being pronounced either as a ſimple O or V; when it was left in they placed a Point at the Top of it, to denote it was to be pronounced O; and in the middle of it to ſhew when it was pronounced as V. But when the Vau ו was left out in the middle of Words, they put a ſingle Point at the Top after the Conſonant joined with it when it was a ſhort O, and when it was a ſhort V they placed three Points in a tranſverſe manner (⋱) under the Conſonant belonging to it, that it might not be confounded with the abſent י Jod, whether I or E.

Laſtly, the א, when left out, was denoted by a ſhort Line (-) put under the Conſonant to which it was joined.

The other Points, Segol (·.·), Kamets (ᵀ), *etc.* in the middle of Words only confound long and ſhort Vowels.

Theſe Obſervations may help to reſtore the *Hebrew* Pronunciation and Metre.

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(42) Præf. iii. de Accent. Heb. etc. a Munſter. Baſil. 1539. p. 50, 55.
(43) Ibid. p. 56.

Hence we ſee, that the *Phœnician* and *Hebrew* Alphabet (from which the *Greek* and *Latin* was derived) did not want any of the Vowels. The א, ה, י, ע, ו, *i. e.* A, E, I, O, V, were the five original Vowels; and are ſo called by *Jerome*, that great Maſter of *Hebrew* Learning: and *Joſephus* calls the four Letters of the Name *Jehovah* (יהוה) all Vowels, (de Bell. Jud. lib. vi.) which ſhews the Abſurdity of our pronouncing that Word, or ſuppoſing the *Hebrew* Vowels to be Conſonants, and to have Vowel Points put under them, as Conſonants. The Vowels ought always to have been retained and uſed in the *Hebrew* as they were in the *Phœnician*, as well as in the *Greek* and *Latin* Languages, which received them from the other: and it is a Corruption of this original Language which cannot be too much lamented, that the *Jews* laid aſide the Vowels (eſpecially the ſhort ones) in the middle of Words, and thereby rendered their Language, when it was dead, altogether ambiguous and inexplicable of itſelf; and made it depend on a traditional Explanation and Reading kept amongſt themſelves; and which, as *Jerome* has obſerved, varied according to the Will of the Reader, and the different Pronunciations of different Countries.

Many Years after the *Jews* had deprived a great Part of their Language of its Letters, they pretended to ſupply the loſt Vowels and Pronunciation by Points, which are neither of Authority, nor at all to be relied on, and in many Caſes are plainly abſurd; inſomuch that the moſt learned Rabbis amongſt the *Jews* are forced to confeſs, that their Language, having loſt its Vowels, cannot any longer be underſtood or explained. And if the Providence of God had not preſerved to us the *Greek* Tranſlation, which was made with the greateſt Fidelity and Care, when the *Hebrew* Language was living and well underſtood; the Scriptures of the old Teſtament muſt have been involved in great Obſcurity and Confuſion: and, no Doubt, as the *Hebrew* Vowels cannot be recovered, and the Language has been dead for many Ages, this Tranſlation is not only the beſt, but, with the ancient *Latin* Verſion, the alone Interpreter of theſe Scriptures, which is to be relied on: nor can any other be ever able to give the true Reading and Senſe of them.

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The learned *Voſſius* (44) obſerves very rightly, "If the *Greek* and "*Latin* Tongue were in the ſame Condition with the *Hebrew*; and "we had nothing of either come down to our Hands but the Writings "of *Homer* and *Virgil*, deſtitute of Vowels; what a fine Grammar "(think we) would be compoſed out of their Works?"

Again: "Who is not willing to believe the *Jews*, who themſelves "confeſs, that they have very little or no Knowledge of the *Hebrew* "Language, ſince the Vowels are loſt; and that the Study of the *fictitious Points* is Labour in vain?" *Voſſius* adds: "How ſhould it "indeed be otherwiſe, when the ancient *Jews* made no Grammars, "or took any Care about reſtoring or preſerving their Language; and "that even in *Jerome's* Time there was no Book extant in *Hebrew* but "the ſacred Writings?" He obſerves further, "that the ancient "Rabbins own, that the Vowels were only delivered down by Tradition, and that almoſt all their oral Traditions are loſt with the "Vowels: and that the *Hebrew* Text is become a dead Letter." He concludes very judiciouſly: "that we ought firmly to adhere to the "Septuagint *Greek* Verſion; which *Chriſt* and his Apoſtles, and all "the ancient *Jews* received: and let us, after their Example, give our "entire Approbation to it."

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(44) Si Græcæ et Latinæ linguæ eadem quæ Hebraicæ eſſet conditio, nec quidquam præter Homeri et Virgilii ſcripta vocalibus deſtituta ad manus noſtras perveniſſent, cogitemus, quæſo, quam bella ſit futura ea quæ ex illorum operibus conſtrui poſſit grammatica?—Quis non libenter vel ipſis credat Judæis agnoſcentibus aut nullam aut certe minimam Hebraicæ linguæ ſeſe habere cognitionem, cum perierint vocales, et temere ſuſceptus ſit totus ille qui circa commentitia puncta verſatur labor? Et ſane quî fieri aliter poſſit, cum vetuſtiores Judæi nullas ſibi conſtruxerint grammaticas, aut ullam inſtaurandæ vel conſervandæ linguæ curam habuerint; ac ne Hieronymi quidem ætate ullus præter ſacros liber Hebraicus extiterit? De Sibyl. Orac. c. xvi. Nam certe puncta ſeu vocales non fuiſſe adſcriptas, ſed per oralem tantum traditionem propagatas fatentur antiquiores Rabbini et ipſe quoque maximæ inter Judæos autoritatis liber, qui dicitur *Cozri*; at vero iidem Rabbini fatentur quoque omnes fere orales periiſſe traditiones, periiſſe vocales, et codicem Hebræum factum eſſe mutum. Ibid. Firmiter adhærendum verſioni LXX virorum, quam et Chriſtus et Apoſtoli et omnes antiqui agnovere Judæi, illi nobis exemplo ſint, ut illam amplectamur. Ibid.

It is certain, that the *Greek* Verſion is moſt to be relied on in underſtanding the *Hebrew* Text, as being made whilſt the *Hebrew* Language was living; and before it was corrupted, and mixed with the *Greek* and *Syriac*; though ſome *Chaldee* Words muſt have been added to it from the Time of the Captivity. And as the *Greek* Verſion is conſtantly uſed by the Writers of the New Teſtament in their Citations from the Old Teſtament, this ſhews, that it was thought by the inſpired Writers to be a faithful Tranſlation, and to exhibit the genuine Senſe of the then *Hebrew* Text, which they perfectly underſtood, and which from their Citations appears to have been ſince greatly corrupted.

Whoever has or will carefully examine the Texts of the Old Teſtament cited in the New Teſtament, by the oldeſt and beſt Copies of the *Septuagint*, will find the Citations, and more eſpecially thoſe in St. *Paul's* Writings, to be all in Senſe, and moſt of them in the very Words tranſcribed from the *Greek* Verſion, and to agree entirely to it: but many of them to diſagree greatly both in Senſe and Expreſſion with the preſent *Hebrew* Text.

So that nothing can be a more weak and unſcholar-like Preſumption than to pretend to explain the *Hebrew* Text either by the preſent *Maſorete* Points, or to underſtand it without the Aſſiſtance of the *Greek* Verſion. And I add, that not only *Chriſt* and the Writers of the New Teſtament conſtantly uſe the *Greek* Verſion in their Citations of the Old Teſtament; but this Verſion was alſo in the higheſt Eſteem amongſt the ancient *Jews* who lived before the Time of *Chriſt* and a Century after, and was read in their Synagogues, till the new Verſions of *Aquila* and *Theodotio* were made from a corrupted Copy.

As to leaving out the middle Vowels, though the Time cannot be fixed, and the Practice be ancient; yet we may be certain, that the Language did not originally want them. The *Hebrew* Alphabet always had and ſtill has five Vowel-Letters in it, as the *Cadmean* or *Phœnician* and *Greek* Alphabet originally had, and long before the Age of *Moſes*: and as the *Greeks*, who had no other than the *Phœnician* Alphabet, always inſerted the middle Vowels in Words, we may be ſure the *Phœnicians* did ſo likewiſe; nor could the *Greeks* have known the Uſe of the middle Vowels but from the *Phœnicians.* So that we may conclude with *Voſſius* (45), "that there is no Doubt to be made, "but ſince the *Hebrew* Alphabet as well as the *Greek* and *Latin* is "complete in Vowels as well as Conſonants, that the Language was "taught and received at firſt by all expreſſed and full in all its Vowels: "and that it was long after, when the compendious Way of writing "was taken up and introduced, ſuch as is now uſed by the *Hebrews*, "*Samaritans*, *Syrians*, *Arabians*, and other Eaſtern Nations."

There are ſtill left in the *Hebrew* Bible a great Number of Words wrote and ſupplied with all their Vowels, which ſhews, that they are natural to the *Hebrew* as well as to the *Greek* Language; and that it is not the Genius of the *Hebrew* Language to have them left out; if it was, they would have been equally left out in all Words as in ſome: and it is highly abſurd in the later *Maſorete Jews* to place Points under them, and to pronounce them differently from their natural Sound: and moſt abſurd of all to make the א A, (which admits only of three Sounds at moſt, *viz.* the ſimple A, long or ſhort, or the ſoft E, or Diphthong AV) to have the Sound of all the other Vowels, I, O, V. As the *Greeks* in their ancient Copies left out both middle Conſonants and Vowels in ſeveral Words which moſt frequently occurred, merely to ſave the Trouble of writing ſuch Words at length; ſo the ancient *Hebrew* Scribes might at firſt for the ſame reaſon leave out the middle Vowels in ſome Words well and commonly known whilſt the Language was living. Theſe might and did encreaſe by degrees, till at laſt they left them out in moſt of their Words, (eſpecially the Aleph, which occurred moſt) and by this Art they ſeem to have intended, as their Language decayed and began to die, to make a Secret of it, and keep it to themſelves; and to oblige *Chriſtians* to refer or apply to them for the Knowledge of it: hereby alſo they were better able to maintain their new *Greek* Verſions againſt the old Vulgate *Septuagint* and *Latin* Verſions, by pretending the *Hebrew* to agree to the former, having changed the Senſe of Words in their faveur by an arbitrary Subſtitution of Vowels.

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(45) Sed neque de eo dubitandum, cum Alphabetum Hebræum æque ac Græcum et Latinum omnibus tam vocalibus quam conſonis fuerit inſtructiſſimum, quin non tantum a pueris recens diſcentibus, ſed et ab omnibus integræ voces cum omnibus ſuis primitus fuerint expreſſæ vocalibus; ac diu demum poſtea compendiariam iſtam placuiſſe et introductam fuiſſe ſcripturam, qualis nunc apud Hebræos, Samaritas, Syros, Arabas, et pleraſque Orientis uſurpatur gentes. Ubi ſup. c, xiv. p. 82.

The learned *Morinus* (46) well obſerves, “ that if all the *Hebrew* “ Letters were Conſonants, and the Vowels to be moved or ſounded “ only by the ſubjoined Points, they would be really all *Mutes*, and be “ put into the Language for no manner of Purpoſe :” adding, “ what “ can be more falſe and abſurd than to call the Letters, A, E, I, V “ (and O) Conſonants, when amongſt all Nations they have Sounds “ of themſelves, and give Sounds to all other Letters? What can be “ more abſurd than to invent Letters, ſuch as theſe four are, to be al- “ ways quieſcent, never to be pronounced or heard?” He obſerves a little after, “ that the *Chaldee*, *Syriac*, and *Samaritan*, retain more of “ the middle Vowels than the *Hebrew* does.” Again, he thinks, “ that the *Hebrews* had a Deſign, in leaving out the middle Vowels, “ to make the Language more ſecret, and the Senſe of their Myſte- “ ries not to be ſo eaſily known to the Vulgar; and adds, that the an- “ cient *Phœnicians, etc.* who uſed the *Samaritan* Letters, added all “ the Vowels to their Words as the *Greeks* and *Latins* did.” And ſpeaking of ſome *Syrians*, from *Abraham Echellenſis*, a learned *Maronite*, he ſaies, “ that they knew nothing of Points, and uſed the

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(46) Si literæ omnes conſonantes ſunt, omnes igitur mutæ ſunt, nulla ſonat et ſyllabam efficere poteſt.—Deinde, quid falſius et abſurdius quam literas י, ו, ה, א, conſonantes vocare, cum apud omnes gentes per ſeipſas ſonent, et per eas omnes aliæ? Quid abſurdius quam literas inveniſſe, quales hæ quatuor, quæ ſemper quieſcant, hoc eſt, nunquam pronuncientur, nunquam audiantur? Exercitat. xviii. c. 1. de Heb. et Gr. Text. Sinceritate, p. 518.—Hoc autem puto multis de cauſis illos (Hebræos) feciſſe; ſed præſertim ut myſteria, quæ chartis mandabant, plebi occultarentur, ſaltem ne tam facile in ea penetrarent.—Antiquos Phœnices et Carthaginienſes literis Samaritanis uſos vocales literas ע, י, ו, ה, א, conſonantibus more noſtro addidiſſe.—Hi populi Syrorum poſtremi etiam nunc puncta ignorant, vocaleſque literas in ſuo alphabeto viginti duarum literarum reperiunt, quas more Græco et Latino et noſtro conſonantibus addentes dictiones ſuas componunt. Ibid. p. 519, 520. See Morin. Grammat. Samar. p. 79, 80, etc.

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“ Vowels of their Alphabet with their Conſonants added to them in the Compoſition of Words, as the *Greeks* and *Latins* did.”

And this undoubtedly was the Caſe of the moſt ancient *Hebrews*, with the *Phœnicians*, *Egyptians*, and all the Eaſtern Nations: and as neither *Joſephus*, nor any ancient *Jewiſh* Writer, gives any Intimation of the Defect of Vowels in the *Hebrew* Language, we may ſuſpect, that the Alteration both of Letters and Writing was made after his Time; and that when they changed the *Hebrew* for the *Chaldee* Letters, in the ſecond Century of the *Chriſtian* Æra, they began to leave out the middle Vowels, ſtill more effectually to conceal their Scriptures, which they had corrupted, and, by rendering the Senſe of them precarious and ambiguous, to have a Pretence to be the ſole Readers and Interpreters of them, which Pretence they have kept up to this Day.

As the *Greeks* and *Latins* always retained the middle Vowels of their Words, ſo did the *Phœnicians* and *Egyptians*, as far as appears: and whether the *Jews* and *Samaritans* did not learn to omit theſe Vowels, from the *Chaldæans*, who omitted them, and taught the *Arabians* and *Syrians* to do the ſame, may be worthy the Enquiry of learned Men. That which makes this Opinion the more probable, is, that we cannot ſuppoſe either that the *Jews* would learn the Practice of compendious writing without middle Vowels from the *Samaritans*, or the *Samaritans* from the *Jews*. It appears, however, that the *Samaritans* have retained more of the middle Vowels than the *Jews* have: and the Reaſon ſeems to be, that the Practice proceeded by degrees; and the *Samaritans* firſt omitted them when fewer were omitted by the *Chaldæans*: or elſe the *Jews* themſelves have left out more in later Days than were at firſt omitted, or in the more early Ages. But whatever was the Ground of this Omiſſion, it is plain and evident, that it is a great Detriment and Hindrance to the Knowledge of the other Eaſtern Languages, as well as the *Hebrew*, by which they have all ſuffered more or leſs: and the learned *Jewiſh* Rabbis juſtly complain, that this Defect has ruined their Language, and rendered it irrecoverable and almoſt unintelligible.

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The ancient *Jews*, after the Loſs of their middle Vowels, had no other Way to keep up a tolerable Knowledge of their Language, and of the Method of reading it, but by expreſſing the *Hebrew* Words in *Greek* Letters, in which they ſupplied their middle Vowels from the *Greek*. This Practice *Origen* was taught by the *Jews*, and uſed it in his *Hexapla*: in which he wrote the *Hebrew* Words without the middle Vowels in one Column, and in another expreſſed the ſame *Hebrew* Words in *Greek* Letters with the middle Vowels inſerted, that they might be read the eaſier: this kept up the Pronunciation then uſed. This Practice of double Writing continued many Years after. But at laſt the *Maſoretes* made uſe of Vowel-Points inſtead of Letters, which were invented by the (47) *Arabians*; and from the *Arabians* the *Syrians* and *Jews* received them; and the *Jewiſh Maſoretes* made great Improvements, and formed a Syſtem of them. But all this was in a manner Labour loſt; if it be conſidered that the *Hebrew* Language was dead many Ages before any Grammars and Lexicons were made of it; which Defect too was owing to the middle Vowels being left out; and for want of which it was ſcarce poſſible to form a Grammar of the Language: and therefore none was made till after the Invention of the Vowel-Points, to ſupply the Want of Vowel-Letters. And if further it be conſidered, that the Remains of the dead *Hebrew* Language were mixed with *Arabian*, *Perſian*, *Syrian*, *Greek*, *Latin*, *Celtic*, *Gothic*, and *Germanic* Words, a confuſed Mixture of all which makes the Rabbinical *Hebrew* Language; I ſay, all this conſidered, what Hope can there be of coming to a tolerable Knowledge of the *Hebrew* Scriptures, the only Book which retains the genuine *Hebrew* Language, without comparing it with the *Greek* Verſion of the *Septuagint* (47), and the oldeſt *Latin* Verſion alſo, and with *Joſephus*, and

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(47) What *Voſſius* ſaies of the Uſe of the *Greek* Verſion is very judicious: Quod Judæi unanimiter agnoſcant periiſſe linguam Hebræam, nihilque præter mutas ſupereſſe literas, neſcirique vim et poteſtatem vocabulorum. Si quid Hebraicæ linguæ ſupereſt, totum hoc LXX interpretibus acceptum feramus neceſſe eſt. Tollantur illi, ſimul quoque tollitur qualiſcunque linguæ Hebraicæ ſupereſt ſcientia. Abſque illis ne unum quidem verbum recte interpretari poſſimus; et quod ſacris Veteris Teſtamenti libris fruamur, totum hoc illorum eſt beneficium. De Sibyl. Orac. p. 69.

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the Remains of *Origen's Hexapla*, which are infinitely better Helps to underſtand the ſacred Writings than all the Expoſitions of the *Maſorete Jewiſh* Rabbis and their perplexed Grammars, founded on their Vowel-Points.

And that the *Greek* Verſion eſpecially muſt have preſerved the Senſe of the *Hebrew* Scriptures better than the modern *Maſorete* Text has, is evident from its being itſelf more uncorrupt than the preſent *Hebrew* Text is; the *Jews* having dropped or ſuppreſſed the various Readings of the *Hebrew* Copies, and of the few which they have left, given us only one of any Word, which they call *Keri*, and ſuppoſe to be the true Reading: ſo that there are but a very few *Keris*, out of many thouſand various Readings, found in their ſeveral Copies. Hence the learned *Morinus*, having fully conſidered the Corruptions of the *Hebrew* Text owing to ſeveral Cauſes, both wilful Alterations as well as Careleſneſs of Tranſcribers, concludes his famous Book with this Remark, *viz.* (48) "But I have this further to urge: How can a Text, *(i. e.* the *Hebrew)* which for ſome Ages paſt has been altered in ſo many Places, is degenerated from its primitive writing, is many ways depraved, both in innumerable Letters, and in Words alſo, as I have evidently proved, and ocularly demonſtrated; how can this Text be a certain and indubitable Rule and Standard for the Exactneſs of the ancient Verſions, and all others, to be meaſured by?"

The Reaſon at firſt, as I have before obſerved, of leaving out ſome of the Vowels in the middle of Words, might be to diſtinguiſh the long from the ſhort Vowels, or when they were to be pronounced long; and when ſhort, the ſhort only being left out: this Method, if the Language was living, would aſcertain the Rythm and Quantity of the Vowels; but when the Language was dead, it could not be known what Vowels were left out, and they cannot now be recovered.

(48) Sed eſt amplius quod urgeam; qua ratione textus qui ab aliquot ſeculis tot locis variatus eſt, a primæva ſcriptione degeneravit, innumeris partim literis, partim dictionibus multis modis luxatus eſt, ut tam evidenter hactenus probavimus, et oculata experientia demonſtravimus, regula poteſt eſſe certa et indubitata antiquarum tranſlationum, et norma ad cujus amuſſim exigendæ ſunt omnes tranſlationes? De Heb. Græcique Text. ſinceritate, Exercitat. xxiv. c. 4. p. 633.

It appears from the Remains of the *Hexapla*, and the proper Names in *Joſephus*, and in the Verſion of the *Septuagint*, and ſome other Words left in the *Septuagint* unrendered, that the ſhort Vowels only were intended to be left out; but yet, according to the *Septuagint*, the ו, when a long O or Ω, is ſometimes left out by the Error of the *Maſorets*, and ſometimes the ſhort O is left in. Whence it appears, that we muſt deſpair of knowing the Quantity of the Vowels as well as the Vowels themſelves. Had the *Jews* at the ſame time that they left out their middle Vowels (not radicals) ſet Points in the Places where the Vowels were wanting, to ſhew what Vowels they were, their Language would not have ſuffered by this Omiſſion; and we ſhould probably have found little or no Difference between the Reading of the *Hebrew* and the *Septuagint Greek* Verſion: but this might not have anſwered their Deſign.

And as they added no Points, or Marks, to aſcertain the Vowels left out, or the Quantities of thoſe which remained in the Beginning and End of Words, for many Centuries; it could not otherwiſe happen but that a great Alteration and Confuſion muſt be made in their Language: and the Vowels, which had been ſo long wanting, muſt neceſſarily be confounded and undiſtinguiſhable. This the *Jews* were ſenſible of when it was too late; and about the tenth Century of the *Chriſtian* Æra they thought of retrieving their loſt Vowels by adding Points inſtead of them: but how erroneous their then Pronunciation was, and conſequently how wrong their Points were placed, appears evident from comparing them with the Words remaining and expreſſed in *Greek* and *Latin* Letters, as they were read in the Time of *Origen* and *Jerome*, and eſpecially in the Age of the *Septnagint* Tranſlators, when the *Hebrew* Language was living and well underſtood. By comparing the preſent *Hebrew* with the *Septuagint* Verſion in *Hebrew* Words expreſſed in *Greek* Letters, it appears, that the Pronunciation, and Sound of the Vowels belonging to them, was very different, at the Time of that Tranſlation from the Pronunciation and Sound of the Vowels given to the ſame Words in the *Maſorete* Copies. What was an A in the old *Hebrew*, uſed by the *Septuagint*, is an E in the preſent, and *vice verſa*: and what was an I, or O, or V, in their Age, is now an A or E, and *vice verſa.* From which it is evident how uncertain both the Vowels themſelves and their Quantities are in the preſent *Hebrew* Copies; and conſequently, that it is impoſſible to know either the true Reading or Metre of the *Hebrew* Language and Poetry.

Beſides, if we could depend on the Vowels (not radical) which are left out in the middle of Words, to be all ſhort in Quantity, which is at moſt but conjectural, how ſhall we know the Quantity of the radical Vowels which are left in? How alſo ſhall we know the Quantities of the initial and final Vowels, or thoſe which began and ended Words, which are continued? We have no Marks to aſcertain the Quantity of theſe but the *Maſorete* Points, which are not to be relied on; and are evidently wrong and plainly abſurd in many Words; and, after all, if they could be relied on, how hard would it be to preſerve theſe minute Vowel-Points entire and uncorrupted?

All we can ſuppoſe, is, that the *Maſorete* Critics pointed the Words as they were read at the Time (49) and Place they lived in: they could do no more; and ſo far their Labour is to be commended; and we muſt now rely upon it, where there is no older Evidence for a different Reading, or the Senſe and Context do not require any other. But if by different pointing or reading a better Senſe can be made; or we have Evidence from the *Septuagint*, or other ancient Verſions and Authors, for a different Reading and Senſe, which is as good or better than that of the *Maſorete* Reading, we may ſafely follow it.

Of the Egyptian *Letters and Hieroglyphics.*

Herodotus ſaies, *the Egyptians* (50) *uſed two Sorts of Letters; one of which is called ſacred, the other vulgar. The ſacred Letters* (51)

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(49) Theſe Points were not invented or uſed till about the tenth Century, and ſo are too late to be of any Authority, or to be relied on. The *Gemariſts* and *Talmudical* Commentators aſcribe the Omiſſion of many Vowels in the middle of Words to their ancient Scribes: but when it was done, and whether all at once, they know not.

(50) Διφασίοισι γράμμασι χρέωνται· καὶ τὰ μὲν αὐτῶν ἱρὰ, τὰ δὲ δημοτικὰ καλέεται. Lib. ii. c. 36.

(51) Παιδεύουσι δὲ σφῶν υἱὸς οἱ μὲν ἱερεῖς γράμματα διττὰ, τά τε ἱερὰ καλούμενα, καὶ

were known to the Prieſts only, and contained their ſecret Doctrines; but the vulgar Letters were known to all.

The ſacred Letters were called *ſacerdotal,* as being peculiar to the Prieſts; and the Letter or Character was not only diſtinct from that of the vulgar Writing, which was alſo called *epiſtolic,* (becauſe Correſpondence and Commerce was carried on by it) but the Style of the writing was figurative and tropical, and it was mixed with hieroglyphic Pictures and Symbols, and thence called *ſymbolic.* *Herodotus* included the hieroglyphic Symbols under the ſacred Letters, which were mixed with them.

Pliny calls them (52) *Letters,* and *Martian Capella* (53) deſcribes the ſacred Books. In this ſymbolic Writing the *Egyptian* Prieſts could expreſs by one Figure an entire (54) Sentence, or Sentiment of the Mind.

That the hieroglyphic or Picture-writing and the ſacred and vulgar Letters were all diſtinct, we learn from *Clemens Alexandrinus,* who ſaies the *Egyptians* teach three Sorts of *Letters* or Writing, of which he reckons the hieroglyphic the laſt. The firſt was the *epiſtolic* ſo called, uſed by the common People: the ſecond was the *ſacerdotal,*

τὰ κοινότερον ἔχοντα τὴν μάθησιν. Diod. Sic. lib. i. p. 72. Again: Τὰ μὲν δημώδη προσαγορευόμενα (γράμματα) πάντας μανθάνειν· τὰ δὲ ἱερὰ καλούμενα μόνους γινώσκειν τοὺς ἱερεῖς παρὰ τῶν πατέρων ἐν ἀπορρήτοις μανθάνοντας. Id. lib. iii.

Præter figuras hieroglyphicas Egyptii habuerunt literas uſitatiſſimas, quas ſinguli diſcunt: quas vero dicunt *ſacras,* interiores et reconditas, ſoli ſacerdotes norunt a parentibus traditas. Alex. ab Alex. Genial. Dier. lib. ii. c. 30. p. 529.

(52) *Pliny,* ſpeaking of Obeliſks, and the hieroglyphic Figures inſcribed on them, ſaies; Sculpturæ illæ effigieſque, quas videmus, Egyptiæ ſunt literæ. Nat. Hiſt. lib. xxxvi. c. 8.

(53) Erant quidam (libri) ſacra nigredine colorati, quorum literæ animantium credebantur effigies: quaſque librorum notas Athanaſia conſpiciens quibuſdam eminentibus ſaxis juſſit aſcribi, atque intra ſpecum per Ægyptiorum adyta collocari; eademque ſaxa ſtelas appellans *Deorum ſtemmata* præcepit continere. Lib. ii. p. 35.

(54) Singulæ literæ ſingulis nominibus ſerviebant et verbis; nonnunquam ſignificabant integros ſenſus; as *Ammianus Marcellinus* repreſents the hieroglyphic Sculpture of the *Egyptians.* Lib. xvii. p. 160.

which was uſed by the ſacred Notaries; the third was the *hieroglyphic.*

Of theſe one kind, *viz.* the *epiſtolic,* was the common writing with the firſt alphabetical Letters known to all: but the others were *ſymbolical.* Of ſymbolic writing one kind was to expreſs a Thing by Repreſentation or Similitude, (this was one ſort of the hieroglyphic) another was *tropical* writing; and another allegorical, by ænigmatical Figures or Symbols. The ſacerdotal writing partook of the ſecond and third, and the hieroglyphical of the third alſo. Thus *Clemens* explains them: "When they had a mind to expreſs the *Sun* in writing, they "made a *Circle*; and when the *Moon,* they made a Part of a Circle, "agreeable to its Phaſis." This was the firſt ſort of hieroglyphic writing. The tropical writing was by various analogical Mutations and metaphorical Modes of Expreſſion; as when they ſet forth in Sculpture the Praiſes of their Kings, by Stories taken from Theology, or Reſemblances to their Gods; this was uſed in the *ſacerdotal* or *ſacred* writing; and implies that the ſacred Letters were elementary and alphabetical. But the Alphabet was kept ſecret, and known to none but the Prieſts. The ænigmatical writing, or Sculpture, which was the third ſort of Hieroglyphic, by Pictures or Figures, was compoſed by repreſenting the Powers or Properties of one Thing or Being by ſimilar ones in another. As when the *Egyptians* repreſented the oblique Courſe of the Stars by the Bodies of *Serpents:* and the Sun by the (55) *Scarabæus* or Beetle; becauſe when he has lodged his Semen in a round Ball made of Beaſts Dung, he rolls it backward with his Feet, and his Face turned from it, and always looking to the Eaſt: this was one of the *Egyptian* Symbols engraved on their Obeliſks.

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(55) See Clem. Alex. Strom. v. p. 555, 556. and Orus Apollo Hieroglyph. p. 15, for a full Account of the *Egyptian* ſacred Writing and Symbols. *Pliny* ſaies of the Beetles: E fimo ingentes pilas *averſi* (which *Clemens* calls ἀντιπρόσωποι) pedibus volutant, parvoſque in iis contra rigorem hiemis vermiculos fœtus ſui nidulantur. Nat. Hiſt. lib. xi. c. 28. Again: Scarabæum qui pilulas volvit: propter hunc Ægypti magna pars ſcarabæos inter numina colit; curioſa Apionis interpretatione, qua colligat Solis operum ſimilitudinem huic animali eſſe. Lib. xxx. c. 11. *Porphyry* ſaies in like manner: Αἰγύπτιοι ἐσέφθησαν (κάνθαρον) ὡς εἰκόνα ἡλίου ἔμψυχον. Κάνθαρος γὰρ πᾶς ἄῤῥην καὶ ἀφεὶς τὸν θορὸν ἐν τέλματι καὶ ποιήσας σφαιροειδῆ τοῖς ὀπισθίοις ἀνταναφέρει ποσὶν, ὡς ἥλιος οὐρανόν. De Abſt. lib. iv. ſect. 9.

The hieroglyphic Symbols were very ancient; and *Clemeus Alexandrinus* ſaies, they were uſed in the ſacred Books of Philoſophy and Theology; and ſo ſaies *Apuleius* and *Martian Capella.*

The learned *Porphyry* agrees with *Clemens* in his Account of the *Egyptian* Writing. He ſaies, *Pythagoras* learned the Wiſdom and Language of the *Egyptians*; and that their Writing is of three Sorts, the (56) *epiſtolographic*, the *hieroglyphic*, and *ſymbolic*. The *ſymbolic* is evidently that Sort of it which *Clemens* calls *ſacerdotal*, or *ſacred* Writing: for *Porphyry* explains the others as he does, *viz.* The one (the hieroglyphic) is the expreſſing a Thing by the Imitation of it, or by Picture: the other is allegorical, and expreſſing a Thing by ænigmatical Figures and Characters.

Porphyry does not explain the *epiſtolic* way of writing, becauſe it was commonly known and uſed. But as it is abſurd to ſuppoſe him to omit the *ſacerdotal* or *ſacred* writing, not known to the Vulgar, ſo he muſt mean it by that which he calls *ſymbolic*, in Diſtinction to the *hieroglyphic*, properly ſuch: and it is certain, that the ſacred ſacerdotal Books of Religion and Philoſophy were compoſed with ænigmatical Allegories and ſymbolic Characters. This appears from *Plutarch*, who ſaies, that when *Pythagoras* converſed with the *Egyptian* Prieſts, and had been inſtructed by *Oenuphis*, Prieſt of *Heliopolis*, he imitated their (57) ſymbolical and myſterious way of explaining Matters of Theology. He adds, that *Pythagoras* ſymbolically expreſſed by Numbers and mathematical Figures, what the *Egyptians* expreſſed by phyſical Symbols and Figures of Animals. He expreſſed *Apollo* by the Number *One*; *Diana* by the Number *Two*; *Minerva* by the *Septenary* Number; *Neptune* by a *Cube*. Theſe, *Plutarch* obſerves, are like the Symbols of the Gods engraved in the *Egyptian* Temples: as, for Example, they expreſs *Oſiris* (58) by an *Eye* and *Sceptre*: and ſo *Macrobius* and *Orus Apollo* ſay likewiſe. They repreſent the *Heaven*, which never decays or grows old, *by a Heart placed upon a Hearth*, or *Cenſer*, *burning with Incenſe*. *Eudoxus* (59) relates, that the *Pythagoreans* repreſent *Dites* or *Pluto*, *Bacchus* and *Mars* by a *Triangle*: *Rhea*, *Venus*, *Ceres*, *Veſta*, and *Juno*, by a *Square*; *Jupiter* by a Figure of twelve Sides: and *Typhon* by a Figure of fifty-ſix Sides. (as it ought to be read, and not fifty-eight.)

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(56) Ἐν Αἰγύπτῳ μὲν τοῖς ἱερεῦσι συνὼν (ὁ Πυθαγόρας) καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνήν. Γραμμάτων δὲ τριττὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν. Τῶν μὲν κοινολογουμένων κατὰ μίμησιν (which is like the Expreſſion of *Clemens*, κυριολογεῖται κατὰ μίμησιν, and ſeems to be borrowed from it) τῶν δὲ ἀλληγορουμένων, κατά τινας αἰνιγμούς. Vit. Pythag. c. xi, xii. p. 15.

(57) Ἀπεμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστηριῶδες ἀναμίξας αἰνίγμασι τὰ δόγματα. Τῶν καὶ καλουμένων γραμμάτων ἱερογλυφικῶν οὐθὲν ἀπολείπει τὰ πολλὰ τῶν Πυθαγορικῶν παραγγελμάτων. De Iſid. et Oſir. p. 354.

Porphyry (60) ſaies, the *Pythagoreans* made uſe of Numbers for Devotion, Divination, and Contemplation. Their Study was about Numbers and Lines, and of theſe, for the moſt Part, they made Oblations to the Gods, calling one Number *Minerva*, another *Diana*, another *Apollo*, etc.

This ſufficiently ſhews what the ſymbolic Hieroglyphics of the *Egyptians* were, which *Pythagoras* imitated in his Doctrines.

The hieroglyphic Symbols were very ancient. *Clemens Alexandrinus*, ſpeaking of the Education of *Moſes* in the *Egyptian* Court, ſaies, he had eminent *Egyptian* Tutors to (61) inſtruct him in the ſymbolic Philoſophy, contained in their hieroglyphic Writings. And he obſerves, that all Nations (62) amongſt whom Philoſophy was cultivated,

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(58) Plut. ubi ſup. *Macrobius* ſaies the ſame, Saturnal. lib. i. c. 21. and Hor. Apoll. Hieroglyphic. lib. ii. p. 218. And God, he ſaies, was repreſented by a painted Eye, ibid. p. 222. Ὄσιριν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσι. τὸν δὲ οὐρανὸν, ὡς ἀγήρω διὰ ἀϊδιότητα, καρδίᾳ θυμὸν ἐσχάρας ὑποκειμένης. (θυμὸν is a corrupt Reading, and ſhould be, I think, θυμιωμένης.) De Iſid. et Oſir. p. 354, 355.

(59) Apud Plut. de Iſid. et Oſir. p. 363.

(60) De Abſtin. lib. iii. ſect. 36.

(61) Παρὰ τοῖς διαπρέπουσιν Αἰγυπτίων ἐδιδάσκετο—τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς ἱερογλυφικοῖς γράμμασιν ἐπιδείκνυνται. Strom. i. p. 343.

(62) Οὐ μόνον Αἰγυπτίων οἱ λογικώτατοι, πρὸς δὲ καὶ τῶν ἄλλων βαρβάρων ὅσοι φιλοσοφίας ὠρέχθησαν, τὸ συμβολικὸν εἶδος ἐζήλωσαν. Strom. lib. v. p. 567. And he inſtanceth in the *Scythian* Symbols, ſent to *Darius Hyſtaſpis*.

Barbarians as well as *Greeks*, concealed the Fundamentals of their Doctrines, and delivered them (63) under Allegories and Symbols. This Practice other Nations as well as the *Greeks* received from the *Phœnicians* and *Egyptians*.

Euſtathius, in his Commentary on *Homer's Iliad* Ζ, ſaies, other (64) ancient Nations as well as the *Egyptians* made hieronlyphic Animals, and expreſſed their Meaning in (ſymbolic) Characters. The *Scythians* had their hieroglyphic Figures and Characters. The (65) *Æthiopians* wrote the Hiſtory of their Gods and their religious Myſteries in the ſame ſacred Characters which the *Egyptians* uſed, as *Diodorus Siculus* relates: and *Heliodorus* (66) ſaies they reſembled them.

Thraſyllus (67) related, that *Democritus* wrote of the ſacred *Babylonian Letters*, etc. and becauſe ſymbolic Figures were mixed with the ſacred Characters, the *Egyptians* called theſe Symbols *γράμματα*, *Letters* or *Characters*. *Clemens Alexandrinus* tells us, that the *Egyptians* in the Feſtivals of their Gods, called *κωμασίαι*, *Revels*, uſed to carry about (68) four golden ſymbolic Images, which were *two Dogs*, *one*

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(63) Πάντες οὖν, ὡς ἔπος εἰπεῖν, οἱ θεολογήσαντες βάρβαροί τε καὶ Ἕλληνες τὰς μὲν ἀρχὰς τῶν πραγμάτων ἀπεκρύψαντο· τὴν δ' ἀλήθειαν αἰνίγμασι καὶ συμβόλοις, ἀλληγορίαις τε αὖ καὶ μεταφοραῖς, καὶ τοιούτοισί τισι τρόποις παραδεδώκασιν· ὁποῖα καὶ παρ' Ἕλλησι τὰ μαντεῖα. Ibid. p. 556. See Max. Tyr. Diſſert. xxxviii. This Method of inſtructing and writing in Allegories, and Symbols, and ænigmatical Figures, the *Greeks* learned from the *Egyptians*; and therefore *Clemens* adds, p. 557. that their oldeſt Theologers, as well as Philoſophers, *Orpheus*, *Linus*, *Muſæus*, *Homer*, and *Heſiod*, inſerted in their Poems, *Dreams* and *Symbols*, whereby their Meaning was obſcured and hidden from the Vulgar: and the Hiſtory of their Gods was ſymbolically underſtood. See Orig. cont. Celſ. lib. i. p. 11. edit Spenſ. and *Burnet's* Archæologia, p. 90, 91.

(64) Οἱ δέ γε παλαιοὶ ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζῴδιά τινα ἱερογλυφοῦντες, καὶ λοιποὺς δὲ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο· οὕτω καὶ αὐτοὶ καθὰ καὶ τῶν τινες ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἴδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες ἤτοι ἐγγλύφοντες, p. 489.

(65) Biblioth. lib. iii.

(66) Ἐπελεγόμην τὴν ταινίαν γράμμασιν Αἰθιοπικοῖς, οὐ δημοτικοῖς, ἀλλὰ βασιλικοῖς ἐστιγμένην, ἃ δὴ τοῖς Αἰγυπτίων ἱερατικοῖς καλουμένοις ὡμοιοῦντο. Æthiop. lib. iv. p. 174.

(67) Περὶ τῶν ἐν Βαβυλῶνι ἱερῶν γραμμάτων· περὶ τῶν ἐν Μερόῃ (alii libri editi addunt ἱερῶν γραμμάτων.) Apud Diog. Laert. in Democrit. lib. ix.

(68) Strom. v. p. 567.

Hawk, and one *Ibis*; and they called the *Idola*, or Characters repreſenting theſe Images, *four Letters*, τέσσαρα γράμματα. The two Dogs were Symbols of the two Hemiſpheres, which encompaſs and as it were guard and preſerve the mundane Syſtem: the Hawk was the Symbol of the *Sun*, repreſenting his fiery and deſtructive Influence; for the *Egyptians* attributed peſtilential Diſeaſes to the Sun. The *Ibis* was the Symbol of the *Moon*, the black Feathers repreſenting the dark Part, and the white the lucid Part of that Luminary.

Theſe Symbols probably belonged to the Solemnities of *Oſiris* and *Iſis*.

The two Dogs ſeem to be the Symbols of *Horus* and *Hermes*, one the Son, and the other chief Counſellor of *Oſiris* and *Iſis*. The *Hawk* was *Oſiris*, or the Sun: and the *Ibis*, which repreſented the Moon, was the Symbol of *Iſis*.

From what is ſaid, it is evident, that the ſacred and ſacerdotal Books of the *Egyptians* were wrote in Characters unknown to the Vulgar, and mixed with hieroglyphic ſymbolical Figures, to make them more myſterious: and theſe comprehended the ſecret Hiſtory of their Gods, and all their Theology and Philoſophy.

Apuleius, ſpeaking of his Initiation into the Myſteries of *Iſis*, deſcribes (69) the ſacred Books, which contained the Rituals of them, as being wrote in unknown Letters, and mixed with Figures of Animals, which had a comprehenſive Meaning in them, like a compendious Writing; and turned, knotted and curled into various Forms, that they might not be read by the uninitiated.

Hieroglyphics and ſacred ſymbolical Characters, of which the ſacerdotal Books were compoſed, are undoubtedly very ancient; and may probably be the Invention of the ſecond *Egyptian Hermes*; and *Herodotus* (70) ſaies rightly, that *the Egyptians were the firſt who engraved the Figures of Animals on Columns of Stone.*

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(69) De opertis adyti profert quoſdam libros literis ignorabilibus prænotatos, partim figuris cujuſcemodi animalium concepti ſermonis compendioſa verba ſuggerentes: partim nodoſis et in modum rotæ tortuoſis capreolatimque condenſis apicibus, a curioſa profanorum lectione munita, Metamorph. lib. xi. p. 178. edit. Amſtel. 1624.

(70) Πρώτους Αἰγυπτίους—ζῶα ἐν λίθοισι ἐγλύψαι. Lib. ii. c. 4.

But long before the *Egyptians* had any Myſteries, or ſacred ſymbolic Letters, or hieroglyphic Figures, alphabetical Elements or Letters were invented in *Phœnicia* by *Taaut*, the Son of *Miſor*, who was the firſt *Hermes*, and lived four hundred Years before the *Egyptian Hermes*, as I have before ſhewn at large, and carried his Letters into *Egypt*. So that the firſt Records of Pagan Hiſtory and Theology were wrote in a plain and ſimple manner, and in the vulgar and common Letters, invented by *Taaut*, the Secretary of the *Phœnician Cronus* or *Saturn*. The ſacred Letters, diſtinct from theſe, were not known till the Pagan Religion of Hero-worſhip was mixed with Allegory and Fable; and Myſteries were inſtituted. Therefore the Invention of the ſacred Letters and hieroglyphic Symbols was to conceal theſe Allegories and Myſteries from the Vulgar and uninitiated; and to make them more reverenced, as being unknown to all but the Prieſts, who wrote not only the Doctrines and Rituals of Religion, and their recondite Philoſophy, but alſo the Hiſtory of their deified Kings and Hero-Gods, in theſe ſacred Characters. So that the ſacred or ſacerdotal Letters were invented to cover and keep ſecret their ſymbolic and allegorical Theology; which, being quite different from the Notions which the Vulgar had of the Gods whom they worſhiped, it was neceſſary, in order to keep it concealed from them, to inſcribe it in Characters and hieroglyphic Symbols, which were different from the vulgar Letters, and not known to the common People.

The ſacerdotal Letters or Characters were probably thoſe which we find added and interſperſed in all the hieroglyphic Inſcriptions; and they may be Explications of the ſeveral Symbols: and by theſe viſible Symbols, which were ſignificative of their phyſical Theology, they endeavoured to imitate the Author of Nature, who exemplified by viſible Effects and Objects in the material World the ſecret and inviſible Powers and Operations of the divine Mind. Thus the *Egyptian* Hierophants, by their myſtical Symbols, endeavoured to impreſs upon the Mind Ideas and Exemplars agreeably to which they thought the divine Mind operated in the univerſal Syſtem.

Whether ſacred ſymbolic Letters, diſtinct from the vulgar writing, were firſt invented by the *Phœnician* Hierophants or by the *Egyptian Hermes*, is not certain; but it is highly probable, that the *Phœnician* Hierophants concealed their Myſteries and Allegories in Letters unknown to the Vulgar, as the *Egyptians* did: and that, as the *Egyptians* received their oldeſt Myſteries from the *Phœnicians*, and alſo the firſt Knowledge of ſymbolic Figures of the Gods; they alſo imitated their Method of concealing (71) their myſterious Doctrines and recondite Theology in peculiar Characters, known only to the Prieſts.

The ſacred *Phœnician* Letters might be carried with the vulgar ones into *Greece* by the *Pelaſgi*, and the *Cabiric* Myſteries might be contained in them. *Theodoret* (72) acquaints us, that *the Greeks had peculiar Letters, which they called Sacerdotal, and were kept in their Temple.*

The *Jews* had no Diſtinction of ſacred and vulgar Letters, whatever the modern *Jews* have ignorantly pretended to the contrary; becauſe they had no Myſteries or recondite Doctrines: but the true Knowledge of the one God and his Laws were made known to the People as well as to the Prieſts and Rulers.

Though the *Cabiric* Theology, which at firſt was a plain, literal, and hiſtorical Account of the Tranſactions of the oldeſt Gods, who were deified Men, was very anciently allegorized, and made myſterious in *Phœnicia*, to hide it from the People; yet we have no Account that it was mixed with any ſymbolic Figures. They had ſymbolic Images of their Gods placed in their Temples, which were the Invention of their *Taaut*, but the hieroglyphic mixed Figures, compoſed of Men, Beaſts, and Birds, which were merely ſymbolical, and repreſentative of theological and phyſical Science, and mundane Elements, were the Invention of the *Egyptian Hermes*, who firſt introduced them into Theology and religious Myſteries; and to make them more pompous and venerable, they were engraved on ſuperb Obeliſks of Stone, and on the Gates and Pillars of the Temples; and tranſcribed into their ſacred Books, and mixed with the ſacred Characters.

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(71) Οἱ ἐπιγινόμενοι ἱερεῖς χρόνοις ὕστερον ἠθέλησαν αὐτὴν (ἀλήθειαν) ἀποκρύψαι, καὶ εἰς τὸ μυθῶδες ἀποκαταστῆσαι· ἐξ οὗ τὸ μυστικὸν ἀνέκυπτεν. Phil. Byb. apud Euſeb. Præp. Evang. lib. i. p. 32. *Philo* adds, that the *Phœnician* Prieſts, who ſucceeded *Taaut*, and the *Cabiri*, were the Introducers of the fabulous allegorical and myſtical Theology, which they formed out of the ſimple hiſtorical Accounts which were written by the Order and Direction of *Taaut*. Τὰ μὲν γεγονότα πράγματα ἐξ ἀρχῆς ἀπεπέμψαντο, ἀλληγορίας καὶ μύθους ἐπινοήσαντες, καὶ τοῖς κοσμικοῖς παθήμασι συγγένειαν πλασάμενοι μυστήρια κατέστησαν.

(72) Ἐν τοῖς Ἑλληνικοῖς ναοῖς ἴδιοί τινες ἦσαν χαρακτῆρες γραμμάτων, οὓς ἱερατικοὺς προσηγόρευον. Quæſt. lxi. in Gen. p. 48. edit. Sirmond.

I ſhall further obſerve, that the Hiſtory of the *Egyptian* Kings, their Wars and Exploits, were alſo engraved on Pillars, and on their Monuments, in the ſacred Characters. *Diodorus* (73) *Siculus* relates, that the Hiſtory of *Oſiris* and *Iſis* was engraved on a Pillar at *Nyſa* in *Arabia* in the ſacred Characters. And the Pillars which (74) *Seſoſtris* ſet up in many Countries, in memory of his Conqueſts of them, were inſcribed with the ſacred *Egyptian* Letters. But there is no mention of hieroglyphic ſymbolical Figures in theſe Inſcriptions; and theſe Figures ſeem to have been peculiarly uſed in the Repreſentations of their religious Myſteries, and of their phyſical Theology, engraved on Obeliſks; and on the Statues of their Gods, and on their *Mummies*.

OF THE
GREEK THEOGONY.

WHEN the Deſcendants of *Japhet*, after the Diſperſion of the *Noachic* Families, firſt went into *Greece* in the ſeventh Century after the Flood, and by degrees ſettled Families both in ſeveral Iſlands of the *Ægean* Sea, and in *Thrace*, *Macedonia*, *Theſſaly*, *Attica*, and the *Peloponneſe*; they had no Knowledge of any other God but the one ſupreme Creator, and of the angelic Miniſters of his Providence: and Hero-Gods were not known amongſt them, till the *Phœnician Pelaſgi*, about the ninth Century after the Flood, carried the *Cabiric* Gods amongſt them, and introduced their Worſhip and Myſteries.

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(73) Στήλην ἑκατέρου τῶν θεῶν (i. e. Ἴσιδος καὶ Ὀσίριδος) ἐπιγεγραμμένην τοῖς ἱεροῖς γράμμασιν. Lib. i. p. 23.

(74) Αὗται δὲ τὴν ἐπιγραφὴν εἶχον Αἰγυπτίοις γράμμασι τοῖς ἱεροῖς λεγομένοις. Ibid. p. 51. See alſo lib. v. p. 321.

This is plain; becauſe the oldeſt Gods of *Thrace*, and all the Parts of *Greece* that we any where read of, were the *Cabiric Phœnician* Deities, and others, which after theſe were brought out of *Egypt*.

Phœnicia and *Egypt* were the two great Nurſeries of the Hero-Gods, or deified Men and Women, from whence *Greece* and *Italy*, and all the Parts of *Europe*, were originally ſtocked with them.

The great and oldeſt Gods of the Northern *Gothic* Nations were ſome of them. *Jupiter* was their *Thor*; *Mars* their *Odhen*; and *Venus* their *Frigga*: they worſhiped alſo *Diana* and *Ceres*.

Indeed it is evident, that the Names of all the firſt and chief Gods, both *Greek* and *Latin*, were thoſe of the *Phœnician* and *Egyptian* Hero-Gods. And as the Hiſtory of theſe Gods was very anciently allegorized into phyſical and mundane Elements, the Worſhip of the *Sun*, *Moon*, *Planets*, and other celeſtial Luminaries, the *Air*, *Water*, etc. which were taught and believed to be the Habitation of the Gods, was univerſally received, and prevailed; and every Nation paid Adoration to one or other of them.

Diodorus Siculus (1) relates from the moſt approved Writers of the *Cretan* Hiſtory, *Epimenides* the Theologer, *Doſiadas*, *Soſicrates*, and *Laoſthenidas*, that, whereas the ſacred *Eleuſinian* Myſteries amongſt the *Athenians*, and the *Samothracian* Myſteries in other Places, were delivered in a myſtical and ſecret manner to thoſe who were initiated in them; theſe Myſteries, by an ancient Law, were in an open and public manner delivered to all at *Gnoſſos* in *Crete*: and thoſe Things which were told and tranſacted amongſt other People in ſecret, and were not to be divulged, were not here concealed from any who had a mind to know them.

The *Cretans* therefore made no Secret of declaring to all that their Gods had been Men, and lived on Earth; and travelled from *Crete* to other Parts of the World, in order to communicate to Mankind the Benefits of their Inventions, as *Bread-Corn*, planting of *Vines*, and *Letters*, and *Laws* for the good Government of civil Society; and other Inventions of uſeful Arts and Sciences. That many Generations after the Gods, ſeveral of the moſt famous Heroes, and eſpecially *Minos* and *Rhadamanthus*, had lived in *Crete*.

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(1) Lib. v. p. 343, 344.

This open and public Declaration of the *Cretans*, concerning the Hiſtory of the Gods whom they owned to have been mortal Men, and ſome of them to have been buried amongſt them, cauſed thoſe of other Nations, who made a great Secret of theſe real Facts, or were not acquainted with them, to account and ſtigmatize the *Cretans* as being (2) *Liars*.

But as thoſe of other Nations, in ancient Times, who were admitted into the Myſteries, made a Secret of the Names of their Gods, and of their Actions; and pretended, that all thoſe whom they worſhiped were *celeſtial* Deities, and of divine Original, though they had ſometimes appeared in human Form, and converſed amongſt Men; ſo the *Cretans*, who frankly owned the Truth of their being mere mortal Men, who were born and lived on Earth all their Days, took hence a Pretence to claim moſt of them for their own Countrymen, and to alledge that they were born in *Crete*, and married and died there.

None could conteſt the Matter with them, till their Names and Characters were publiſhed; and then it was generally agreed, that all the great Gods were of mere human Original; and had been Kings and Heroes of mortal Race: and that their Claim and Advancement to divine Honour were founded only on their Merits in having been Benefactors to Mankind.

Therefore the Pretence of the *Cretans*, that the firſt and greateſt Gods were born and lived amongſt them, was a mere Fable. This is evident from their own Hiſtory of their Names and Actions: for they were no other than the *Cabiric Phœnician* Deities, and *Egyptian* Hero-Gods, which had been brought into *Crete* by the *Pelaſgi*, who firſt made them known in their Myſteries, but did not publiſh their Names in their Sacrifices and public Worſhip: and others had been brought from *Egypt* by the *Phœnicians*, or by ſome Families who went out of *Egypt* into *Greece*. Their Names, and the Hiſtory of their Lives and Actions, agree exactly to the far older Accounts amongſt the *Phœnicians* and *Egyptians* of thoſe Hero-Gods, who had been their firſt Kings and Queens, and Inventors of Arts and Sciences, and had firſt ſettled Colonies in *Phœnicia* and *Egypt*, and were deified after their Death.

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(2) So *Callimachus*:

Κρῆτες ἀεὶ ψεῦσται, καὶ γὰρ τάφον, ὦ ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ᾽ οὐ θάνες, ἐσσὶ γὰρ αἰεί.

Hymn. in Jov. ỷ 8, 9.

The *Pelaſgi* were the firſt who carried the *Phœnician* Myſteries and Gods into *Greece*; and propagated them wherever they travelled, or made Settlements. And as the *Greeks* had no Gods of their own, and had not begun to deify Men and Women, the *Pelaſgi* did not publiſh the Names of their Gods to the Vulgar, or relate their Actions, but taught them to invoke them as *Cabiri* or *great Gods*, who ruled in the *Heavens*, in the *Sun*, *Moon*, and *Planets*, and governed all Things; ſuperintended human Affairs, and rewarded or puniſhed their Behaviour as it was good or evil.

They diſcovered their real Names and Hiſtory to none but thoſe who were initiated into their Myſteries, in which their Actions were allegorized into celeſtial and terreſtrial Elements, and phyſical and theological Science; and hence came the elementary Worſhip of the *Sun*, *Moon*, etc. amongſt the *Greeks*, which was older than their Hero-worſhip.

In After-times, when the Names of the *Egyptian* Gods were carried into *Greece*, and the *Pelaſgi* were adviſed by their Oracle at *Dodona* to invoke them in their Sacrifices and Worſhip; the *Cretans* might be the firſt Publiſhers of them, and of the *Phœnician Cabiric* Gods at the ſame time; thinking to gain the Honour not only of having them firſt of all the *Greeks* known amongſt them, but alſo claiming the Births and Burials of the greateſt of them.

Thus they pretended, that the principal *Græcian* Gods and Goddeſſes came out of *Crete*: that *Saturn*, *Rhea*, *Themis*, *Mnemoſyne*, and

Thetis, and the *Titan* Gods, who were all born of *Uranus* and his Siſter *Gee*, or *Titæa*, lived about *Gnoſſus*, where *Uranus* reigned. That *Saturn* had by *Rhea*, *Jupiter*, *Juno*, *Veſta*, *Ceres*, *Neptune*, *Pluto*, and others: and they gave a full Account of their Hiſtory and uſeful Inventions. They related, that *Jupiter* waged War with the *Titans*, or Giants, in *Crete* and in other Countries, till he had utterly deſtroyed them; and that for his Beneficence and generous Deeds for the good of Mankind done every where amongſt Men, he was worſhiped with the higheſt divine Honours as the *Olympian Zeus* or *Jupiter*, and eſteemed the greateſt of the Gods.

The *Cretans* added, that, whilſt he reigned at *Gnoſſos* he was married to his Siſter *Juno*; and that his Children, by her and other Women, were *Venus*, the *Graces*, *Lucina*, *Diana*, *Vulcan*, *Mars*, *Apollo*, *Mercury*, the *Muſes*, *Bacchus* of *Proſerpine*, (an older than the Son of *Semele)* and the *Idæan Hercules*, (one of the *Curetes*, and older than him born at *Thebes* of *Alcmena.)* All theſe Gods and Goddeſſes, and their Exploits and Inventions, the *Cretans* claimed to themſelves; and alſo the firſt Inſtitution of religious Myſteries, in Honour of ſeveral of them, eſpecially thoſe of *Ceres* (3).

No Account ſo probable can be given of this fabulous Pretence of the *Cretans*, that the Birth and chief Reſidence of moſt of the Gods was in their Country, but only their having firſt publiſhed their Names, and given them to ſome of their own Kings, with the Hiſtory of their Actions, as *Diodorus Siculus* has related from their Hiſtorians. This unfolds all the Myſtery of it, and accounts for the Preſumption of the *Cretans*.

However, notwithſtanding, it is not certain, that the *Cretans* firſt publiſhed the Names of the Gods in *Greece*. There was an older *Jupiter* than their King *Aſterion*, who had been educated by the *Curetes*, and who married *Europa*, the Siſter of *Cadmus*, who was ſeized at *Tyre* by ſome *Cretan* Traders, and brought thence to *Crete* in a Ship which had the Figure of a *Bull* engraved on its Head, as *Lycophron* (4) relates:

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(3) Diod. Sic. lib. v. p. 333, 334.

(4) 'Εν Ταυρομόρφῳ τρόπιδος τυπώματι (ſo it ought to be read, and not

and the King of *Crete* fell in Love with her, and (5) married her. This was in the Year before *Chriſt* 1496, and ſixty-one Years after the Reign of *Cecrops* commenced.

So that the *Cretans*, after all their Pretences, ſeem to have had the Names of the Gods from the *Athenians*, or, however, after they were publiſhed in *Attica*. The *Cretan Jupiter*, *Aſterius*, is the *Jupiter* of whom *Porphyry* relates, that *Pythagoras*, when in *Crete*, retired to the Cave where he was buried, habited in a Garment of black Wool, and performed funeral Ceremonies to him, and left upon his Sepulchre an Inſcription, beginning with the Words: *Here* (6) *lies the great Zan, whom they call Jupiter.*

When the *Cretans* had got the Names of Gods from *Egypt* and *Phœnicia*, they called their Kings who reigned before *Aſterion*, by the Names of *Uranus*, *Saturn*, *Ammon*, and the oldeſt foreign Hero-Gods, that they might not ſeem ever to have wanted Gods; and this was the Caſe of other People.

This was the Beginning of the *Greek* Theogony, which made the Subject of the Poems of *Muſæus*, *Eumolpus*, *Orpheus*, *Homer*, *Heſiod*,

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τυπώματι) p. 191. But his Scholiaſt *Tzetzes* thinks the Maſter of the Veſſel was called *Taurus*: *Lycophron* adds, that they were the *Curetes* of *Ida*, who ſtole her, and gave her to King *Aſterius* for a Wife. This Rapture was made to revenge a former Rapture of *Io*, Daughter of *Inachus*, by the *Phœnicians.*

Αὖθις γὰρ ὕβριν τὴν βαρεῖαν ἁρπαγῆς
Κουρῆτες ἀντίποινον Ἰδαῖοι κάπροι
Ζητοῦντες, αἰχμάλωτον ἤμφρευσαν πόριν
Ἐν ταυρομόρφῳ τράμπιδος τυπώματι
Σαραπίαν Δικταῖον εἰς ἀνάκτορον
Δάμαρτα Κρήτης Ἀστέρῳ στρατηλάτῃ.

The Word Σαραπίαν will not ſtand in the Verſe, which is *Iambic*, becauſe Σαρα, the firſt Foot, will be either a *Trochee*, or two ſhort Syllables, neither of which will conſiſt with *Iambic* Metre. I would therefore read Σαραπτίαν, which ſome Copies favour; and *Lycophron* might think *Europa* was of *Sarapta*, a City of *Phœnicia*. See Steph. in voce. *Lycophron* calls the King, who married *Europa*, *Aſterus*, i. e. *Aſterius*; which the Tranſlator not underſtanding has ill rendered *Stellatus*. See *Potter's* Not. p. 172.

(5) Apollodor. lib. iii. c. 1. ſect. 1, 2. Herodot. lib. i. c. 2.

(6) Ὧδε μέγας κεῖται ΖΑΝ, ὃν Δία κικλήσκουσιν. Cyr. cont. Jul. lib. x. p. 342. Porphyr. Vit. Pythag. p. 20. where ſee the Notes.

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and many others both before and after them; and eſpecially of the Poems of the firſt *Orpheus* and *Linus*, who were Contemporaries with *Cadmus*.

After the Names of the Gods, which were really and originally *Phœnician* and *Egyptian* Deities or Heroes, were carried into *Greece*, and publiſhed there, every City almoſt, and eſpecially the *Athenians*, claimed one or more of them as having been their Founder, and lived amongſt them; and they erected Temples and Statues, and offered ſuch Sacrifices to them as were ſuitable to their Characters, and invoked them by their Names: and not only ſo, but they called their own later Heroes and Heroines after their Names, whoſe Actions and Characters were agreeable to thoſe of the older Gods and Goddeſſes.

This was the Reaſon that we read amongſt the *Greek* Writers, and *Latin* Authors from them, of ſo many of the Name of *Saturn*, *Jupiter*, *Mercury*, *Mars*, *Dionyſus* or *Bacchus*, *Hercules*; *Juno*, *Venus*, *Diana*, etc. who lived in different Places and Ages, both in *Greece* and *Italy*, as well as in *Phœnicia*, *Egypt*, aud other Countries: and, by not diſtinguiſhing their different Perſons and Times, great Confuſion is brought into Hiſtory and Chronology.

This is the Secret of the *Greek* Theogony; and we are beholden to that faithful Hiſtorian *Herodotus* for the Diſcovery of it. He tells us, " (7) that the *Pelaſgi* at firſt offered all their Sacrifices *to the Gods* " with Invocations, (as he was informed at *Dodona)* but made no mention of any *Names*; nor indeed had then heard what their *Names* " were; but they called them Θεὺς, *Gods*, as being thoſe who ordered " and diſpoſed all Things in the World. After a long Time they " heard of the *Names* of other Gods, which were brought out of " *Egypt*; and it was a long Time after this before they heard of the " Name of *Dionyſus*, or *Bacchus*, *(viz.* the Son of *Semele.)* After a " while they conſulted their Oracle at *Dodona* about the *Names* of theſe " Gods. This Oracle was eſteemed the oldeſt of any in *Greece*, and " at that Time the only one. The *Pelaſgi* therefore conſulted the " Oracle at *Dodona*, whether they might uſe the *Names* of the foreign

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(7) Lib. ii. c. 52.

“ Gods; and the Oracle gave Anſwer that they ſhould uſe them. “ And from that Time, when they offered Sacrifices, they invoked “ the Gods by their *Names*, and communicated them afterwards to “ the *Greeks.*”

Agreeably to the Account of *Herodotus*, *Dionyſius* of *Halicarnaſſus* relates (8) from the ancient Poet *Arctinus* (9), [not *Aratinus*, as the Text of *Dionyſius* has it] that *Dardanus* built in *Samothrace* a Temple *to the great Gods, but did not communicate their Names:* ſo their Names were not publiſhed at *Samothrace* in the Year before *Chriſt* 1500.

The Publication of the Names of the Gods by the *Pelaſgi* in *Greece* was probably ſome Years before the Time of *Cecrops* coming out of *Egypt*, and reigning in *Attica*, which he called (10) *Cecropia*, after his own Name; and before *Deucalion* came into *Greece:* for it was before the Oracle at *Delphi*, or *Delphos*, was founded, and dedicated to *Themis*, a *Pelaſgian* Goddeſs; the *Dodonæan* Oracle being then eſteemed, as *Herodotus* tells us, the only one in *Greece*. This Oracle of *Themis* was older than *Cecrops*, and was founded and conſecrated to her upon the Publication of the Names of the Gods: and after this Publication *Cecrops* built the City of *Athens*, which he ſo named from *Athene*, or *Minerva*, one of the *Egyptian* Deities, who was worſhiped at *Saïs*, from (11) whence he came into *Attica:* and this was the Reaſon that *Minerva* was the tutelar Goddeſs of *Athens*.

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(8) Ἐν τῇ Θρακίᾳ νήσῳ—κατασκευάσαι τὸν Δάρδανον ἐνταῦθα τῶν θεῶν τούτων (μεγάλων) ἱερὸν, ἀῤῥήτους τοῖς ἄλλοις ποιοῦντα τὰς ἰδίας αὐτῶν ὀνομασίας, καὶ τὰς τελετὰς αὐτοῖς τὰς καὶ εἰς τόδε χρόνου γινομένας ὑπὸ Σαμοθρᾴκων ἐπιτελεῖν. Antiq. Rom. lib. i. p. 55.

(9) The true Name of this ancient Poet is *Arctinus*, who was a *Mileſian*, and flouriſhed in the ſecond Year of the firſt Olympiad, that is, in the Year 775 before the *Chriſtian* Æra. Euſeb. Chron. *Tzetzes* makes him the Scholar of *Homer*: Ἀρκτῖνος ὁ Μιλήσιος ἦν μαθητὴς Ὁμήρου. And ſo *Suidas:* but he placeth him in the ninth Olympiad. *Clemens Alexandrinus*, Strom. i. p. 333. makes him contemporary with *Leſches Leſbius*; and ſo in the fourth Year of the 30th Olympiad. But *Suidas* adding, that he lived 400 Years after the *Trojan* War, placeth him a little before the firſt Olympiad.

(10) Κέκροψ ὁ διφυὴς—διὰ μῆκος σώματος οὕτω καλούμενος, ὥς φησιν ὁ Φιλόχορος, ἢ ὅτι τῶν Αἰγυπτίων τὰς δύο γλώσσας ἠπίστατο. Οὗτος ἀπὸ τῆς Ἀθηνᾶς τὴν πόλιν Ἀθήνας ὠνόμασεν—ἀπ’ αὐτοῦ δὲ Κεκροπία ἡ χώρα ἐκλήθη. Syncel. Chronograph. p. 153. See alſo Euſeb. Chron. N. 460. and Athenæi Deipnoſ. lib. xiii. init. Κέκροψ Ἀθηνῶν ἐβασίλευσε, καὶ ἡ χώρα Κεκροπία ἐκλήθη, τὸ πρότερον καλουμένη Ἀκτικὴ ἀπὸ Ἀκταίου τοῦ αὐτόχθονος. Marm. Oxon. epoch. i. and Pauſan. Attic. p. 2. This *Actæus*, from whom *Attica* was named *Actica* or *Actæa*, was, according to *Euſebius* from *Tatian*, *Clemens Alexandrinus*, etc. contemporary with *Phorbas*, King of *Argos*, who began to reign, by his Account, in the Year before *Chriſt* 1585. Præp. Evang. lib. x. c. 30. p. 490. But he obſerves from *Africanus*, that *Philochorus*, an ancient *Attic* Writer, denied there ever was ſuch a King as *Actæus:* though *Clemens Alexandrinus* from *Tatian’s* Oration adv. Græc. fin. owns him, Strom. i. p. 321. *Apollodorus* ſeems to agree with *Philochorus*, and owns no King of *Attica* before *Cecrops*;

Cecrops ſet up her Statue in his new built City; and alſo built an Altar to the *Egyptian Jupiter* her Father, (for *Jupiter* was the Father of the *Saïte Minerva*, or *Iſis)* he alſo built a Caſtle, which ſtood in the middle of the City, and which itſelf was at firſt a City, and called *Cecropia*, as *Pliny* (12) and others relate. But they all ſeem to be miſtaken; and *Apollodorus* writes, that *Cecropia* was the Name of the Country, which *Cecrops* ſo called after his own Name.

If *Cecrops* was not the firſt who brought the Names of the *Egyptian* Gods into *Greece*, it is certain, that they had not then been many Years publiſhed there. We hear nothing of them before the Reign of *Cecrops*, except the Oracle of *Jupiter* at *Dodona*, and that of *Themis* at *Delphi:* and *Apollodorus* relates, *that in his Reign it was ſaid that the Gods choſe each the City where they would be peculiarly worſhiped*,

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and ſaies, he called the Country, which was before called *Acte*, *Cecropia*, after his own Name. lib. iii. c. 13. Yet he ſaies, (ibid. ſect. 2.) that *Cecrops* married *Agraulon*, the Daughter of *Actæus*; but he does not ſay *Actæus* was a King of *Attica*. *Acte* was the old Name of *Attica*, many Ages before *Phorbas* reigned at *Argos*; and was ſo denominated from its mountainous Situation towards the Sea. See Euſtath. in Dionyſ. Orb. Deſcript. ad ℣ 423. The *Athenians* had no certain Account of their Kings before *Cecrops*, though many, no doubt, reigned between *Ogyges* and him, and many alſo before *Ogyges*.

(11) So Diod. Sic. lib. i. p. 24. Suid. voce Κέκροψ. Schol. in Plut. Ariſtoph. ad ℣ 773. where is a full Account of *Cecrops* being called Διφυής.

(12) Nat. Hiſt. lib. vii c. 56. Euſtath. in Dionyſ. Orb. Deſcript. ℣ 423. Meurſ. Cecrop. p. 6.

[lib. iii. c. 13.] and, agreeably to this, *Cecrops* was the firſt of the *Greeks* who built an *Altar* (13), and offered *Sacrifices* to *Jupiter*, whom he called *Zeus*, and invoked his Name.

Others thought, that the oldeſt Temple of the *Olympian Jupiter* at *Athens* was built by *Deucalion* (14), who was a few Years later than *Cecrops*: and this is conſiſtent with *Cecrops* having before built an *Altar*, and offered Sacrifices to *Jupiter*: and *Pauſanias* relates, [Arcad. p. 600. edit. Kuhn.] that *Jupiter*, *Saturn*, and the *Curetes* lived in the Reign of *Cecrops*, King of *Athens*, and of *Lycaon* in *Arcadia*; and they could not be many Years older in *Greece*.

This is the true Relation of the Time of the firſt *Græcian* Gods known and publicly worſhiped.

But after the *Greeks* had got the Names of the Gods, they feigned Actions which they aſcribed to them, though they happened in Times before they were known. They pretended that *Jupiter* lay with *Niobe*, Daughter of *Phoroneus*, King of *Argos*, who lived two hundred Years before the Reign of *Cecrops*: and this *Jupiter* was probably the Maſter of a *Phœnician* Ship, which traded to *Argos* (15), and who debauched this Princeſs; as another afterwards carried off *Io* (16), Daughter of another King of *Argos*, or of his Brother: and in thoſe Days, and after, they laid the Raptures and Children of ſuch great Ladies who had been debauched, to the Gods, to ſave their Credit and the Reputation of their Families. But neither *Jupiter* nor any other God was known by Name, or publicly worſhiped in *Greece* before the Reign of *Cecrops*, or but a few Years before: and it might be after his Reign [when it was a Cuſtom to make all the famous *Græcian* Heroes to be begotten of ſome God or Goddeſs] that the Poets feigned *Jupiter* to have lain with *Niobe* and *Io*, though long before he was known by Name or worſhiped in *Greece*. Indeed, as the Oracle at *Dodona* was originally conſecrated to *Jupiter Ammon*, an *Egyptian* Deity, who was conſulted at it, he might be ſaid to have lain with *Niobe*, becauſe the Oracle was founded before ſhe was born. But however, as yet, and for many Years after, none of the Names of the Gods were invoked in offering Sacrifices, as we are aſſured from *Herodotus*. And the Hiſtory of *Io*, as *Herodotus* relates it from the *Perſians*, and *Phœnician* Writers, ſhews, that a Maſter of a *Phœnician* Ship lay with her: and if ſhe was a Prieſteſs of a Temple at *Argos*, this muſt have been a *Pelaſgic* Temple, conſecrated to the *Cabiri*, before their Names were known in *Greece*.

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(13) Πρῶτος δὲ Κέκροψ λέγεται Ζῆνα κεκληκέναι τὸν θεὸν μὴ πρότερον οὕτω παρ' ἀνθρώποις ὠνομασμένον, ἔπειτα βωμὸν παρ' Ἀθηναίοις ἱδρύσαι πρῶτος, καὶ πάλιν πρῶτος Ἀθηνᾶς ἄγαλμα συστήσασθαι· ὡς οὐδὲ τούτων ἐκ παλαιοῦ ὑπαρχόντων. Μετὰ δὲ τοῦτον καὶ οἱ παρ' Ἕλλησι θεοὶ πάντες γενεαλογοῦνται. Euſeb. Præp. Evang. lib. x. c. 9. p. 486: And in *Jerome's* Tranſlation of the Preface to his Chronicle, p. 55. it is: Hic Cecrops primus omnium Jovem appellavit; ſimulacra reperit; aram ſtatuit; victimas immolavit; nequaquam iſtiuſmodi rebus in Græcia uſquam viſis. And *Pauſanias* writes: Ὁ μὲν γὰρ (Κέκροψ) Δία τε ὠνόμασεν ὕπατον πρῶτος, καὶ ὁπόσα ἔχει ψυχὴν τούτων μὲν ἠξίωσεν οὐδὲν θῦσαι. Arcad. p. 237. Theſe Paſſages are very obſervable, and point out the Time of the *Græcian* Theogony.

(14) Τοῦ δὲ Ὀλυμπίου Διὸς Δευκαλίωνα οἰκοδομῆσαι λέγουσι τὸ ἀρχαῖον ἱερόν. Pauſan. Attic. p. 43. edit. Kuhn.

(15) *Herodotus* tells us, lib. i. init. that the *Phœnicians* in very ancient Times traded to *Argos*, when it was the moſt famous City in all *Greece*, and before *Athens* was built.

(16) Herodot. lib. i. c. 1, 5.

Agreeably to the Account before-given, that the *Greeks* had the Names of their Gods from *Egypt*, *Herodotus* relates, that the *Egyptians* were the firſt who uſed the (17) Names of the twelve Gods (ſo called), and that the *Greeks* received them from the *Egyptians*. *Lucian* alſo ſaies, that the *Egyptians* were the firſt who knew the *ſacred Names* of the Gods, [De Dea Syr. p. 1057.] and *Jamblichus* writes, that the *Egyptians* had the Names of the Gods firſt of all communicated to them.

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(17) Δυώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρώτους Αἰγυπτίους νομίσαι, καὶ Ἕλληνας παρὰ σφέων ἀναλαβεῖν. Lib. ii. c. 4. He ſaies again, lib. ii. c. 50. Σχεδὸν καὶ πάντα τὰ οὐνόματα τῶν θεῶν ἐξ Αἰγύπτου ἐλήλυθε ἐς τὴν Ἑλλάδα, διότι μὲν γὰρ ἐκ τῶν βαρβάρων ἥκει πυνθανόμενος οὕτω εὑρίσκω ἐόν. He does not ſay *all*, but *almoſt all the Names of the Gods came out of Egypt into Greece:* for ſome of them were *Pelaſgic* or *Phœnician* Names of Gods, as *Herodotus* rightly adds, *viz.* the *Dioſcuri*, *Neptune*, *Juno*, *Veſta*, *Themis*, the *Graces*, *Nereïds*, and others. Theſe were Names which the *Pelaſgi* brought out of *Phœnicia*, but did not publiſh them till the Names of the *Egyptian* Gods were firſt publiſhed.

From what has been related, we may underſtand the Method of the moſt ancient idolatrous Worſhip in *Greece*. The firſt Hierophants, or Prieſts, who conducted the Sacrifices and Worſhip of the Gods, knew, as having been initiated into the Myſteries, that they were really *dead Men*; and were known by their proper Names, Titles, and Actions but they thought it proper to conceal theſe from the People, leſt they ſhould bring them and their Worſhip into Contempt.

Therefore in their public Worſhip they only invoked their Gods as *Cabiri*, *Dii potentes*, and *cæleſtes*, that is, *great*, *powerful*, and *celeſtial Gods*. Their real Names and Characters were made known to thoſe only who were initiated into the Myſteries; and were there allegorically repreſented. But after the Names of the *Egyptian* Hero-Gods were brought into *Greece*, and the *Pelaſgi* were adviſed by their Oracle at *Dodona* to invoke them in their public Worſhip, they publiſhed with them the Names of their own Gods, and communicated them to the *Greeks* every where.

By this Publication of the Names of the *Egyptian* and *Phœnician* Hero-Gods the primitive Religion of the *Greeks* was greatly corrupted. They now fell into the groſs Superſtition of (18) Hero-Worſhip; and invoked the Names of *dead* Men and Women, whom they knew nothing of; and ſet up Images of them, and built Temples for their Worſhip.

In a little Time, after that they found their Gods had been *Mortals*, and they had got the Knowledge of their Names and Hiſtory, they feigned that they were all natural-born *Greeks*; and they dated their

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(18) Agreeably to this Account *Plato* ſaies, under the Name of *Socrates*, that *the firſt Inhabitants of Greece thought thoſe to be the only Gods, which many of the barbarous Nations now worſhip as ſuch*, viz. the *Sun*, *and Moon*, *and Earth*, *and Stars*, *and Heaven*: and that afterwards they called their Heroes, *Gods*, who were deified *Men*. *Cratyl.* p. 397, 398. Serran. And it is probable enough, that, before the Hero-Gods were known in *Greece*, they worſhiped the Sun, Moon, Stars, *etc.* in which they ſuppoſed celeſtial Beings to reſide, as the Miniſters of divine Providence. The Words of *Plato* are: Φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους θεοὺς ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανόν, etc.

Theogony, or the Ages of their Gods, from the Time of the Reception of their Names and Worſhip: and ſoon encreaſed their Families with a numerous Progeny, pretended to have been born of them.

The oldeſt *Phœnician Cabiric* God, made known by the *Pelaſgi* to the *Greeks*, being *Uranus*, the *Greeks* hence pretended, that he was the firſt who had reigned amongſt them. This King indeed was one of the firſt who reigned in *Phœnicia*, after the Diſperſion of Mankind; but amongſt the *Greeks* he could only be reckoned to reign two Generations before their *Jupiter*; and therefore not more than 1650 Years before the *Chriſtian* Æra: and it is probable, that the *Cretans* and other *Greeks* called the Names of their Kings, who lived at the Time of the Reception of the Names of the Gods, and before and after, by their Names: and ſo having got an Hero-King *Jupiter*, his Anceſtors of courſe, who were preceding Kings, would be called *Saturn* and *Uranus*, and his Brothers and Siſters be named after other Gods and Goddeſſes.

To this purpoſe (19) *Lactantius* judiciouſly obſerves: “ that *Saturn*, being a moſt potent King, to preſerve the Memory of his Parents, called the *Heaven* and *Earth* by their Names, which had other Names before. Juſt as in like manner Mens Names were given to Mountains and Rivers. For when Poets ſpeak of the Offſpring of *Atlas*, or the River *Inachus*, they do not mean as if Men

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(19) Potuit ſic argumentari: Saturnum, cum potentiſſimus rex eſſet, ad retinendam parentum ſuorum memoriam nomina eorum cœlo terræque indidiſſe; cum hæc prius aliis vocabulis appellarentur. Qua ratione et montibus et fluminibus nomina ſcimus impoſita. Neque enim cum dicunt poetæ de progenie *Atlantis* aut *Inachi* fluminis id potiſſimum dicunt homines ex rebus ſenſu carentibus potuiſſe generari; ſed eos utique ſignificant, qui nati ſunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt: nam id apud veteres, maximeque Græcos, uſitatum fuit —. Non ergo mirandum, ſi nomina eorum cœlo terræque attributa eſſent, qui reges genuerant potentiſſimos. Apparet ergo non ex *cœlo* natum eſſe, quod fieri non poteſt, ſed ex eo homine cui nomen *Urano* fuit. Quod eſſe verum Triſmegiſtus autor eſt, qui cum diceret admodum paucos extitiſſe in quibus eſſet perfecta doctrina, in his *Uranum*, *Saturnum*, *Mercurium*, cognatos ſuos nominavit. De falſ. relig. lib. i. p. 52, 53, 54, edit. Oxon.

" could be generated of inanimate Things: but mean ſuch as were " born of thoſe Men, whoſe Names, either in their Life-time or after " their Death, were given to Mountains and Rivers; which was very " uſual to be done by the Ancients, and eſpecially by the *Greeks.* It " is no wonder therefore, that their Names were given to the *Heaven* " and *Earth,* who had been the Parents of the moſt potent Kings. " Hence it appears, that *(Saturn)* was not born of (the Element called) " *Heaven,* which is impoſſible to be, but of that Man whoſe Name " was *Uranus.* And agreeably hereto, *Triſmegiſtus* called *Uranus,* " *Saturn, Mercury,* his Kinſmen."

This is a juſt Account of the oldeſt Pagan *Theogony* of the firſt Hero-Gods, and of their Names being given to the *Heaven, Earth,* and the celeſtial Orbs, *Stars* and *Planets,* etc. And as the *Greeks* could not carry their Gods higher than *Uranus* and *Saturn,* it is certain, that they received their Names and Hiſtory from the *Phœnician Pelaſgi:* and as they received the Names of ſome later than others, ſo they reckoned them later in Age. Thus *Bacchus, Hercules,* and *Pan,* were received later than the other twelve Gods, and ſo were accounted *younger*; but amongſt the *Egyptians* they were as old as moſt of the twelve Gods. This was the Method of the *Greek* Theogony, as *Herodotus* (20) tells us.

Hence we are able to account for the *Greek* Theogony, as related in the Poems of *Orpheus, Heſiod,* and other Poets; and for the Hiſtory of the Origin and Families of the Gods given by *Apollodorus, Diodorus*

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(20) Δῆλά μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα [i. e. Pan, Dionyſus, Hercules] ἢ τὰ τῶν ἄλλων θεῶν. ἀφ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτέων τὴν γένεσιν. Lib. ii. c. 146. Again: Εἰ μὲν γὰρ φανεροί τε ἐγένοντο, καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατάπερ Ἡρακλέης ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης καὶ Πὰν ὁ ἐκ Πηνελόπης γενόμενος. Ἔφη ἄν τις καὶ τούτους ἄλλους γενομένους ἄνδρας ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. Ibid. That is: For if thoſe (the *Egyptian Pan, Dionyſus,* and *Hercules)* had been famous in *Greece,* and grown old there, as *Hercules* Son of *Amphitryon, Bacchus* Son of *Semele,* and *Pan* born of *Penelope,* did; any one might ſay, that theſe were *other Men,* and had the Names of Gods who were born before them. The Tranſlator has not rightly rendered the laſt Words, and omitted the Words γενομένους ἄνδρας.

Siculus, and other Writers: and to form a real Chronology out of their Fables; and to reconcile them to the older and more genuine Hiſtory and Records of the *Phœnicians* and *Egyptians*.

Hence alſo it appears how the Actions and Hiſtory of the ſame Gods in the *Greek* Writers are ſo many Ages later than in the *Phœnician* and *Egyptian* Authors.

Cecrops was the firſt *Egyptian*, that we know of, who came with a Colony out of *Egypt* into *Greece*, and ſettled in *Attica*, where the *Pelaſgi* lived before him; and as the Names of the *Egyptian* Gods, and others, were publiſhed about his Reign, or not many Years before, he might conſecrate ſeveral Cities and Parts of the Country to the principal (21) Gods.

Apollodorus indeed differs from other *Greek* Writers, and, out of Compliment to his *Athenians*, makes *Cecrops* an original Inhabitant of *Attica*: but *Hecatæus Mileſius*, a far older Writer, ſaies, that *Cecrops* was a *barbarous* Name, meaning that he was not a Native of *Greece*, but came from another Country thither. [Apud Strab. Geog. lib. vii. p. 494.] And if ſo, we need not doubt but he came from *Egypt*.

It is probable alſo, that *Cecrops* carried from (22) *Saïs* a Colony in *Phœnician* Ships into *Greece*: for the *Egyptians* themſelves had no Communication with the *Greeks* till many Ages after. But it appears from *Herodotus* (23), as well as other ancient Writers, that the *Phœnicians* traded into *Greece*, particularly to *Argos*, with *Egyptian* and *Syrian* Merchandiſes, and from *Greece* to *Egypt*, before the Time of *Cecrops*: and that the *Greeks* alſo traded into *Phœnicia*. But the firſt *Egyptian* Ship that ſailed into *Greece* was that which carried *Danaus* and his Family to *Argos*; as the *Parian* Marbles tell us; though this might be a *Phœnician* Veſſel alſo.

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(21) *Ennius* gave their Names in two Verſes:

Juno, Veſta, Menerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

But there were others beſides theſe, and *Uranus* and *Saturn* were the Progenitors of them.

(22) Τοὺς Ἀθηναίους δέ φασιν ἀποίκους εἶναι Σαϊτῶν τῶν ἐξ Αἰγύπτου. Diod. Sic. lib. i. p. 24.

(23) Lib. i. p. 1, 2.

That the twelve Gods were all contemporary with *Cecrops* we are informed by that learned *Athenian Apollodorus*, who relates, that in his Reign the Gods choſe each their City in which they would be peculiarly worſhiped: and that a (24) Diſpute ariſing between *Neptune* and *Minerva*, who both claimed the City of *Athens*, *Jupiter* left it to the Deciſion of the reſt of the twelve Gods, who adjudged it to *Minerva*, upon the Teſtimony of *Cecrops*, that ſhe had firſt taken Poſſeſſion of it by planting the Olive in the *Acropolis* or Caſtle of the City. *Minerva*, having the City adjudged to her, called it *Athenæ*, after her own Name.

This is the fabulous Account of the *Greeks* concerning the firſt Worſhip of their twelve famous Gods; and it ſhews, that they were not *worſhiped* in *Greece* till the Reign of *Cecrops*; nor till after he had built *Athens*, which he dedicated to *Athene*, or *Minerva*, who was the tutelar Goddeſs of *Saïs* in *Egypt* (25).

Cecrops came into *Attica* in the Year before *Chriſt* 1557, or, according to the *Parian* Marbles, in the Year 1582, which is the higheſt Date of his Reign: and it might be about ten Years after when the Gods were related to come into *Attica*. *Euſebius*, in his Chronicon, places the Conteſt between *Neptune* and *Minerva* in the nineteenth Year of *Cecrops*. *Apollodorus* (36) alſo relates, that *Mars*, at the Suit of *Neptune*,

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(24) This Conteſt between *Neptune* and *Minerva* was related to have happened on the ſecond Day of the Month *Boedromion*, i. e. the 27th Day of *September*, as the *Attic* Year then ſtood at the Summer Solſtice. Plut. Sympoſ. lib. ix. p. 741. On this account he ſaies, the *Attics*, when they omitted a Day to bring the Courſe of the Sun and Moon together, or to the ſame Point of the Zodiac, omitted this Day. Τὴν δευτέραν τοῦ Βοηδρομιῶνος ἡμέραν ἐξήρημεν, οὐ πρὸς τὴν σελήνην, ἀλλ' ὅτι ταύτη δοκοῦσιν ἐρίσαι περὶ τῆς χώρας οἱ θεοί, i. e. *Minerva* and *Neptune*. See Sir *I. Newton's* Chron. p. 72, 74. and Apollod. lib. iii. c. 13. ſect. i. This Conteſt between *Neptune* and *Minerva* is mentioned by *Herodotus*, Lib. viii. c. 55.

(25) The *Egyptian* Prieſt of *Saïs*, called *Pateneit*, (from *Neit* or *Neith*, i. e. *Minerva*, Procl. in Plat. Timæ. lib. i. p. 31.) told *Solon* out of their ſacred Books, that *Minerva* was the Founder and tutelar Goddeſs of *Athens* as well as of *Saïs*. Timæ. Plat. p. 23. Serran. by a vain Compliment making *Athens* as old as *Saïs*, built by *Iſis*, the *Egyptian Minerva*.

(26) Lib. iii. c. 13. ſect. 2. *Herodotus* mentions this Daughter of *Cecrops*, who had a Temple at *Athens*, Lib. viii. c. 53.

tune, was tried at *Athens* by the twelve Gods for killing *Neptune's* Son *Halirrhothius*, on account of his raviſhing *Mars's* Daughter *Alcippe*, whom he had by *Agraulos*, the Daughter of *Cecrops*, and that *Mars* was acquitted.

The *Parian* Marbles relate this Trial to have happened in the firſt Year of *Cranaus*, who ſucceeded *Cecrops*, in the Year before *Chriſt* 1507: and they add, that the Place where *Mars* was tried was henceforth called *Areopagus*, i. e. the *Rock*, *Cliff*, or *Hill of Mars*. This is a well known Story, and ſhews, that the Gods were then ſuppoſed to be living in *Greece*, and ſo not *deified*.

The real Fact probably was, that *Alcippe's* Father, called *Mars*, was ſome military Officer of *Cecrops*, and *Halirrhothius*, who had abuſed *Alcippe*, was the Son of ſome Governor of the Sea-Coaſt of *Attica*, called *Poſidonus*, or *Neptune*; and that *Mars* was tried for the Murder of *Halirrhothius* by twelve Judges, choſen out of the four Tribes (27) of *Attica*. *Pauſanias* (28) agrees with *Apollodorus* and the *Parian* Marbles, both in the Account of the Cauſe of the Trial of *Mars*, and of the Place where he was tried at *Athens* being thence called *Areopagus*. So here we have the Time of the moſt famous Council in *Greece*, called the Council of the *Areopagus*, fixed by the beſt Authority to the firſt Year of the Reign of *Cranaus*.

Another Thing, which ſhews, that the Hero-Gods were brought into *Greece* about the Time before-mentioned, is, that ſeveral of them were born of the Daughters of *Atlas* by *Jupiter*. He had *Mercury* by *Maia*, who was one of them; and he had *Apollo* about the ſame Time by *Latona*; and *Dardanus* (29) by *Electra*, another of them; and other Gods lay with others of them. (ſee Apollodor. lib. iii. p. 194. and Diodor. Sic. lib. iii. p. 194.] Now *Atlas* was contemporary with *Saturn*, and was Brother of *Prometheus* and *Epimetheus*, and they all flouriſhed in the Reign of *Triopas* (30) at *Argos*, who began to reign in the Year before *Chriſt* 1553.

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(27) *Pollux*, ſpeaking of the original Diviſion of the *Athenian* Tribes, ſaies: Αἱ Φυλαὶ τέως μὲν ἐπὶ Κέκροπος ἦσαν τέσαρες· Κέκροπις, Αὐτίχθων, Ἀκταία, Παραλία.

(28) Attic. p. 19, 26.

(29) *Homer* gives an Account of *Dardanus* and his Deſcendants, Il. Υ. ℣ 225, etc. which ſee.

Deucalion was Son of *Prometheus*, and reigned at *Lycoria*, near Mount *Parnaſſus*, in the Year before *Chriſt* 1549, (ſee the Marbles) and *Cadmus* married *Harmonia*, Daughter of *Jupiter*, whom he had by *Electra*, Daughter of *Atlas*, about the Year before *Chriſt* 1496: and his Marriage is related by (31) *Diodorus Siculus* to have been honoured with the Preſence of the Gods and Goddeſſes, *Ceres*, *Minerva*, *Apollo* (32), *Mercury*, the *Muſes*, and the reſt, whom he does not mention, he ſaies, were preſent.

This was a little before *Cadmus* went into *Bœotia*, and built *Thebes*; and ſo muſt be whereabout I have placed it.

Now though it be allowed, that *Saturn*, *Jupiter*, and the reſt of the Gods, (who were of *Egyptian* Original) never lived in *Greece*, yet *Deucalion*, *Cadmus*, and *Harmonia*, *Dardanus*, and others, who are related to be immediately deſcended from them, were real Perſons, and lived in the Places where they are ſaid to have reigned, and their Ages are well known; as alſo the Times of the Reigns of the Kings in which the Gods are ſaid to live: and hereby we are able to fix the Æra of their Mythology, or the Times of their being firſt known and worſhiped in *Greece*.

Saturn, (whoever he was that was ſo called) *Atlas*, *Prometheus*, etc. could not be much older than *Cecrops* and *Triopas*; becauſe *Dardanus*, the Grandſon of *Atlas*, came into *Phrygia*, and built *Dardanum* about the Year before *Chriſt* 1480, or a few Years before. *Deucalion*, Son (33) of *Prometheus*, reigned at *Lycoria*, near Mount *Par-*

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(30) So ſaies *Acuſilaus*, apud Clem. Alex. Strom. i. p. 321. and Tatian. Orat. cont. Græc. fin.

(31) Lib. v. p. 323. and Apollodor. lib. iii. c. 4. p. 157.

(32) *Apollo* ſeems to have been an eminent Muſician and Soothſayer; and *Æſchylus* introduces *Thetis*, ſaying that he performed at her Wedding: Φῇ ἡ Θέτις τὸν Ἀπόλλω ἐν ταῖς αὐτῆς γάμοις ᾄδοντα. Apud Plat. de Repub. lib. ii. p. 607.

(33) Apollodor. lib. i. p. 22. Apollon. Rhod. Argonaut. lib. iii. ℣ 1085, 1086. Heſiod. in Theogon.

naſſus, in the Year before *Chriſt* 1549; and *Harmonia*, *Jupiter's* Daughter, married *Cadmus* in the Year before *Chriſt* 1497, or 1496: and *Jupiter* and all the reſt of the twelve Gods were repreſented as living in *Greece* at this Time, though ſome of them were then dead and deified, and ſo *Apollodorus* accurately relates that they vouchſafed to come from Heaven to ſolemnize his Marriage. So that *Saturn*, *Atlas*, *Prometheus*, and *Epimetheus*, who were all worſhiped as *Cabiric* Gods, ought not to be placed higher than twenty or thirty Years before *Cecrops*: or perhaps more truly in his Reign..

From what is ſhewn concerning the Æra of the *Greek Theogony*, we may, with Certainty, conclude, that it is not older, if ſo old, as the Time of *Moſes* and the *Exodus* of the *Jews* from *Egypt*: and what the *Egyptian* Prieſt, who inſtructed *Solon*, told him, was very true; (34) *that the Greeks were mere Children*, and *Novices in ancient Literature; and had no Knowledge of ancient Times.*

OF THE ORIGIN and ÆRA OF ORACLES.

IT is evident there could be no Oracles before the Time of the Gods; becauſe all Oracles belonged to ſome or other God or Goddeſs. But it is probable, that the firſt Oracles belonged to the true God. We find an Oracle of the true God in the Land of *Canaan*, as anciently as the Time of *Melchiſedeck* and *Abraham*. It is ſaid, *Gen.* xxv. 22. that *Rebekah* being with Child of Twins, and in great Pain by their ſtrugling in her Womb *went to enquire of the Lord*, or to conſult his Oracle at the Place of Worſhip: and had an Anſwer given her from thence, ℣ 23. This ſhews, that there was in the Land of *Canaan* an Oracle of the true God, where ſome inſpired Prophet or Prieſt delivered his Will to the Worſhipers who conſulted it: or which was delivered by a Voice from the *Schechinah*, or divine Glory, at the Place of Worſhip. This Enquiry of *Rebekah* was made in the Year before *Chriſt* 1938: but the Oracle or divine *Schechinah* was probably known and conſulted there long before, and when *Abraham* firſt came into *Canaan*, in the Year before *Chriſt* 2023. Nay, it is probable, that in the moſt early Ages of the World, and both before and after the Deluge, the Worſhipers of the true God had the divine Will communicated to them, on ſpecial Occaſions, either by the Appearance of Angels, or ſome other viſible Token of the divine Preſence; by which, like the oracular *Urim* and *Thummim*, appointed by God under the *Moſaic* Diſpenſation, they had a Reſort unto God, and received Revelations from him. This was the *Preſence* or *Face* of God, to be baniſhed from which *Cain* thought *a Puniſhment greater than he could bear*, *Gen.* iv. 14, 16. becauſe thereby he would be deprived of the divine Protection, and of the Benefit of his gracious Preſence. The *Face* or Preſence of God therefore refers to the Place of Worſhip, where our firſt Parents and their Offspring offered Sacrifices to God, and had his Will communicated to them. And this probably was the Foundation of Oracles and Divination, which ſoon after the Diſperſion of Mankind prevailed wherever they lived, and under all ſorts of religious Worſhip.

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(34) The Words of the *Egyptian* Prieſt to *Solon*, as *Plato* relates them, were: Ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε· γέρων δὲ Ἕλλην οὐκ ἔστι.—Νέοι ἐστὲ τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε, δι' ἀρχαίαν ἀκοὴν, παλαιὰν δόξαν· οὐδὲ μάθημα χρόνῳ πόλιον οὐδέν. Timæ. p. 1043. edit. Ficin.. See Euſeb. Præp. Evang. lib. x. c. 4. p. 471. where the Words are cited imperfectly.

The Belief of tutelar Angels preſiding under God, as the Miniſters of his Providence, over every Country and Nation, was univerſally received, either by Revelation or Tradition, in the firſt Diſperſions and Settlements of Men: and *Moſes* and the Prophets ſeem to give Credit to the Truth of it. And as Men would be always deſirous of their propitious Preſence and Influences; ſo it was natural for them to ſeek out Means of converſing with them by ſome viſible Repreſentations or (35) Symbols; which by degrees produced many ſorts of Superſtitions and various kinds of Oracles. It is hard to account any other way for the ſo ancient and univerſal Inſtitutions of Divination and Oracles, which, by the Policy of Kings and Prieſts, and alſo by the Deluſions of evil Dæmons, became the Source of endleſs Idolatry and Superſtition.

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(35) Such as theſe were probably the *Teraphim* of *Laban*, *Gen.* xxxi. 19. which he calls *his Gods*, ℣ 30. They ſeem to have been oracular Images, or

Men were not ſatisfied with making their Gods the Objects of their Senſes; but were farther deſirous of receiving Communications of their Will as oft as they ſtood in need of their Counſel or Direction: and therefore the Uſe of conſecrated Images was not only to be ſenſible Repreſentations of the Gods worſhiped by them; but by Incantations and other magical and ſuperſtitious Ceremonies they became oracular, and were conſulted in the moſt important and difficult Affairs, to know future Events, and the Succeſs of any preſent Undertakings.

Theſe Divinations were the Foundation of Oracles, which were the great and chief Support of Paganiſm every where. Hence *Xenophon* ſaies, "(36) that all Cities and Nations by Divination conſulted their "Gods about what they ought and ought not to do." And it is certain, that not only all the Cities and States of *Phœnicia*, *Egypt*, *Arabia*, *Babylon*, *Perſia*, *Syria*, *Greece*, and *Rome*, uſed Divination for public and political Benefits; but the moſt learned Philoſophers, *Pythagoras* and his Followers, *Epimenides*, *Empedocles*, *Democrates*, *Plato*, and (37) others, were addicted to it. Particularly *Socrates* (38) thought it to be the moſt divine Science, and adviſed all his Diſciples to apply themſelves to it, as the moſt uſeful Knowledge they could attain. [ſee above p. 57. Not. 96.]

This laid the Foundation of the *Theurgy*, and all the magical Rites

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Houſhold tutelar Gods, which *Laban* uſed in Divination, and conſulted by ſome magical Rites, to know Events by them. And the Deſign of *Rachel's* ſtealing and carrying them away ſeems to have been either to make uſe of them as tutelar Gods, according to the Superſtition of her Family: or out of Fear, leſt her Father, by conſulting them, ſhould diſcover which Way ſhe and *Jacob* with their Families were gone.

(36) Πάσαι αἱ πόλεις ϗ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσαι τȣ̀ς θεȣ̀ς, τί τε χρὴ καὶ τί ȣ̓ χρὴ ποιεῖν. Sympoſ. p. 887. See Cicer. de Divinat. lib. i.

(37) See Clem. Alex. Strom. i. p. 334. Plin. Hiſt. Nat. lib. xxx. c. 1. Jamblic. vit. Pythag. c. xxix. alſo c. xxviii. p. 127, etc.

(38) Xen. Memorabil. lib. iv. p. 815. fin.

of Paganiſm, univerſally practiſed, whereby they held Communion with their Gods, or Dæmons, and received Anſwers and Directions from them: and the Effects of theſe were undoubtedly found by Experience to be more than *human*, which made the moſt learned and religious every where profeſs and uſe them.

Lucian ſaies, [De Aſtrolog. p. 540.] the *Æthiopians* were the firſt who made uſe of Aſtrology and Divination, and communicated the Art to the *Egyptians*: after whom, he thinks, the *Chaldæans* practiſed it. (p. 541.) But it is more probable, that the *Chaldæans* were the firſt who uſed them. *Lucian* adds, that *Orpheus* firſt brought them into *Greece*. Whether the *Æthiopians* or *Egyptians* firſt made aſtrological Obſervations, is uncertain, but it is agreed, that the *Egyptians* were the firſt who formed the Sphere and the Figures of the Zodiac: and *Lucian* ſaies ſo, and thinks, that the Worſhip of Animals aroſe from the Configurations of the Zodiac, by which they practiſed Divination, (ſup. p. 540.) but it is more probable, that the *Egyptians* worſhiped Animals as Symbols of their Gods before the Invention of the Sphere and Zodiac: and deſcribed ſome of their ſacred Animals upon it.

Herodotus (39) thought, that the Divination of the famous *Egyptian* Oracles was not to be attributed to any human Artifice, but to certain Deities, to whom they were conſecrated. The manner of Divination, he ſaies alſo, was communicated from *Egypt* to *Greece*, and was there firſt begun (40) at the Oracle of *Dodona*.

It is certain, that the Uſe of Divination and Oracles is almoſt as ancient as Idolatry itſelf; or at leaſt is as ancient as the Conſecration and Worſhip of *Images*. The Uſe of Images, ancient *Chriſtian* Writers agree, was firſt begun in *Chaldæa*, by *Serug*, the great Grandfather of *Abraham*, who was born in the Year 793 after the Flood, and might fall into Idolatry about the Time of the Birth of his Son *Nahor*, when he was an hundred and thirty Years of Age, and ſo in the Year 923 after the Flood, or a few Years after. Images were made in *Phœnicia* and *Egypt* many Years before: and there is no Doubt but that by the

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(39) Lib. ii. c. 83.
(40) Ibid. c. 56, 58.

Permiſſion of divine Providence, Dæmons, or evil Spirits (41), delivered by their Suggeſtions to the Idol-Prieſts and Prieſteſſes various ways, and ſometimes by audible Voices, coming from the Images, or ſecret Places where they were placed, the *oracular* Reſponſes, whereby oftentimes the deepeſt Secrets were revealed, and extraordinary Events were foretold, and came to paſs, which were out of the Reach of human Underſtanding to know: this the beſt atteſted Hiſtory of all Nations bears Witneſs to; and the Scriptures ſuppoſe the Truth of it. But there was alſo, no doubt, a great deal of Impoſture of the Hierophants mixed with the diabolical Influence; which appeared on the one hand in the ambiguous and fallacious Anſwers frequently given from the Oracles; and, on the other hand, from the impious and barbarous Acts and Sacrifices commanded by them, which could not have prevailed ſo univerſally, if Men had not been perſuaded that they were commanded by the Gods.

It was undoubtedly in Oppoſition to the Pagan *oracular* Images, *Teraphim*, Temple, Oracles, and Divinations, that God inſtituted his Oracle of *Urim* and *Thummim*, by which the High-Prieſt received the Counſel of God from his Throne in the *Holy of Holies*, and delivered it to the People, upon any extraordinary Occaſion. The High-Prieſt with *Urim*, and the *Jewiſh* Prophets, ſupplied the Place of *Diviners* and *Oracles*, which the *Jews* were forbidden to reſort to, as being Seducers and Promoters of Idolatry: inſtead of which they were ordered to conſult his Oracle and true Prophets. Theſe were neceſſary to the *Jews*, who were prone to Superſtition and Idolatry: and as the Heathen Oracles and Diviners were the chief Support of idolatrous Worſhip, the *Jews* could not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to reſort to, and to inform them of the Will of God in all difficult Caſes and national Concerns.

It was therefore an Inſtance both of the Wiſdom and Goodneſs of God to eſtabliſh a ſtanding Oracle and Succeſſion of Prophets amongſt the *Jews*, that by the Divinations and Oracles of falſe

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(41) See Proc. in Plat. Timæ. lib. v. p. 308.

Gods they might not be tempted to forſake the Worſhip of him, the only true God.

The oldeſt Oracle amongſt the Pagans, that we read of, was inſtituted at *Thebes* in *Egypt* by *Oſiris*, or *Menes*, in Honour of his Father *Jupiter Ammon:* and afterwards another to the ſame *Jupiter*, in *Libya*. The Temple and Oracle at *Thebes* was founded about the Year before *Chriſt* 2220. But if *Diodorus Siculus* ſaies true, *Dionyſus*, *Oſiris*, or *Menes*, had, before he conquered and reigned at *Thebes*, inſtituted an Oracle in *Libya*, in Honour of his Father *Jupiter Ammon*. [lib. iii. p. 206.]

But the Account of *Herodotus* is moſt to be depended on (42). He relates from the Prieſts of *Jupiter* at *Thebes:* " that two Women, who " were Prieſteſſes there, had been taken captive by the *Phœnicians*, and " carried away from *Thebes:* and that one of them was ſold into *Libya*, " where ſhe founded the Oracle of *Jupiter Ammon*; and the other into " *Greece*, where ſhe founded the Oracle of *Jupiter* at *Dodona*, which " was the moſt ancient Oracle of the *Greeks*." He adds, " that the " Prieſteſſes of *Dodona* (agreeably to the above Account) told him, that " two (43) *black Pigeons* (meaning *Egyptian* Women) paſſed from

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(42) Χρηστηρίων δὲ περὶ τοῦ τε ἐν Ἕλλησι καὶ τοῦ ἐν Λιβύῃ τόνδε Αἰγύπτιοι λόγον λέγουσι. Ἔφασαν οἱ ἱρέες τοῦ Θηβαιέος Διὸς δύο γυναῖκας ἱρηΐας ἐκ Θηβαίων ἐξαχθῆναι ὑπὸ Φοινίκων. Καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθεῖσαν, τὴν δὲ ἐς τοὺς Ἕλληνας. Ταύτας δὲ τὰς γυναῖκας εἶναι τὰς ἱδρυσαμένας τὰ μαντήϊα πρώτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. Ταῦτα μὲν νυν τῶν ἐν Θήβῃσι ἱρέων ἤκουον. Τὰ δὲ Δωδωναίων φασὶ αἱ προμάντιες, δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτίων ἀναπταμένας, τὴν μὲν αὐτέων ἐς Λιβύην, τὴν δὲ παρὰ σφέας ἀπικέσθαι. ἱζομένην δέ μιν ἐπὶ φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπίνῃ, ὡς χρεὼν εἴη μαντήϊον αὐτόθι Διὸς γενέσθαι· καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι, καὶ σφέας ἐκ τούτου ποιῆσαι. Τὴν δὲ ἐς τοὺς Λίβυας οἰχομένην πελειάδα λέγουσι Ἄμμωνος χρηστήριον κελεῦσαι τοὺς Λίβυας ποιέειν. Ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων δὲ αἱ ἱρηΐαι ἔλεγον ταῦτα. Συνωμολόγεον δέ σφι καὶ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱρόν. Lib. ii. c. 54, 55, 56.

(43) *Pindar* gave the ſame Account before *Herodotus*, as the old Scholiaſt on Sophoc. Trachin. ỳ 176. relates. Theſe Prieſteſſes were called *black Pigeons*, both to denote their having come from another Country; and alſo particularly that they came from *Egypt*. The *Egyptians* in their Hieroglyphics denoted a Widow, who continued all her Life in the State of Widowhood, by a *black Pigeon*, as *Orus Apollo* tells us: Γυναῖκα χήραν ἐπιμείνασαν

" *Thebes* in *Egypt*; and that one of them came into *Libya*, and the " other ſettled amongſt them. That ſhe who came to *Dodona* ſat under " a Beach Tree, and with a human Voice declared it to be the divine " Will that in that Place an Oracle ſhould be founded to *Jupiter*. " And they believing it to be the Voice of God, did as ſhe ſaid. That " the other, which went into *Libya*, commanded the *Libyans* to ſet " up an Oracle in Honour of *Jupiter Ammon*."

Herodotus, in Confirmation of theſe Accounts (44), adds, that there was a great Similitude between the Oracle at *Thebes* in *Egypt*, and that at *Dodona*: and that the *Greeks* received their Rites of Divination from *Egypt*.

The ancient Invaſion of *Thebes* by the *Phœnicians*, mentioned by *Herodotus*, when the two Prieſteſſes were taken Captives, could be no other than that of the *Phœnician Shepherds*, who conquered *Egypt*, and ruled many Years there. And it moſt probably refers to their firſt

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ἄχει θανάτου θέλοντες σημῆναι περιστερὰν μέλαιναν ζωγράφουσιν, p. 129. This ſhews the two *black Pigeons* were two Widow *Egyptian* Prieſteſſes. Hence it was anciently fabled amongſt the *Greeks*, that a *Pigeon* [ſome Writers ſaid *two*] delivered Oracles from a Beach Tree at *Dodona*; where the Image of a Pigeon was placed. *Sophocles* makes them *two* Pigeons:

Ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε
Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη, Trachin. ỳ 175, 176.

and ſo did *Euripides*, who made *three* in all, as his old Scholiaſt ſaies. The old Scholiaſt obſerves on the foregoing Verſes of *Sophocles*: Τὴν ἐν Δωδῶνι τῆς Θεσπρωτίας φηγὸν ἐφ' ἧ δύο περιστεραὶ καθήμεναι ἐμαντεύοντο. He adds: Ὑπεράνω τοῦ ἐν Δωδώνῃ μαντείου δύο ἦσαν πέλειαι, δι' ὧν ἐμαντεύετο ὁ Ζεὺς ὡς Ἀπόλλων ἀπὸ τρίποδος. He adds alſo the Explication of *Herodotus*. *Dionyſius* of *Halicarnaſſus* ſaies, as does alſo *Philoſtratus*, and *Plato* in his *Phædrus*, p. 1240. that the *Dodonæan* Oracles were delivered from an Oak: Παρὰ Δωδωναίοις—ἐπὶ δρυὸς ἱερᾶς καθεζομένη περιστερὰ θεσπιῳδεῖν ἐλέγετο, Rom. Antiq. lib. i. p. 12. yet *Heſiod* calls it a *Beach*, φηγὸν, in a Paſſage cited a little below: Ἡ μὲν χρυσῆ πέλεια ἔτ' ἐπὶ τῆς δρυὸς ἐν λογίοις ἡ σοφή· καὶ χρησμοὶ οὓς ἐκ Διὸς ἀναφθέγγεται. Philoſtrat. Icon. lib. ii. ſect. 34. p. 858. But the Beach was eſteemed a kind of Oak, which reconciles the Authors above-mentioned together. See Suid. voc. Φηγός. *Plato's* Words in his *Phædrus*, p. 1240. are: Ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφασαν μαντικοὺς πρώτους γενέσθαι. And *Sophocles* alſo calls it the Oracle πολυγλώσσου δρυὸς, Trachin. ỳ 1175. And therefore his having before called it φηγὸν ſhews, that he thought the *Beach* to be of the *Oak kind*.

(44) Lib. ii. c. 58.

coming into *Egypt* with a numerous Army, when they plundered all the Country both below and above *Memphis*, as far as *Thebes*; and carried many Captives from thence as well as from the other Provinces of middle and lower *Egypt*: and when they had ravaged the whole Country, they fixed their royal Seat at *Memphis*. So it is probable, that amongſt other Captives they carried the two *Theban* Prieſteſſes to *Memphis*; and ſold one of them into *Libya*; and the other to the *Pelaſgic* or *Phœnician* Merchants who traded to *Memphis*; and they carried her to *Dodona*.

By this Account, which the *Egyptian* Prieſts of *Thebes* gave to *Herodotus*, we are able to fix with great Exactneſs the Time of the founding of the two ancient and famous Oracles of *Jupiter*, one in *Libya*, and the other by the *Pelaſgi* at *Dodona*.

The *Phœnicians* invaded and conquered *Egypt*, as we are aſſured from *Manetho's* Dynaſties, in the Year before *Chriſt* 1982: and hereabout, or a Year or two after, we may place the Foundation of the two forementioned ancient Oracles of *Libya* and *Greece*.

Semiramis conſulted the *Libyan* Oracle of *Jupiter Ammon* about the Year before *Chriſt* 1930, to know the Time and manner of her Death; as *Diodorus Siculus* (45) relates from *Cteſias*.

Strabo (46) ſaies, *Ephorus* related, that the Oracle of *Dodona* was founded by the *Pelaſgi*, who had the moſt ancient Kingdom in *Greece*; and that the Country was called before (47) *Theſprotis*. Hence *Homer* (48) calls the *Dodonæan Jupiter*, *Pelaſgian*; and *Æſchylus* (49),

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(45) Lib. ii. p. 102.

(46) Geog. lib. vii. p. 504, 505. and ſo ſaies *Euſtathius*, Comment. in Homer. p. 1074.

(47) P. 506. and ſo *Herodotus*, lib. ii. c. 56. Euſtath. ad Dionyſ. Perieg. ℣ 430. and a People called *Selli*, or *Elli*, (as *Strabo* above obſerves) were the moſt ancient Inhabitants of the Country, (of which *Dodona* was a Part) which was called *Ellopia*, from the *Elli*: ſo the Schol. on Sophoc. Trachin. ℣ 1174, from *Heſiod*. And *Sophocles* calls the Place where the Oracle was, Σελλῶν ἄλσος. ℣ ibid.

(48) Ζεῦ, ἄνα, Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων, etc. Iliad. Π. ℣ 233.

(49) Τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην ἵνα
Μαντεῖα θῶκός τ' ἐστι Θεσπρωτοῦ Διός. Prometh. Vinct. ℣ 829, 830.

Theſprotian: and *Heſiod* ſaies (50), *Dodona* was the Seat of the *Pelaſgi.* *Strabo* adds, that *Homer* ſhews, that the *Pelaſgi* who inhabited the Parts about the Temple of *Dodona,* were *Barbarians,* from their way of living and Manners: that is, *Homer* thought they were not the original Inhabitants of *Greece,* but came thither from another Country, as they really did.

The Name of the firſt *Dodonæan* Prieſteſs might be *Dodona,* whence the Oracle had its Name; and the Place alſo where it was founded.

Euſtathius (51), in his Commentary on the Geography of *Dionyſius,* thinks, it was ſo called from *Dodona,* the Daughter of *Jupiter* and *Europa,* or from the River *Dodon:* but this is a mere *Greek* Fiction. The Oracle was far older than either *Europa* or the *Greek Jupiter:* and the River had its Name from the Oracle. *Stephanus* (52) of *Byzantium* ſaies from *Epaphroditus,* that *Thraſibulus* deduced the Name from *Dodona,* one of the *Oceanides;* but this could not be ſo neither: becauſe the *Oceanides* were all ſeveral Ages later than the *Dodonæan* Oracle. Therefore it is more probable, that the Country was called *Dodona* from *Dodon,* or *Dodonim,* the Son of *Javan,* and Grandſon of *Japhet,* who might ſettle a Colony or Family there: and if this was ſo, *Dodona* was the original Name of the Country. But however it was, the Oracle came from *Egypt;* and the Founder of it was an *Egyptian* Prieſteſs of *Thebes,* as *Herodotus* relates from the Prieſts there: and this may be further inferred from what he ſaies, [lib. ii. c. 52.] that when the Names of ſome *Egyptian* Deities were carried into *Greece,* the *Pelaſgi* conſulted their Oracle at *Dodona,* whether they might invoke thoſe Names in their Worſhip; and the Oracle adviſed them to invoke them. This Anſwer, in Favour of the *Egyptian* Gods, makes it probable, that the Oracle came originally from *Egypt.*

The oldeſt Oracle in *Greece,* next to that of *Dodona,* was the ſo much famed Oracle at *Delphi,* or *Delphos,* at the Foot of Mount

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(50) Δωδώνην φηγόν τε Πελασγῶν ἕδρανον ἦεν.
(51) ỷ 430. This was from *Aceſtodorus.* Vid. Steph. Byzant. in voc.
(52) In voc. et Not. See alſo Suid. in voc.

Parnaſſus, in *Phocis*. This Oracle was founded by the *Pelaſgi*, ſoon after the Names of the *Egyptian* Gods were brought into *Greece:* for (53) *Herodotus* ſaies, that the Oracle of *Dodona* was then the only one in *Greece*.

This Oracle at Mount *Parnaſſus*, before *Delphi* was built there, was conſecrated by the *Pelaſgi* to *Themis*, and (as ſome ancient Writers add, but not ſo probably) her Mother *Gee*; or *Terra*, before her; who were not *Egyptian* but *Phœnician* Deities. *Herodotus* [lib. ii. c. 50.] ſaies, *Themis* was not an *Egyptian* but a *Pelaſgic* Deity: ſhe was one of the *Titanidæ*, who were Daughters of *Uranus* and *Gee*, as (54) *Apollodorus* and *Diodorus Siculus* relate. *Æſchylus* (55) makes *Gee* the firſt Propheteſs; next to her Daughter *Themis*; then *Phœbe*, Siſter to *Themis*; then *Apollo*. So that it was ſome Years after the Inſtitution of this Oracle that *Apollo* preſided in it. *Pindar* (56) alſo thought, that *Themis* and *Python* preſided or were conſulted at this Oracle before *Apollo*. And *Euripides* (57) makes *Themis* the Daughter of *Gee*, or *Terra*, to have poſſeſſed the Oracle at *Parnaſſus* before *Apollo*, who diſpoſſeſſed her. And *Apollodorus* (58) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles there.

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(53) Lib. ii. c. 52.

(54) Apollod. lib. i. ſect. 3. Diod. Sic. lib. v. p. 334. Æſchyl. in Eumenid. calls *Phœbe*, Siſter of *Themis*, Τιτανὶς ἄλλη, init. *Sanchoniatho* thought the *Titanidæ* were Daughters of *Saturn*.

(55) Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν
Τὴν πρωτόμαντιν Γαῖαν, ἐκ δὲ τῆς Θέμιν,
Ἣ δὴ τὸ μητρὸς, δευτέρα τόδ' ἕζετο
Μαντεῖον, ὡς λόγος τις. Ἐν δὲ τῷ τρίτῳ
Λάχει—ἄλλη παῖς χθονὸς καθέζετο
Φοίβη, δίδωσιν δ' ἣ γενέθλιον δόσιν
Φοίβῳ, etc. Eumenid. init.

(56) Θέμιν ἱερὰν Πυθῶνά τε καὶ Ὀρθοδίκαν
Γᾶς ὄμφαλον. Pyth. xi. ℣ 15, etc.

And his Scholiaſt ſaies: Θέμιδος ἦν τὸ χρηστήριον.

(57) Θέμιν δ' ἐπεὶ Γᾶς παῖδ' ἰὼν ἀπενάσσατο,
Ἀπὸ ζαθέων χρηστηρίων, etc. Iphigen, in Taur. ℣ 1259, 1260.

The Editions have, ἀπενάσσατ', which ſpoils the Metre. The Scholiaſt on his *Oreſtes* ſaies: Ὁ τρίπους πρότερος ἦν τῆς Γῆς, εἶτα τῆς Θέμιδος.

(58) Lib. i. c. 4.

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Lucan (59) ſaies, *Apollo* ſlew *Python* when *Themis* preſided at the *Delphic* Oracle. *Pauſanias* relates (60), that this Oracle anciently belonged to *Gee*; and that *Daphne* (rather *Phœbe*, her Daughter, ſee above) was the firſt Propheteſs there. He adds, that after ſome Time *Gee* delivered the Oracle to *Themis*; and *Themis* delivered it up to *Apollo*.

Diodorus Siculus (61) ſaies, this Oracle was at firſt thought to belong to *Gee*, *Terra*: but not knowing the Reaſon of its being aſcribed to *Gee*, (who was a *Phœnician* Deity) he relates an idle Story about it; as if the Divinations of the oracular Prieſteſs were cauſed by a Steam ariſing out of a Cavity of the *Earth*, over which ſhe ſat upon a Tripod. *Diodorus* gives a better Account in his fifth Book, where he ſaies (62); " *Themis* was reported by the Mythologiſts to be the firſt Inſtitutor of " oracular Divinations and Sacrifices, and the Rites to be obſerved in " the Worſhip of the Gods,—and when *Apollo* is about to deliver his " oracular Reſponſes, we ſay, he acts the Part of *Themis*, becauſe ſhe " was the Inventor of Oracles."

Strabo (63) relates from *Ephorus*, that the *Delphic* Oracle was founded by *Apollo* and *Themis:* but the beſt Account is, that after *Themis* the Oracle was conſecrated to *Apollo*, who was a later Deity.

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(59) —Pæan Pythona ſagittis
Explicuit, cum regna Themis tripodaſque teneret. Lib. v. ℣ 80.

(60) Φασὶ γὰρ δὴ τὰ ἀρχαιότατα Γῆς εἶναι τὸ χρηστήριον, καὶ Δάφνην [leg. Φοίβην, ut Æſchylus ſup.] ἐπ' αὐτῷ τετάχθαι πρόμαντιν ὑπὸ τῆς Γῆς—χρόνῳ δὲ ὕστερον ὅσον [ὀλίγῃ μεθ' ἣν] δοθῆναι Θέμιδι ὑπ' αὐτῆς λέγουσιν· Ἀπόλλωνα δὲ παρὰ Θέμιδος λαβεῖν δωρεάν. Phoc. p. 320. *Pauſanias* adds, that *Phemonoë* was the firſt Propheteſs to *Apollo*, and firſt delivered his Oracles in Hexameter Verſes. Ibid. And ſo ſaies *Strabo*, Geog. lib. ix. p. 642. The Paſſage of *Pauſanias* is corrupt, and inſtead of the Words ὀλίγῃ μεθ' ἣν, we ought to read, with *Kuhnius*, τῇ Γῇ μετῆν; and the Meaning is, that *Gee* delivered her Share of the Oracle to *Themis*, etc. For *Gee* held it in Partnerſhip with *Neptune*, as the Mythologiſts pretended. And *Diodorus Siculus* relates, that *Daphne* was a later Propheteſs, and Daughter of *Tireſias*, and lived in the Year before *Chriſt* 1215. See Note 94 below.

(61) Lib. xvi. p. 427.

(62) Θέμιν δὲ μυθολογοῦσι μαντείας καὶ θυσίας καὶ θεσμοὺς τοὺς περὶ τῶν θεῶν πρώτην εἰσηγήσασθαι.—Καὶ τὸν Ἀπόλλωνα καθ' ὃν δὴ χρόνον τοὺς χρησμοὺς διδόναι μέλλει, θεμιστεύειν λέγομεν· ἀπὸ τοῦ τὴν Θέμιν εὑρέτειαν γεγονέναι τῶν χρησμῶν. Lib. v. p. 335.

(63) Ὑπολαμβάνουσι κατασκευάσαι τὸ μαντεῖον Ἀπόλλωνα μετὰ Θέμιδος. Geog. lib. ix. p. 646. Had he wrote μετὰ Θέμιδα, it would have been right.

The old *Orphic* Hymn (64) celebrates *Themis*, the Daughter of *Gee*, as the firſt who inſtituted the Oracle at *Delphi*, and inſtructed *Apollo* in the oracular Science. And we do not find, that any Deity was conſulted there before *Themis*. The firſt who is mentioned to have conſulted this Oracle, is *Inachus*, the Father of *Io*, who is ſaid to have (65) conſulted the Oracle at *Python* and at *Dodona*, about her. The Scholiaſt well obſerves, that there is an Anachroniſm in the Words of *Æſchylus*; becauſe he ſuppoſes the Oracle to have been that of *Apollo*, called *Loxias*; which, the Scholiaſt rightly ſaies, was not then in being. For this Oracle muſt have been conſulted about the Year before *Chriſt* 1600; and ſo muſt have belonged to *Themis* and *Python*, and not to *Apollo:* and *Æſchylus* muſt either have uſed an Anachroniſm, or elſe meant by *Loxias*, not *Apollo*, but *Python*, who kept the Oracle of *Themis*, and might be the Miniſter, who delivered out the Reſponſes: and from whom the Place of the Oracle was called *Pytho* as well as *Delphi*, as *Pauſanias* writes, [Phoc. p. 322.] and the old Scholiaſt on *Pindar* (p. 163. edit. Oxon.) However this was, it hence appears, that the Oracle of *Themis*, if conſulted by *Inachus*, or rather *Jaſus*, the Father of *Io*, muſt have been founded before the Year before *Chriſt* 1600.

Cicero, by a like Anachroniſm, calls it the Oracle of *Apollo*, when he ſuppoſes it might have foretold the Tyranny of *Cypſelus* at *Corinth*, a (66) thouſand Years before it happened. Now *Cypſelus* ſet up his

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(64) —Θέμιν
Γαίης τὸ βλάστημα νέον—
Ἣ πρώτη κατέδειξε βροτοῖς μαντήιον ἁγνὸν
Δελφικῷ ἐν κευθμῶνι θεμιστεύουσα θεοῖσι
Πυθίῳ ἐν δαπέδῳ ὅθι πυθοῖ ἐμβασίλευεν.
Ἣ καὶ Φοῖβον ἄνακτα θεμιστοσύνας ἐδίδαξε.

(65) Ὁ δ' ἔς τε πυθὼ κἀπὶ Δωδώνην πυκνοὺς
Θεοπρόπους ἴαλλεν.—
Τοιοῖσδε πεισθεὶς λοξίου μαντεύμασιν, etc.
Æſchyl. Prometh. vinct. p. 41, 42. edit. Steph.

(66) Non *neceſſe* Cypſelum regnare Corinthi, quanquam id milleſimo

Tyranny at *Corinth* about the Year before *Chriſt* 659. So the Oracle, which could predict it a thouſand Years before, muſt ſubſiſt in the Year before *Chriſt* 1659, which was at leaſt an hundred Years before the Name of *Apollo* was known in *Greece*; and above an hundred and fifty Years before he had an Oracle there. The Oracle of *Themis* at *Parnaſſus* was conſulted by *Deucalion* and *Pyrrha*, after the *Theſſalian* Flood, which happened in the Year before *Chriſt* 1504, in the fourth Year of *Cranaus*, King of *Athens*, according to the *Parian* Marbles, and (67) *Apollodorus*; and in the ſame Year of *Crotopus*, King of *Argos*, where (68) *Tatian* and *Clemens Alexandrinus* place it.

At this Oracle *Themis* continued to be conſulted till about the Time of *Cadmus* coming into *Greece*, who was the firſt who (69) conſulted the Oracle of *Apollo* at *Delphos*, in the Year before *Chriſt* 1495. The (70) People of *Delphi*, or the *Hellenics*, built a Temple, and conſecrated the Oracle there to *Apollo*, in the Beginning of the Reign of *Amphictyon*, or the latter End of the Reign of *Cranaus* at *Athens*, and in the Reign of *Crotopus* at *Argos*, about the Year before *Chriſt* 1500, or 1498. His Tripod, Oracle, and Temple, are mentioned in the Reign of *Crotopus*, by *Pauſanias*, [Attic. p. 42.] and the Temple was burnt by the *Phlegyæ*, or by *Phlegyas*, [Pauſan. Bœot. p. 310.] in the Year before *Chriſt* 1463, in the twenty-fourth Year of *Danaus*, according to the Chronicon of *Euſebius*; or, as others (71) related, it was burnt by *Danaus*.

Apollodorus (72) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles; and having ſlain the Serpent *Python*, who guarded

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ante anno Apollinis oraculo editum eſſet. Lib. de Fat. p. 347. edit Gryph. 1559.

(67) Lib. iii. p. 225. And *Varro* alſo placed the *Deucalion* Flood in his Reign. Apud Auguſt. de Civit. Dei, lib. xviii. c. 10.

(68) Cont. Græc. Clem. Alex. Strom. i. p. 321, 335. Hence *Ovid* calls her,

> Fatidicamque Themin quæ tunc Oracla tenebat.
>
> Metamorph. lib. i. ℣ 321.

(69) Apollodor. lib. iii. c. 4. Pauſan. Bœot. p. 290. fin. 291. init.

(70) Pauſan. Phoc. p. 321.

(71) Apud Auguſt. De Civit. Dei, lib. xviii. c. 12.

(72) Lib. i. c. 4.

the Oracle, ſeized upon it. *Plutarch* (73) ſpeaks of the Engagement between *Apollo* and *Python* about the Oracle of *Delphos*, which, he ſaies, the *Delphic* Theologers themſelves confeſſed. And it was farther related, that *Apollo*, having killed *Python* (74), was forced to flee to *Tempe*, and to continue nine Years in Baniſhment, till he was purged from the Murder: and that then he returned to *Delphos*, and took Poſſeſſion of the Oracle, which *Themis* held till that Time.

The Meaning of the Fable of *Python* is no more than this: *Python*, whoſe Name ſignifies a *Serpent*, was Hierophant of the Oracle of *Themis*. *Strabo* ſaies, he was a Man (75), ſurnamed the *Dragon*, for his Cruelty.

But the Truth is, the Word *Python* (פתן) in the *Phœnician* Language ſignified a Serpent; whence the *Greek* Poets called him (76) *a Serpent*, as if he had been not a Man, but a Beaſt: and from him they might derive their Word πυθέσθαι, which ſignifies *to conſult*, and is originally an oracular Word.

When the Oracle was conſecrated to *Apollo*, the oracular Reſponſes were delivered by (77) Prieſteſſes, who were Virgins. A Temple alſo was built for his Worſhip, on the Portal or Door of which was engraved an Inſcription conſiſting only of two Vowels, *viz.* EI. which meant, as *Plutarch* explains it, the *eternal* or *ſelf-exiſtent God*, who is called IA or IE, *Pſal.* lxviii. 4.

Le Moyne (78) ingeniouſly conjectures, that it was the Name of the ſupreme God, IA, or IE. This might at firſt be wrote in the *Pelaſgic Phœnician* Letters, and manner of writing from the right hand to the left: and ſo it would be ƎZ (ƎI), and in the *Greek Ionic* way of writing, from the left hand to the right, it would be EI.

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(73) De Orac. Defect. p. 417.
(74) Ibid. p. 421. and Euſeb. Præp. Evang. lib. v. c. 5. p. 188.
(75) Ἄνδρα Πύθωνα τοὔνομα, ἐπίκλησιν δὲ δράκοντα. Geog. lib. ix. p. 647.
(76) Τὸν δὲ ἀποθανόντα ὑπὸ τοῦ Ἀπόλλωνος ποιηταὶ μὲν δράκοντα εἶναι, καὶ ἐπὶ τῷ μαντείῳ φύλακα ὑπὸ Γῆς ταχθῆναί φασι. Pauſan. Phoc. p. 322.
(77) Θεσπιῳδεῖν δὲ τὸ ἀρχαῖον λέγεται παρθένους. Diod. Sic. lib. xvi. p. 428.
(78) Prolegom. ad Var. Sac. towards the End.

The *Phœnician* and *Samaritan* I was anciently wrote 𐤉 as appears from ancient Shekels (79) and *Phœnician* Inſcriptions.

That which helps to confirm the forementioned Notion of the *Delphic* Inſcription E I is, that one of the moſt ancient Appellations of *Apollo* was Ἰήϊος corruptly wrote Ἰήτος in (80) *Plutarch*. The *Greeks*, who knew nothing of the *Phœnician* Language, derived the Word, ſome from ἰᾶσθαι *to heal*; and ſome from ἱέναι, *to dart out*, [Macrobius in Saturnal. lib. i. p. 191.] *Plutarch* gives it a better Senſe, and ſaies, it ſignifies (εἷς καὶ μόνος) *the one and only God.* It may therefore probably be the *Phœnician* IE, which is a Contraction of the Name IEVE, or *Jehova*, as it is commonly but erroneouſly pronounced. The Name Ἰήϊε conſiſts of four Vowels, as the (81) Name of God יהוה does, and all but one the ſame. The *Greeks* may have changed the *Hebrew* or *Phœnician* (ו) *V* into an I, for the eaſier and ſmoother Pronunciation; the reſt of the Letters are the ſame.

In farther Proof of what is ſaid about the Name E I or I E, *Macrobius* ſhews from ſome ancient oracular Verſes [ſup. p. 202.] that there was a God called Ἰάω, which is the known Name by which the *Greeks* called the God of the *Jews (Jehova)* as we learn from *Diodorus Siculus* (82).

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(79) See Walton's Introduct. ad Bibl. Polyglot. p. 38. Swinton. Conject. in binas Inſcript. Phœnic. Oxon. 1750.

(80) De E I apud Delph. p. 393. *Homer* has the Word Il. O. ℣ 365, *viz.* ἤϊε Φοῖβε; upon which *Euſtathius* remarks, ὅτι δοκεῖ τὸ Ἰήϊος καὶ ἀπὸ τοῦ ΙΗ γίνεσθαι, ὅπερ ἐστὶν ἐπιφώνημα λαλούμενον ἐν τόποις ὅπου τὸ θεῖον τιμᾶται, ὡς δῆλον καὶ ἐκ τοῦ Ἰὴ παιὰν, ὅθεν καὶ τὸ ἱερὸν παρῆκται. p. 1025. edit. Baſil. And *Sophocles* has, Ἰήϊε Δάλιε Παιάν. Oedip. ℣ 156. The Word Ἰήϊε is a Reduplication of Ἰὴ, ἀνεφώνουν Ἰὴ, Ἰὴ Παιάν. Auct. Etymol. Mag. in voc. Ἰήϊε· or it might be IE, IE, παιὰν, as *Macrobius* writes it, Saturnal. lib. i. p. 191. The *Phœnician* ה was either a long η or a ſhort ε.

(81) It is the very Name by which God calls himſelf, Exod. iii. 14. *viz.* (אהיה) Ἰηίη or Ἰήϊε; I AM, which is rendered by the *Greek* Verſion of the Septuagint ὁ ὤν, i. e. *He who IS*, or I who AM. And it was probably from the *Delphic* Inſcription EI, which was the Name of the ſupreme God, that *Plato* in his *Timæus* ſaies, "It is proper to ſay of the eternal Being, not "that *He was*, or *will be*, but only that He IS." Τῇ δὲ (ἀϊδίῳ οὐσίᾳ) τὸ ΕΣΤΙ μόνον κατὰ τὸν ἀληθῆ λόγον προσήκει. Τὸ δὲ ἦν, τό τ' ἔσται, περὶ τὴν ἐν χρόνῳ γένεσιν ἰοῦσαν πρέπει λέγεσθαι. p. 1051.

Hence we may infer, that as Iao (Ἰάω or IE) was the Name of the ſupreme God, taught in the Myſteries; ſo the Inſcription EI on the Portal of the *Delphic* Temple denoted this Name. And therefore, *Plutarch* (83) explains it to be the proper Name of God; denoting his *Power* and *immutable Exiſtence.*

The Prieſteſſes of the ancient Oracles, and other enthuſiaſtic Women, who uttered Oracles, were called *Sibyls* (84). They were firſt known in *Greece,* after the Inſtitution of the Oracles of *Dodona* and

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(82) Παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν Ἰάω ἐπικαλούμενον θεόν. lib. i. p. 54. And *Macrobius,* cited above, ſaies, in oraculo Apollinis Clarii, aliud quoque nomen adjicitur, qui in iiſdem ſacris verſibus inter cætera vocatur Ἰάω, nam conſultus Apollo Clarius quis Deorum habendus ſit qui vocatur Ἰάω, ita effatus eſt:

Ὄργια μὲν δεδαῶτας ἐχρῆν νηπενθέα κεύθειν·
Ἐν δ' ἀπάτῃ παύρῃ σύνεσις καὶ νοῦς ἀλαπαδνός.
Φράζεο τὸν πάντων ὕπατον θεὸν ἔμμεν ΙΑΩ·
Χείματι μέν τ' Ἀΐδην, Δία δ' εἴαρος ἀρχομένοιο·
Ἠέλιον δὲ θέρευς, μετοπώρου δ' ἁβρὸν ΙΑΩ.

(83) Ἀλλ' ἔστιν αὐτοτελὴς [ſcil. EI] τοῦ θεοῦ προσαγόρευσις καὶ προσφώνησις· ἅμα τῷ ῥήματι τὸν φθεγγόμενον εἰς ἔννοιαν καθιστᾶσα τῆς τοῦ θεοῦ δυνάμεως. De EI apud Delph. p. 392. Again, p. 394, he ſaies, ΕΙ φάναι πρὸς τὸν θεόν, ὡς οὐδέ ποτε γινομένης περὶ αὐτὸν ἐκστάσεως καὶ μεταβολῆς.

(84) Omnes fæminæ vates Sibyllæ ſunt a veteribus nuncupatæ vel ab unius Delphidis nomine, vel a conſiliis Deorum denunciandis. Σιοὺς enim *Deos* non θεοὺς, et conſilium non βουλὴν ſed βυλὴν appellabat [Varro] Æolico (rather Laconico) genere ſermonis. Itaque Sibyllam dictam eſſe quaſi θεοβούλην. Lactant. de falſ. relig. lib. i. c. 6. p. 23, 24. edit. Oxon. *Athenæus* ſaies, καὶ γὰρ αὐτοὺς τοὺς θεοὺς οἱ Λάκωνες Σιοὺς φασι. Deipnoſ. lib. viii. p. 362. Hence in *Heſychius* we ought to read Σιὸς inſtead of Σιὸρ, which he renders θεὸς Λάκωνες. Hence alſo Σεῖος was uſed by the *Spartans* for θεῖος. Therefore *Plato* in Menon. p. 99. tom. ii. Serran. ſaies, καὶ οἱ Λάκωνες, ὅταν τινὰ ἐγκωμιάζουσιν ἀγαθὸν ἄνδρα, Σεῖος ἀνὴρ, φασὶν, οὗτος· ſo it ſhould be read, not θεῖος, as all the Editions erroneouſly have it. *Ariſtophanes,* in his Acarn. ℣ 905, has νὴ τὼ Σιὼ in the *Laconic* Dialect for θεὼ, as the *Scholiaſt* obſerves. Again, in Pace, ℣ 213, and he writes, παρὰ τᾷ Σιῷ for παρὰ τῇ θεᾷ, Lyſiſt. ℣ 174. and the *Laconic* Chorus ſay Ἀπόλλω Σιὸν, Ibid. ℣ 1301. And the *Laconic* ſaies, παρσένε Σιὰ for παρθένε θεὰ, Ibid. ℣ 1265. Again the *Laconic* Chorus call *Minerva,* Ἀσάναν for Ἀθάναν, Ibid. ℣ 1302, and ℣ 1308, we have Σιῶν for θεῶν.

Delphi. The oldeſt *Sibyl* was the *Libyan* (85) Propheteſs, called *Lamia*, who was the Daughter of *Neptune* and *Libya*; and therefore ſhe lived in the Year before *Chriſt* 1540: for ſhe was Siſter to *Belus* and *Agenor*, and one Generation older than *Cadmus* and *Danaus*. She propheſied in a Cave in *Libya*, as *Diodorus Siculus* (86) relates.

Jupiter lay with her, and carried her out of *Libya* (87) into *Italy*, where he had a Daughter by her, whom he ſent to *Helicon* to be educated by the *Muſes*: and ſhe was the firſt *Delphic Sibyl*, and uttered Oracles ſitting (88) upon a Rock. She was contemporary with *Cadmus* and *Danaus*, and might be her whom *Strabo* and *Pauſanias* call *Phemonoe*, and who they relate to be the firſt Propheteſs to *Apollo*. Her Age agrees exactly to the Inſtitution of the *Delphic* Oracle to *Apollo*. [See Note 60 above.]

After her the *Sibyl Herophile* gave out Oracles at *Delphi*. *Pauſanias* relates [Note 88 ſup.] that ſhe lived before the Time of the *Tro-*

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(85) This is atteſted by *Euripides*: Τὶς —
οὐκ οἶδε Λαμίας τῆς Λιβυστικῆς γένος. Fragm. Lam. fab. edit. Barnes, p. 478. and the *Libyan* Sibyl is mentioned by many other Writers. See Plut. de Pyth. Orac. p. 398. and Pauſan. Phoc. p. 327. The *Scholiaſt* on Ariſtophan. Εἰρήν. ℣ 757, p. 358, calls her the Daughter of *Belus* and *Libya*: but inſtead of *Belus* he ſhould have wrote *Neptune*; for *Neptune* was the Father of *Lamia*, as both *Plutarch* and *Pauſanias* agree. Λαμίας οὖσαν θυγατέρα τῆς Ποσειδῶνος, De Pyth. Orac. p. 398. Λαμίας τῆς Ποσειδῶνος. Phoc. p. 327.

(86) Lib. xx. p. 778.

(87) Schol. in Ariſtophan. Εἰρήν. ℣ 757. p. 358.

(88) Ἔπειτα γὰρ ἔστημεν κατὰ τὴν πέτραν — ἐφ' οἷς λέγεται καθίζεσθαι τὴν πρώτην Σίβυλλαν ἐκ τοῦ Ἑλικῶνος παραγενομένην ὑπὸ τῶν Μουσῶν τραφεῖσαν — Λαμίας οὖσαν θυγατέρα τῆς Ποσειδῶνος. Pauſan. ſup. He adds, Πέτρα δ' ἐστὶν ἀνίσχουσα ὑπὲρ ταύτης· ἐπὶ ταύτῃ Δελφοὶ στᾶσάν φασιν ᾆσαι τοὺς χρησμοὺς ὄνομα Ἡροφίλην, Σιβύλλαν δὲ ἐπίκλησιν τὴν πρότερον γενομένην· ταύτην ταῖς [leg. ἄλλην δὲ] μάλιστα ὁμοίως οὖσαν ἀρχαίαν εὕρισκον, ἣν θυγατέρα Ἕλληνες Διὸς καὶ Λαμίας τῆς Ποσειδῶνός φασιν εἶναι· καὶ χρησμοὺς τε αὐτὴν γυναικῶν πρώτην ᾆσαι, καὶ ὑπὸ τῶν Λιβύων Σίβυλλαν λέγουσιν ὀνομασθῆναι, ἡ δὲ Ἡροφίλη νεωτέρα μὲν ἐκείνης, φαίνεται δὲ ὅμως πρὸ τοῦ πολέμου γεγονυῖα καὶ αὐτὴ τοῦ Τρωϊκοῦ· καὶ Ἑλένην τε προεδήλωσεν ἐν τοῖς χρησμοῖς ὡς ἐπ' ὀλέθρῳ τῆς Ἀσίας καὶ Εὐρώπης τραφήσοιτο ἐν Σπάρτῃ καὶ ὡς Ἴλιον ἁλώσεται δι' αὐτὴν ὑπὸ Ἑλλήνων. Pauſan. Phoc. p. 327. See Lactant. de falſ. Relig. lib. i. c. 6, from Varro.

jan War, and propheſied, that *Helena* would be the Cauſe of the Devaſtation of *Aſia* and *Europe*, and of the Deſtruction of *Troy* by the *Greeks*. *Solinus* (89) diſtinguiſheth the *Delphic Sibyl* from *Herophile*, whom he calls the *Erythræan* Sibyl, and ſaies, ſhe lived ſome Years after the *Delphic* Sibyl; and that the *Cumæan* Sibyl was the third.

Strabo (90) mentions a Sibyl of *Erythræ*, who lived in ancient Times.

And *Malela* (91), in his Chronography, places the *Erythræan* Sibyl in *Ionia* in the Reign of *Tros*, about the Year before *Chriſt* 1350: but ſhe muſt be older; or at leaſt there muſt have been an Oracle in *Aſia* long before, which *Dardanus* (92) is related to have conſulted about his Settlement in *Aſia*.

Euſtathius (93) relates from *Arrian*, that *Dardanus* coming from *Samos* into *Phrygia*, married two Daughters of King *Teucer*, called *Neſo* and *Batea*; and that by the firſt he had a Daughter who was a

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(89) Delphicam autem Sibyllam ante Trojana tempora vaticinatam Bocchus autumat, cujus plurimos verſus operi ſuo Homerum inſeruiſſe manifeſtat. Hanc Erophile Erythræa annis aliquot intercedentibus conſecuta eſt—Cumanam tertio fuiſſe poſt has loco ipſa ævi ſeries probat. Solin. Polyhiſt. c. ii. p. 14. See Salmaſ. not. p. 75—80. Clem. Alex. Strom. i. p. 323, calls *Erophile* the *Erythræan* Sibyl.

(90) Ἐκ Ἐρυθρῶν Σίβυλλά ἐστιν ἔνθους καὶ μαντικὴ γυνὴ τῶν ἀρχαίων τίς. Geog. lib. xiv. p. 954. *Dionyſius* of *Halicarnaſſus* ſaies, it was thought that *Æneas* conſulted the Oracle of this Sibyl before he ſet out on his Voyage from *Troy*. Antiq. Rom. lib. i. p. 44.

(91) P. 97.

(92) Dionyſ. Hal. Antiq. Rom. lib. i. p. 55.

(93) Ἀῤῥιανός —φησιν, ὅτι Δάρδανος ἐκ Σάμου τῆς Θρακίας ἐλθὼν τὰς τοῦ Τεύκρου βασιλέως θυγατέρας ἔγημε Νησὼ καὶ Βάτειαν· καὶ ἐκ μὲν τῆς Νησοῦς ἦν αὐτῷ θυγάτηρ Σίβυλλα ἡ μάντις· ἀφ' ἧς καὶ ἄλλαι γυναῖκες ὅσαι ἐγένοντο μαντικαὶ Σίβυλλαι ἐλέγοντο·—ἐκ Βατείας δὲ Ἐριχθόνιος καὶ Ἰλός. Comment. in Hom. Iliad B. p. 266. edit. Baſil. *Diodorus Siculus* alſo relates, that *Dardanus* married *Batea*, a Daughter of King *Teucer*, lib. iv. p. 275, 276. And *Dionyſius* of *Halicarnaſſus* writes, from the ancient Poet *Arctinus*, ſaid to be the Scholar of *Homer* by *Tzetzes* and *Suidas*, that *Dardanus* had married, before he went out of *Samothrace* into *Aſia*, *Chryſe*, the Daughter of *Palas*, to whom *Minerva* gave the ſacred Image of her own Deity, called the *Palladium*. Antiq. Rom. lib. i. p. 55.

Propheteſs

*Prophete*ſ*s*, and was called *Sibylla*; from whom the Name was derived to all other *Propheteſſes*. By this Account the *Phrygian Sibyl* lived about the Year before *Chriſt* 1460. And it is moſt probable, that the Word *Sibyl* is derived either from the *Laconic* Σιὸς βȣλὴ or βυλὴ, or this *Phrygian* proper Name: and the Explanations of *Salmaſius* (in Solin. p. 80.) and of *Perizonius* [in Ælian. Var. hiſt. lib. xii. c. 35.] are altogether vain and groundleſs.

Diodorus Siculus (94) relates, that *Tireſias* had a Daughter called *Daphne*, who inherited her Father's Art of propheſying, and was a Sibyl. She wrote oracular Verſes at *Delphi*, many of which *Homer* was thought to have inſerted in his Poems. She lived in the Year before *Chriſt* 1215, at which Time her Father *Tireſias* died, *viz.* at the End of the War at *Thebes*. She ſeems to be the *Delphic* Sibyl mentioned above by *Solinus* from *Bocchus*: and if ſo, *Herophile*, who lived a few Years after her, flouriſhed about the Time of the Commencement of the *Trojan* War.

Hippo, the Daughter of *Chiron* the Centaur, propheſied and delivered Oracles at the ſame Time that *Daphne* did at *Delphi*; and was the firſt who drew (95) Prognoſtications from the Stars. Not many Years before theſe lived the *Latin* Sibyl *Nicoſtrata*, called *Carmenta*, the Mother of *Evander*, about the Year before *Chriſt* 1244. And the *Cumæan* Sibyl, *Deiphobe* (96), Daughter of *Glaucus*, was conſulted by *Æneas* in the Year before *Chriſt* 1181. But it is not known when the Oracle was firſt ſet up at *Cumæ*: though it is probable that it was founded by the *Pelaſgi* in *Italy*, ſome of whom in their ſeveral Migrations ſettled in (97) *Campania*, where *Cumæ* was.

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(94) Lib. iv. p. 269. See above, Note 55. *Suidas* calls the Daughter of *Tireſias*, *Manto*.

(95) Ἡ πρῶτα μὲν τὰ θεῖα πρȣ̓μαντεύσατο
Χρησμοῖσιν, ἢ δι' ἀστέρων ἐπαντολάς. Euripid. apud Clem. Alex. Strom. i. p. 306. This Art ſhe learned of her Father *Chiron*, who was ſaid to be the firſt who delineated (σχήματα Ὀλύμπȣ) the Figuration of the Heavens; *viz.* the Situation and Phaſes of the Planets, whence he drew aſtrological Theorems and Obſervations. Clem. Alex ſup. Sir *I. Newton* infers from this Paſſage, that *Chiron* made the firſt celeſtial Sphere, and placed the Colures in the 15th Degrees, or Middle of the Equinoctial and Solſtitial Signs, reckoning theſe the Beginning of the ſeveral Signs. But this is a mere Conjecture and Hypotheſis of that great Man; and has no Foundation in what is ſaid of *Chiron* from *Clemens*, which plainly relates to Religion, and not to Aſtronomy.

(96) See Virgil. Æn. vi. ỷ 36. alſo ỷ 98. Ovid. Metamorph. lib. xiv. ỷ 102, etc.

Theſe before-mentioned are the oldeſt Sibyls that we know of. But there were many others ſo called. *Ælian* (98) ſaies, there were four Sibyls; the *Erythræan*, the *Sabian*, the *Egyptian*, and *Sardian*: but ſome, he adds, reckon ſix others, ten in all. Theſe are mentioned in *Suidas* (99) with ſeveral others; and in *Lactantius* (1) from *Varro*. *Martian Capella* (2) allows but of two Sibyls, the *Erythræan*, whom he alſo thinks to be the *Cumæan*, and the *Phrygian*; and he calls their Names *Erophila* and *Symmachia*.

Of Myſteries.

The Inſtitution of Myſteries was owing to the Worſhip of Hero-Gods; and in order to preſerve the original Theology of Mankind from being loſt, which conſiſted in the Knowledge and Worſhip of the one God, the Creator of all Things, and ſupreme Governor of the Univerſe. Therefore the *Jewiſh* and *Chriſtian* Religion had no Myſteries inſtituted under them, becauſe the Knowledge and Worſhip of the one true God, which it was the Deſign of the pagan Myſteries to teach in a ſecret manner, were taught and promulged openly to all, and made the public receiv'd Doctrine and Practice of revealed Religion. Indeed it was the very Deſign both of the *Jewiſh* and *Chriſtian* Revelation, to deliver this Knowledge and Worſhip pure and uncorrupted, to all who were under theſe Diſpenſations, which was delivered in a ſecret manner, and not without a Mixture of Superſtition, to a few only who were admitted into the Myſteries.

(97) Dionyſ. Hal. Antiq. Rom. lib. i. p. 14, 15, 17.
(98) Var. Hiſt. lib. xii. c. 35.
(99) Voc. Σίϐυλλαι.
(1) De falſ. relig. lib. i. c. 6.
(2) Lib. ii. p. 40. *Ariſtotle* alſo thinks the *Cumæan* and *Erythræan* Sibyl to be the ſame. De Mirabil. lib. p. 1158.

It was alſo for the ſame Reaſon, that the ancient *Chineſe* had no Myſteries in their Religion, becauſe the Worſhip of Hero-Gods and conſecrated Images of them were not inſtituted amongſt them: and their public State-Worſhip and Sacrifices were offered only to the one ſupreme Spirit and Lord of Heaven and Earth.

Men in the firſt Ages of the World believed there was one ſupreme God, the Creator and Governor of all Things, whom they worſhiped with Sacrifices and Prayers, and other Acts of Devotion.

They alſo believed, that before the Creation of the viſible World, the Heaven and the Earth, ſeveral Orders of ſpiritual Beings exiſted, who were preſent, and miniſtered at the Formation of the World, and reſided in the Sun, Moon, Stars, and Planets, the aerial and terreſtrial Regions; and were the Miniſters of divine Providence, and employed under God, and by his Appointment, in the Oeconomy and Government of the Univerſe.

Some believed alſo, that theſe celeſtial Beings miniſtred in the Creation of Men (1), Animals, Inſects, and Vegetables.

The Knowledge of theſe celeſtial Beings was derived to the firſt Ages of Men from Revelation, and the Appearances of Angels, who were ſuppoſed to have delegated powers over human Affairs, to be Preſidents over the ſeveral Parts of the World, and to be Guardians both of Mens Souls and Bodies in the preſent State; and to conduct the Souls of the virtuous and religious, after Death, to Manſions of Happineſs appointed for them.

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(1) The ancient *Egyptian* Doctrine is delivered by the Author called *Hermes Triſmegiſtus*; ἀνῆκε δὲ ἕκαστος θεὸς διὰ τῆς ἰδίας δυνάμεως τὸ προσαχθὲν αὐτῷ καὶ ἐγένετο θηρία, τετράποδα, καὶ ἑρπετὰ, καὶ ἔνυδρα, καὶ πτηνὰ, καὶ πᾶσα σπορὰ ἔνσπορος καὶ χόρτος—τάς τε γενέσεις τῶν ἀνθρώπων εἰς ἔργων θείων γνῶσιν, etc. Serm. Sac. cap. iii. edit. 1574. And *Plato* gives the ancient Doctrine of the *Greeks*, which was derived from the *Egyptians*. The ſupreme God is repreſented giving his Command to the inferior created Gods. Τὸ δὲ λοιπὸν, ὑμεῖς ἀθανάτῳ θνητὸν προσυφαίνοντες ἀπεργάζεσθε ζῶα καὶ γεννᾶτε, τροφήν τε διδόντες αὐξάνετε, καὶ φθίνοντα πάλιν δέχεσθε· ταῦτ᾽ εἶπε, etc. Timæ. p. 41. edit. Serran. Again, Τὸ δὲ μετὰ τὸν σπόρον τοῖς νέοις παρέδωκε θεοῖς σώματα πλάττειν θνητὰ, τό, τε ἐπίλοιπον ὅσον ἐστὶ ψυχῆς ἀνθρωπίνης δέον προσγενέσθαι, τοῦτο καὶ πάνθ᾽ ὅσα ἀκόλουθα ἐκείνοις ἀπεργασαμένοις ἄρχειν· καὶ κατὰ δύναμιν ὅτι κάλλιστα καὶ ἄριστα τὸ θνητὸν διακυβερνᾷν ζῶον, ὅτι μὴ κακῶν αὐτὸ ἑαυτῷ γίγνοιτο αἴτιον. Ibid. p. 42.

Whether any direct Adoration was paid to theſe celeſtial angelic Beings, in the firſt Ages of the World, or before the Flood, does not appear: but it is highly probable, that after the Diſperſion of the Deſcendants of *Noah*, and their Settlements according to their Families and Languages in different Parts of the Earth, Men ſoon began to worſhip them on account of the Protection and Benefits they received from them, as Beings whom they believed to have communicated to them, from the ſupreme God and univerſal Father of all, a Power of doing Good or Evil to Mankind, according to their Behaviour.

There is nothing more unanimouſly atteſted in the moſt ancient Hiſtories, than the univerſally received Opinion of the (2) *Sun*, *Moon*, *Stars*, and *Planets*, and the ſeveral Parts of the Earth, being inhabited by celeſtial Spirits or Dæmons of different Orders, and Degrees of Knowledge and Power, who preſided over Countries, and influenced human Affairs. This Belief ſeems to have been founded on Tradition, derived and carried down from the firſt Ages of the World, of the Appearances of Angels, both before and after the Flood.

And as they were believed to be Miniſters of the divine Providence, and to have the Care and Management of the whole Syſtem of Things, and particularly of Mankind, committed to them, Men thought themſelves obliged to pay Adoration and Worſhip to them, next after the ſupreme God, as their Guardians and Benefactors, by the Appointment of the ſovereign Lord and Father of all.

Therefore they endeavoured by Sacrifices, Divinations, and making *Teraphim*, or viſible Repreſentations of them, to ſecure their propitious Influence and Preſence with them.

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(2) Τούτων δὲ τῶν σφαιρῶν [*viz.* the Sun, Stars, and Planets,] ἤρτηνται οἱ δαίμονες· τῶν δὲ δαιμόνων, οἱ ἄνθρωποι, καὶ οὕτω πάντα τε καὶ πάντες ἀπὸ τοῦ θεοῦ εἰσιν ἠρτημένοι· διὸ πατὴρ μὲν πάντων ὁ θεός.—δαίμονες δὲ θεοῖς ὑποτεταγμένοι, ἀνθρώπους διοικοῦσιν. Æſculap. ad Ammon. c. xvi. fin. Herm. Triſmeg. Pimand. And this Notion *Plato* fully relates in his *Timæus*. And the *Moſaic* Hiſtory tells us, that, when the moſt high divided to the Nations their Inheritance, when he ſeparated the Sons of *Adam*, he ſet the Bounds of the People, according to the Number of the Sons, *i. e.* *Angels* of God. Deut. xxxii. 8.

The Belief and Worſhip of the one ſupreme God, and the Doctrine of ſubordinate miniſterial Spirits, the Immortality of the Soul, and a future ſtate of Rewards and Puniſhments, was that in which the Religion of Mankind conſiſted, till after the Flood, and their Diſperſion and Settlements in the ſeveral Parts of the Earth.

After this it plainly appears, from the Hiſtory of all Nations, that Hero-Worſhip began to be inſtituted, and was joined with the Worſhip of celeſtial Beings. For as the Ground of the Worſhip of theſe was the Belief of their having Power over, and doing Good to Men: ſo upon the ſame Principle Men believed, that they who had been great Benefactors to their Families and Deſcendants; who had been the Leaders of Colonies, and Founders of Cities; Inſtitutors of Laws for the good Government and Happineſs of Society, and Inventors of the moſt uſeful Arts and Sciences, both for the Inſtruction and Benefit of Mankind; that (3) theſe after Death became Aſſociates with the celeſtial Deities, whoſe Actions they had imitated, and whom they reſembled in their Virtues, and that they reſided with them in the glorious Manſions of the heavenly Spheres, the *Sun*, *Moon*, *Stars*, etc. and had different States and Provinces aſſigned them, and a Superintendency over thoſe amongſt whom they had lived on Earth. And as they were believed to have a peculiar Regard to, and Power over, the Countries and Cities where they had dwelt and converſed amongſt Men; ſo they who ſet up the Worſhip of them, and the Prieſts who had the Direction of it, made (4) *Images* of them, which they placed in Temples, Groves, and other Places conſecrated to them; and pretended by Sacrifices, magical Rites, and

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(3) It was the Opinion of the ancient *Egyptians*; ἄλλους ἐκ τούτων [τῶν ἐν οὐρανῷ θεῶν] ἐπιγείους γενέσθαι φασὶν, ὑπάρξαντας μὲν θνητοὺς, διὰ δὲ σύνεσιν καὶ κοινὴν ἀνθρώπων εὐεργεσίαν τετυχηκότας τῆς ἀθανασίας· ὧν ἐνίους καὶ βασιλεῖς γεγονέναι, etc. Diod. Sic. lib. i. p. 12.

(4) Ἀρωγοὶ ἀνθρώποις θεοὶ, πάντες μὲν πᾶσιν, ἄλλοι δὲ ἄλλοις ἐνομίσθησαν——καὶ διένειμαν αὐτοῖς οἱ ἄνθρωποι τιμὰς καὶ ἀγάλματα, οἱ μὲν τὰ κοινὰ, οἱ δὲ τὰ ἴδια ἕκαστοι ὠφεληθέντες. Max. Tyr. Diſſ. 38. init. p. 392. ſee p. 394. and Julian. p. 293.

Invocations, to animate the Images with the Preſence and Influence of the Heroes whom they repreſented; and to conſult them in all difficult and important Affairs, and to have them reſolved, and future Events revealed by them: and this was the Foundation of Oracles.

Hence we need not wonder at the univerſally received Notion in all Ages, of the Immortality of the Soul and a future State; becauſe it was a principal Part of the Religion of *Noah*, and carried every where by his Deſcendants after their Diſperſion; and afterwards was the Foundation of deifying Heroes who were dead Men, and ſetting up their Worſhip.

After Hero-worſhip was inſtituted by Kings, in honour of their deceaſed Anceſtors, and their Actions were recorded, and ſet forth to the People in their religious ſolemnities; this Superſtition immediately became popular and political, and was ſoon propagated and received every where almoſt amongſt the whole race of Mankind. The People were pleaſed to have thoſe become their Gods, who had once lived and converſed amongſt them, and had been Benefactors to their Country. They believed it was eaſy to have Acceſs to them, and that they would always be propitious and ready to do them good. Theſe Gods were placed in higher and lower Stations, according to their Dignity and Antiquity upon Earth: this made their [*Dii Majores* and *Minores*] *Greater* and *Leſſer* Deities, ſome were ſuppoſed to inhabit the *Sun*, *Moon*, *Stars*, etc. which they called after the Names of the Gods reſiding in them: others inhabited the *Air*, *Earth*, and *Water*: ſo that both Heaven and Earth, and every Part of them, were filled with *Gods*, *Dæmons*, and *Heroes*.

This Superſtition was very agreeable to the Inclinations and Paſſions of Men, to worſhip Gods like themſelves: and as their Gods had various Diſpoſitions, ſo they offered to them Sacrifices which were thought moſt ſuitable to them; and in conſequence their religious Rites were numerous and almoſt infinite: and many of them were filthy and barbarous.

To thoſe who had in their mortal State delighted in the Slaughter of Men and Beaſts, and were great Warriors and Hunters, they offered *human* Sacrifices, as well as thoſe of Beaſts: theſe were *Saturn*, *Jupiter*,

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Jupiter, *Mars*, *Diana*, *Minerva*, etc. Others, as *Ceres*, had Sheaves of Corn, and other Fruits, offered in their Worſhip; and others, as *Venus*, *Pan*, *Priapus*, etc. were worſhiped with the Proſtitution of the Chaſtity of their deluded Votaries.

There is no doubt but that by the Judgment and unſearchable Providence of God, evil Spirits, or Dæmons, were the Promoters of this impious Idolatry, which in a little time overſpread almoſt the whole Earth; and began very early in *Phœnicia*, *Syria*, *Egypt*, and *Chaldæa*. Temples, Altars, and Oracles, were every where conſecrated to theſe Hero-Gods; and the ſuperſtitious Worſhip of them ſo bewitched all Nations, that the Worſhip of the one true God was utterly neglected; and the Knowledge of him almoſt loſt and extinguiſhed.

This Superſtition was ſo abſurd and irrational in itſelf, ſo deſtructive of true Religion and Virtue, and tending directly to introduce univerſal Atheiſm; that the Prieſts, and Philoſophers, and all wiſe and religious Men could not but deteſt it, though they could not put a Stop to it, and were forced to comply with it in their outward Behaviour, to prevent the Outrage of the People, and to keep up a Character and Intereſt amongſt them.

After it had been long eſtabliſhed by Laws, it was not conſiſtent with the political Intereſt of Kings and States to aboliſh it; and the Prieſts themſelves, who gained by it ſo much Power and Influence over the People, neither cared or dared to adviſe the Abolition of it.

Therefore they contrived a Way to keep up the Knowledge of the one true God, and the primitive Notion of celeſtial Spirits, as the Miniſters of divine Providence, by inſtituting *Myſteries*, which were not to be communicated to the People, or to any but Kings and Perſons eminent for Virtue and Knowledge: and they were delivered to them with a ſolemn Oath of Secrecy, and dire Imprecations if they revealed them.

Theſe Myſteries therefore at firſt were a pious and religious Inſtitution, and deſigned to inſtruct thoſe who were initiated into them in the Knowledge and ſpiritual Worſhip of the ſupreme God, and

Author of Nature, and of thoſe celeſtial miniſterial Beings, who were the Diſpenſers of his Providence; and Preſidents, by his Appointment, over the mundane Syſtem; and that their Worſhip was to proceed from Purity of Heart and Affections, and to be attended with a virtuous Life (5).

The Hero-Gods were owned to have been (6) *Men*: and as the Hiſtory of their Actions, both good and bad, were recorded (from the Times in which they lived) in their ſacred Books; theſe they allegorized into phyſical Elements, and natural Cauſes and Productions; and formed one Syſtem of Theology and natural Philoſophy out of the hiſtorical Actions of the Hero-Gods, and Operations of the celeſtial and other divine Beings; both which were reſolved into Symbols of the various Attributes and univerſal Providence of the ſupreme God.

This myſterious Theology was kept ſecret by the *Egyptians*, and was wrote in ſymbolical Figures and ſacred Characters, which made their Hieroglyphics; and other Nations concealed it under ſacred Letters alſo: and theſe could only be explained by the Prieſts, and thoſe who were inſtructed by them in the Myſteries.

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(5) Χρύσιππος δέ φησι τοὺς περὶ τῶν θείων λόγους εἰκότως καλεῖσθαι τελετάς· χρῆναι γὰρ τούτους τελευταίους καὶ ἐπὶ πᾶσι διδάσκεσθαι· τῆς ψυχῆς ἐχούσης ἔρμα καὶ κεκρατημένης, καὶ πρὸς τοὺς ἀμυήτους σιωπᾶν δυναμένης· μέγα γὰρ εἶναι τὸ ἆθλον, ὑπὲρ θεῶν ἀκοῦσαί τε ὀρθὰ, καὶ ἐγκρατεῖς γενέσθαι αὐτῶν. Auct. Etymolog. mag. voc. τελετή.

(6) Alexander ille magnus Macedo, inſigni volumine ad matrem ſuam ſcripſit, metu ſuæ poteſtatis proditum ſibi *de Diis Hominibus* a ſacerdote ſecretum. *Minuc. Felix.* p. 121, 122. edit. Davis. alſo Cypr. de Idol. vanit. p. 12. Ἡρόδοτος μὲν οὖν, καὶ Ἀλέξανδρος ὁ τοῦ Φιλίππου ἐν τῇ πρὸς τὴν μητέρα ἐπιστολῇ [ἑκάτεροι δὲ ἐν τῇ Ἡλιοπόλει καὶ Μέμφει καὶ Θήβαις εἰς λόγους τοῖς ἱερεῦσιν ἀφῖχθαι λέγονται] φασὶ παρ' ἐκείνων ἀνθρώπους αὐτοὺς [θεοὺς] γενέσθαι μαθεῖν. Athenag. Legat. pro Chriſtian. This Secret was diſcovered to *Alexander* by *Leo*, the *Egyptian* Chief Prieſt, who preſided over the Myſteries. Auguſt. de civ. Dei. lib. viii. c. 5. alſo c. 27. His Words are remarkable: quæ Alexander Macedo ſcribit ad matrem ſibi a magno antiſtite ſacrorum Ægyptiorum quodam Leone patefacta, ubi — ipſi etiam majorum gentium Dii, quos Cicero in Tuſculanis, tacitis nominibus, videtur attingere, Jupiter, Juno, Saturnus, Vulcanus, Veſta, et alii plurimi, quos Varro conatur ad mundi partes ſive elementa transferre, *homines fuiſſe produntur.* Timens enim et ille quaſi revelata myſteria, petens admonet Alexandrum, ut, cum ea matri conſcripta inſinuaverit, flammis jubeat concremari.

This was the Method of preſerving the Knowledge of the one God, and of the ſpiritual Worſhip of him; and keeping up a Senſe of true Religion amidſt the univerſally prevailing Idolatry of Hero-Worſhip, or of deified Men and Women.

The Myſteries themſelves were not altogether free from Superſtition; for in them Men were taught to worſhip the celeſtial Spirits and other miniſterial Dæmons, which laid the Foundation for numberleſs fictitious Deities, preſiding in the ſeveral Parts of the Univerſe: and by degrees the Repreſentation of the Actions of the Hero-Gods, though explained allegorically into phyſical Powers, degenerated into Lewdneſs, Intemperance, and Impiety: eſpecially the Myſteries of *Oſiris* and *Iſis* were corrupted and abuſed into Scenes of Debauchery, after they were transferred by the *Greeks* to (7) *Ceres* and *Bacchus.*

The allegorical Interpretations of the Actions of the Hero-Gods were at beſt only a Pretence, and artful Diſguiſe to conceal or palliate their Vices and Enormities, which all rational and virtuous Men could not but be aſhamed of. But as the Vulgar knew nothing of theſe philoſophical and allegorical Explanations, and believed their Gods to have been ſuch as they were repreſented by their Poets and Mythologiſts, the Hiſtory of their Actions taken literally, and in their natural Senſe, tended to promote all kind of Immorality and Vice, and made the whole Syſtem of Hero-Worſhip a diabolical and abominable Superſtition.

As it is probable that the Idolatry of Hero-Worſhip was firſt ſet up in *Phœnicia*, by the Deſcendants of *Canaan*, who were the firſt Hero-Gods called *Cabiri:* ſo the firſt Myſteries that we read of were inſtituted in *Phœnicia*; from whence they were carried into *Egypt*, *Syria*, *Babylonia*, and *Phrygia*, etc. The Author of the *Paſchal Chronicle* obſerves, that theſe (8) Nations were the firſt who practiſed the Idolatry of Hero-Worſhip; and firſt made Images and inſtituted Myſteries; all which were derived from them to the *Greeks* about the Age of *Cecrops*.

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(7) Diod.. Sic. lib. i. p. 107. Weſſel.

(8) Αἰγύπτιοι μὲν οὖν καὶ Βαβυλώνιοι καὶ Φρύγες καὶ Φοίνικες ταύτησι τῆς θρησκείας πρῶτοι εἰσηγηταὶ γεγονότες [f. γεγόνασιν] ἀγαλματοποιΐας τε καὶ μυστηρίων τελετὰς [leg. τελετῆς] ἀφ᾽ ὧν μάλιστα εἰς Ἕλληνας μετηνέχθησαν ἀπὸ τῆς Κέκροπος ἡλικίας. P. 48. And it is true, that the Names of the Hero-Gods were firſt publiſhed amongſt the *Greeks* from *Egypt*; and they were firſt worſhiped

Sanchoniatho related, that ſome time after the *Cabiri* had, by the Command of *Taaut* the Scribe and great Counſellor of *Saturn*, recorded the Hiſtory of the firſt *Phœnician* Hero-Gods, one, whom he calls the Son of *Thabion*, and who was the firſt Hierophant, or High-Prieſt of the *Phœnicians*, turned the Actions of the *Cabiric* Gods into Allegory, and reſolved them into natural and mundane Elements, and phyſical Cauſes and Productions.

He was the firſt Philoſopher who taught, that the deified Heroes and their Actions were to be underſtood, as repreſenting the mundane Elements and Works of Nature, and the various Operations of one univerſal Deity. This Son of *Thabion* delivered his allegorical Doctrine to thoſe who after him preſided in the ſacred Myſteries where it was taught; and they tranſmitted it down to their Succeſſors, and to thoſe who were initiated into the Myſteries.

It was the Deſign of *Sanchoniatho* to revive and tranſmit down to Poſterity the genuine Hiſtory of the firſt Hero-Gods, diveſted of all allegorical Fables: and therefore he complains, that the naked Facts and real Hiſtory of the *Cabiric* Gods had been diſguiſed in the Myſteries to the Prejudice of Truth: and he ſearched into the oldeſt *Hermaical*, or ſacred Books, in which their Hiſtory was recorded and allegorically explained, and diveſted it of the Fable and Allegory, with which it had been mixed by the ancient Hierophants.

This is the moſt ancient and authentic Account of the Occaſion and Inſtitution of Myſteries, which were deſigned to diſguiſe and

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by the Invocation of their Names amongſt the *Greeks*, in the Reign of *Cecrops*, or a few Years before: the Myſteries of *Iſis* were carried to *Argos*, by the Daughters of *Danaus*, a few Years after the Reign of *Cecrops*, in the Year before *Chriſt* 1486; and *Cadmus* is ſaid by *Nonnus* to have carried the Myſteries of *Oſiris* into *Bœotia*, [Dionyſiac. p. 80.] and to have taught the *Greeks* the Courſe of the Sun and Moon, ibid. But the *Cabiric Phœnician* Gods, and their Myſteries, were known in *Greece* long before the Reign of *Cecrops*: and they were chiefly worſhiped in the *Greek* Iſlands and in the *Peloponneſe*, and their Names were kept ſecret.

excuſe the Abſurdity of Hero-Worſhip, by reſolving their Hiſtory into a Syſtem of natural Philoſophy and ſpeculative Theology. But as *Sanchoniatho* has not related the Time of their Inſtitution, or told us when the Son of *Thabion* lived, who was the firſt Myſtagogue, we cannot with Certainty fix the Beginning of them.

It is moſt probable, that the *Phœnician* Myſteries were not inſtituted till after the Death of *Saturn*, the Principal of the *Cabiric* Gods, who died about the Year before *Chriſt* 2369, and 800 Years after the Flood, and 269 Years after the Diſperſion.

The *Cabiric* Hiſtory of the Gods was carried into *Egypt* by *Taaut*, the Son of *Miſor* or *Miſraim*, who ſettled with a Colony in the upper *Egypt* in the Time of *Saturn*; and was the Founder of the *Cynic* Dynaſty. This was 553 Years after the Flood, according to *Manetho's* Dynaſties, and 2615 Years before the *Chriſtian* Æra. But the *Cabiric* Myſteries were not then inſtituted in *Phœnicia*, and Hero-Worſhip was but then lately ſet up, if we may give credit to *Sanchoniatho*: and it is probable, that the *Cabiric Phœnician* Gods were the firſt who were worſhiped in *Egypt*, as *Saturn*, *Vulcan*, *Helius*, *Jupiter*, *Rhea*, *Minerva*, *Hermes*, *Hercules*, *Apollo*, *Neptune*, and others; after whoſe Names, ſome of the *Egyptian* firſt deified Kings and Queens were called. But when their Myſteries were inſtituted there, is not certain. *Herodotus*(9) ſaies, there was at *Memphis* an ancient Temple dedicated to the *Cabiric* Gods; and as all the ancient *Egyptian* Writers, and thoſe of other Nations, *Chaldæans*, *Syrians*, *Greeks*, *Romans*, and *Arabians*, who wrote about the *Egyptian* Affairs, do conſtantly aſcribe the *Egyptian* myſtical Theology to *Hermes*, the Secretary of State to *Oſiris* or *Menes*, it is probable, that this *Hermes* firſt introduced the *Cabiric* Myſteries in the Reign of *Menes* or *Oſiris*, and inſtituted them at *Memphis*, which was built by this King; and invented the ſacred *Egyptian* Letters, and the Hieroglyphic Figures, in which the myſtical Theology was wrote. If this was ſo, the Time is fixed by the Dynaſties of *Manetho*: and it could not, I think, be later than the Death of *Menes*, or the Year before *Chriſt* 2173, though it might be many Years before.

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(9) Lib. iii. p. 188, 189.

The *Cabiric* Myſteries were very anciently carried by the *Pelaſgi*, who were Deſcendants of the *Cabiri*, into *Samothrace*, and other Iſlands of *Greece*. According to the Relation of *Diodorus Siculus*, theſe Myſteries were celebrated at *Samothrace* by the *Corybantes*, ſoon after *Myrina*, Queen of the *Libyan Amazons*, went thither and offered Sacrifices to the *Mother of the Gods* [i. e. *Rhea* or *Veſta*, who was one of the *Cabiri*] for her ſafe Arrival there with her Army after a Storm. *Diodorus* ſaies, this was in the Reign of *Horus*, Son of *Iſis*, in *Egypt*, who began to reign in the Year before *Chriſt* 2173. And the *Cabiric* Myſteries might be carried thither as early as *Diodorus* relates, or before. For *Samothrace* was the firſt Iſland which was inhabited after the Diſperſion by the Deſcendants of *Javan*, and *Tiras*, *Eliſha*, etc. Sons and Grandſons of *Japhet*, by whom the *Greek* Iſlands and Countries were firſt planted and peopled.

Diodorus Siculus (10) relates, that the *Samothracians* were *Aborigines*, or an original People, who had not been Inhabitants any where before: and that they were ſo ancient, that there was no Tradition or Account of their Leaders and coming thither. He adds (11), that they had in ancient Times a peculiar Language of their own [that is, it was *Phœnician*, and different from the original *Japhetic Greek* Language.]

In After-times *Electra*, one of the Daughters of *Atlas*, lay with *Jupiter*; and had by him *Dardanus*, *Jaſion*, and *Harmonia*. *Dardanus* was the firſt who went in a ſmall Veſſel out of *Samothrace* into the leſſer *Aſia*, and built a City, called from his Name *Dardania*, or *Dardanum*, near the Place where *Troy* was afterwards built. *Cadmus* came into *Samothrace* in queſt of his Siſter *Europa*, and was initiated (probably by *Jaſion*) into the Myſteries *which had been of old celebrated there, and kept ſecret till then from all but Natives of the Country*. There he married *Harmonia*, the Siſter of *Jaſion* and *Dardanus.* This Marriage was the firſt which was celebrated with the Preſence of the Gods (12) and Goddeſſes, whoſe Names were then brought into *Greece*, and given to *Grecian* Men and Women.

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(10) Lib. v. p. 321, etc.
(11) Ibid.

Electra, the Mother of *Harmonia*, on occaſion of this Marriage, celebrated the *Orgia*, or Myſteries of the *great Mother of the Gods*, ſo called, [i. e. *Rhea* or *Veſta*] with Timbrels and Cymbals.

Jupiter had inſtructed his Son *Iaſion* in the *Cabiric* Myſteries. He married *Cybele*, and had by her a Son whom he called *Corybas*.

Iaſion died, and *Dardanus*, *Cybele*, and *Corybas*, went out of *Samothrace* into *Phrygia*, and carried thither the Myſteries of the *Mother of the Gods* [called afterwards from her (13) *Rhea Cybele*] and *Pipes* which were uſed in them were then firſt carried into *Phrygia*.

This was about the Year before *Chriſt* 1480, or a few Years (14) before. *Corybas* called the Worſhipers of *Cybele* [who was thenceforth called *Mother of the Gods*, according to the Cuſtom of the *Greeks* at that Time, who transferred the Names of the older Gods and Goddeſſes of *Egypt* and *Phœnicia*, to the deified Heroes and Heroines of their own Countries] *Corybantes*, after his own Name, which was given him from the old *Corybantes* of *Samothrace*, who firſt celebrated the Myſteries of *Rhea*, *Mother of the Gods*, and were thought to be her Sons. [Diod. Sic. lib. iii. p. 189.]

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(12) *Theognis* the ancient Poet wrote :

Μοῦσαι καὶ Χάριτες κοῦραι Διός, αἵ ποτε Κάδμῳ
Εἰς γάμον ἐλθοῦσαι καλὸν ἄεισαν ἔπος.

(13) Strab. Geog. lib. x. p. 721.

(14) This agrees with the Marbles, which ſay, that *the Image of the Mother of the Gods* appeared in the Mountain *Cybele* (in *Phrygia*) which was ſo called from her. This was in the Year before *Chriſt* 1481, according to the corrected Marbles. They add, that at this Time alſo *Hyagnis* the *Phrygian* firſt invented the *Pipe*, which he uſed in celebrating the Myſteries *of the Mother* (of the Gods) *Bacchus*, *Pan*, and the other Country Gods and Heroes. This *Bacchus (Dionyſus)* and *Pan*, were old *Egyptian Cabiric* Gods, who were worſhiped in the *Samothracian* Myſteries; and were far older than the *Greek* Gods, called after their Names. *Ariſtoxenus* gives the ſame Account of *Hyagnis*, as being the Inventor of the Pipe : ὁ δὲ Ἀριστόξενος τὴν εὕρεσιν αὐτῆς [ἁρμονίας αὐλοῦ] Ὑάγνιδι τῷ Φρυγὶ ἀνατίθησιν. Apud Athenæ. Deip. lib. xiv. p. 624. Ὕαγνιν δὲ πρῶτον αὐλῆσαι· εἶτα δὲ τὸν τούτου υἱὸν Μαρσύαν. Plut. de Muſ. and *Nonnus* mentions him :

— πρώτιστα νοήσει
Δίθροον ἀβρὸς Ὕαγνις ἐϋτρήτου μέλος αὐλοῦ. Dionyſ. lib. xli. p. 707.

See Apul. Florid. 3.

This was about the Year before *Chriſt* 1460.

Theſe Myſteries were celebrated with many enthuſiaſtic Raptures and Geſtures. The *Dii Cabiri* were the original Deities worſhiped in them. *Varro* in *Macrobius* (15) calls them *Dii Penates*; and they were no other than the Country Gods of *Samothrace*, brought at firſt by the *Pelaſgi* out of *Phœnicia*. The oldeſt of them, whoſe Names are known, were *Uranus*, *Saturn*, *Jupiter*, *Ge*, *Veſta* or *Rhea*, *Aſtarte*, *Taaut*, *Æſculapius*, *Themis*, *Neptune*, the *Nereids*, etc. whoſe Names were kept ſecret from all but thoſe who were initiated: and they were worſhiped at firſt and for ſome Ages only as *Cabiri*, or *Dii magni*, *the great Gods*, who were all *Phœnician* deified Kings and Queens, to which ſeveral of the principal Gods of *Egypt*, *Greece*, and *Italy*, were added in After-times, and were called *Dii Penates*.

That the *Samothracian* Myſteries were no other than thoſe of the *Cabiri*, we are told at large by (16) *Herodotus*, and other Hiſtorians. *Herodotus*, ſpeaking of the Statue of *Hermes* amongſt the *Athenians*, which was made with an erected *Phallus*, and which was different from the *Hermaical* Statues of the *Egyptians*, ſaies, that the *Athenians* took the Model from the *Pelaſgi*, who had lived amongſt them. The Meaning of this Attitude was explained in the *Cabiric Samothracian* Myſteries, which, *Herodotus* ſaies, the *Samothracians* received from the *Pelaſgi*, who in ancient Times inhabited *Samothrace*, and ſome of them ſettled in *Attica* before the *Greeks* were called *Hellenes*.

The old Scholiaſt, upon *Apollonius Rhodius*, ſaies, that the Myſteries (17) of the *Cabiri* were celebrated in *Samothrace*.

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(15) Saturnal. lib. iii. c. 4.

(16) Lib. ii. c. 50, 51.

(17) Μυοῦνται δὲ ἐν τῇ Σαμοθρᾴκῃ τοῖς Καβείροις. In lib. i. ℣ 917. See Strab. Geog. lib. x. p. 723. fin. and p. 724.

The *Pelaſgi* carried theſe Myſteries alſo into other Iſlands of the *Ægean* Sea, as *Lemnos*, *Imbrus*, *Delos*, *Sciros*, *Leſbus*; and paſſed into *Crete*, and lived there in the Reigns of the *Greek Saturn* and *Jupiter*; and were called *Curetes*, *Idæi Dactyli*, and *Telchines*. They diſperſed themſelves, and carried their Myſteries in very ancient Times to many Parts of *Greece*, as *Attica*, *Theſſaly*, *Argos*, *Arcadia*, *Sicyon*, *Dodona*: and went from *Arcadia*, *Theſſaly*, and *Dodona*, into *Italy*, and dwelt amongſt the *Tyrrheni* or *Tuſcans*; and wherever they went they carried their Myſteries with them. For in the ancient Times, after the ſeveral Parts of the Earth began to be inhabited the Deſcendants of the *Cabiri*, who lived on the Sea Coaſts of *Phœnicia*, and were the firſt who went abroad in Ships, paſſed by Sea into other Countries to propagate their Religion and Myſteries, as others travelled up and down by Land to ſpread the Knowledge of their newly invented Arts, by which they rendered their Names immortal, and were deified after their Death.

Cadmus carried the *Samothracian Cabiric* Myſteries into *Bœotia*, in the Year before *Chriſt* 1494: and the Myſteries of *Ceres* and *Proſerpine*, which were afterwards celebrated there, were alſo called the Myſteries of the *Cabiri* (all Gods and Goddeſſes of the firſt Rank or Quality being called *Cabiri*). *Pauſanias* (18) relates, that twenty-five Furlongs from *Thebes* there was a Grove conſecrated to the *Cabiric Ceres* and *Proſerpine*, which none might enter into upon pain of Death, but thoſe who were initiated, or admitted in order to be initiated. And about the Diſtance of ſeven Furlongs from this Grove ſtood the Temple of the *Cabiri*. Agreeably to this, the old Scholiaſt upon *Apollonius Rhodius*, [Argonaut. lib. i. ver. 917.] from *Mnaſeas* and *Dionyſodorus*, calls the four principal Deities of the *Eleuſinian* Myſteries *Cabiri*; and they were, *Ceres*, *Proſerpine*, *Pluto*, and *Hermes*, called by *Phœnician* Names, and explained by *Dionyſodorus*. Theſe were none of them original *Cabiri*; but, as I obſerved above, the great and principal Deities of *Greece* and *Italy* were called *Cabiri*, in Imitation of the *Phœnician Cabiri*.

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(18) Bœot. p. 300, 301.

As the *Phœnician Cabiri* were originally *Fiſhermen* and *Huſbandmen*, as *Sanchoniatho* related; ſo they were thought to be peculiarly propitious to Sea-faring Men; and to preſerve them in dangerous Storms (19) and Tempeſts.

The *Argonauts* prayed to them in a Storm, which had like to have overſet their Ship *Argo*: and *Jaſon*, *Orpheus*, *Caſtor* and *Pollux*, and *Hercules*, vowed to be initiated into their Myſteries, if they eſcaped the Dangers of the Sea: and afterwards went to *Samothrace* and were initiated (20).

The moſt ancient Myſteries after thoſe of the *Phœnician Cabiri*, were the *Egyptian* Myſteries of *Oſiris* and *Iſis*, which were inſtituted at *Memphis* immediately after their Death. *Oſiris* died after he had reigned ſixty-two Years, which was 995 Years after the Flood, and in the Year 2173 before the vulgar *Chriſtian* Æra, according to the Dynaſties of *Manetho*. *Iſis* celebrated, by the Counſel of *Hermes*, the Myſteries of *Oſiris*, with conſecrating two living Bulls to him, one at *Memphis* called *Apis*, the other at *Heliopolis* called *Mnevis*, which repreſented his being the Author of Tillage and Huſbandry with yoaking Bulls. *Iſis* alſo inſtituted a College of Prieſts to offer Sacrifices to him, which were accompanied with invoking him with Lamentations; and ſettled a Revenue to maintain the Sacrifices and the ſacred Animals. In his Myſteries, ſymbolical Repreſentations were made of the Hiſtory of his Life and Death, which were kept ſecret: and beſides the daily Weepings made by the Prieſts and the

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(19) See Diod. Sic. lib. iv. p. 246, 247, 252.

(20) Διαβεβόηται δ' ἡ τούτων τῶν θεῶν ἐπιφάνεια, καὶ παράδοξος ἐν τοῖς κινδύνοις βοήθεια τοῖς ἐπικαλεσαμένοις τῶν μυηθέντων· γίνεσθαι δέ φασι καὶ εὐσεβεστέρους καὶ δικαιοτέρους καὶ κατὰ πᾶν βελτίονας ἑαυτῶν τοὺς τῶν μυστηρίων κοινωνήσαντας, διὸ καὶ τῶν ἀρχαίων ἡρώων τε καὶ ἡμιθέων τοὺς ἐπιφανεστάτους πεφιλοτιμῆσθαι μεταλαβεῖν τῆς τελετῆς· καὶ γὰρ Ἰάσονα καὶ Διοσκούρους ἔτι δ' Ἡρακλέα καὶ Ὀρφέα μυηθέντας ἐπιτυχεῖν ἐν πάσαις ταῖς στρατείαις διὰ τὴν τῶν θεῶν τούτων ἐπιφάνειαν. Ibid. lib. v. p. 323. See Orph. Argonaut. ℣ 464—468. The *Scholiaſt* upon *Ariſtophanes's* εἰρήνην. on the Word μεμυημένος explains it, τὰ μυστήρια τῶν Καβείρων· δοκοῦσι γὰρ οἱ μεμυημένοι ταῦτα δίκαιοί τε εἶναι, καὶ ἐκ δεινῶν σώζεσθαι καὶ ἐκ χειμώνων· ad ℣ 277. The Editions have τοῦ Καβείρου, which ought to be τῶν Καβείρων; for there was not one Κάβειρος, but many Deities called Κάβειροι, worſhiped in the *Samothracian* Myſteries, mentioned here by *Ariſtophanes*.

Worſhipers who attended his Sacrifices, annual Lamentations for his Death were made with great (21) Solemnity. Theſe are mentioned by the Prophet *Ezekiel*, and called *weeping for Tammuz*, c. viii. 14.

Iſis lived nine Years after the Death of *Oſiris*, and was deified, and had Myſteries inſtituted for her Worſhip by *Horus* her Son, 1004 Years after the Flood, and 2164 Years before the *Chriſtian* Æra.

She was invoked with great Lamentations, after the Manner uſed in the Worſhip of *Oſiris*. And in Memory of her being the Inventor of ſowing Wheat and Barley for Bread-Corn, which grew wild before, in the Time of Harveſt the Firſt-fruits of the Ears of thoſe Grains were offered to her; and in the *Iſiac* Feſtivals, Baſkets (22) of them were carried about in Honour of the Goddeſs.

The grand annual Celebration of theſe Myſteries was anciently at the Full Moon, about the (23) Winter Solſtice; at which Time the Worſhipers of *Iſis* went about with lighted Torches, ſeeking *Oſiris*, and making Lamentations for his Death.

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(21) Diod. Sic. lib. i. p. 18, 19. Plut. de Iſid. et Oſir. p. 366. Jul. Firm. de Errore Prof. Relig. p. 406, 407. edit. Gronov. 1709.

(22) Μαρτύριον δὲ φέρουσι τῆς εὑρέσεως τῶν εἰρημένων καρπῶν τὸ τηρούμενον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον· ἔτι γὰρ καὶ νῦν κατὰ τὸν θερισμὸν τοὺς πρώτους ἀμηθέντας στάχυς θέντας τοὺς ἀνθρώπους κόπτεσθαι πλησίον τοῦ δράγματος καὶ τὴν Ἶσιν ἀνακαλεῖσθαι· καὶ τοῦτο πράττειν ἀπονέμοντας τιμὴν τῇ θεῷ τῶν εὑρημένων κατὰ τὸν ἐξ ἀρχῆς τῆς εὑρέσεως καιρόν· παρ' ἐνίοις δὲ τῶν πόλεων καὶ τοῖς Ἰσείοις ἐν τῇ πομπῇ μετὰ τῶν ἄλλων φέρεσθαι καὶ πυθμένας πυρῶν καὶ κριθῶν ἀπομνημονεύματα τῶν ἐξ ἀρχῆς τῇ θεῷ φιλοτέχνως εὑρεθέντων. Diod. Sic. lib. i. p. 13.

(23) *Plutarch* ſaies, *Oſiris* was killed by *Typhon*, on the 17th Day of the Month *Athyr*, de Iſid. et Oſir. p. 356. But as he ſaies afterwards, p. 367, that it was at the *Full Moon*, he muſt have wrote the 15th Day and not the 17th; or elſe has made a Miſtake, and forgot that he had ſaid juſt before, p. 366, that the Lamentation which began at the Day of his Death (there again ſaid to be the 17th) and continued for *four* Days, ended on the 19th Day, *when Oſiris was proclaimed to be found:* and this ſuppoſes the Lamentation for his *Loſs* began, not on the 17th but on the 15th of the Month, and at Full Moon. The Month *Athyr*, in which the Myſteries of *Oſiris* and *Iſis* were celebrated, was the firſt Winter Month, and was Part of the *Roman November* and Part of *December*, when the Ground was fit for Seed in *Egypt*; and it was at this Time alſo, that the *Eleuſinian* Myſteries of *Ceres*, called *Theſmophoria*, and derived from thoſe of *Iſis*, were celebrated in *Attica* and *Bœotia*. *Achilles Tatius* ſaies, that the *Iſiac* Solemnity anciently was celebrated at the Winter Solſtice, at which Time the *Egyptians* uſed Lamentations, as if the Sun (whom they called *Oſiris*) was

Herodotus (24) tells us, that they were celebrated at *Full Moon*, when the *Egyptians* ſacrificed *Hogs* to *Oſiris*, and *Iſis* (who was the *Moon*, as *Oſiris* was the *Sun*) and at that Time did eat their Fleſh, which was unlawful for them to eat any other Time. The ſame Sacrifices were uſed in the *Theſmophoria* (25) of *Ceres.*

The Death of *Oſiris* was probably at firſt celebrated in the Summer Tropic (26); the Sun, which he ſymbolically repreſented, declining and ſhortning the Days: and the Feſtival of finding him was celebrated a few Days after the Winter Solſtice, when the Days began to lengthen. This agrees to (27) *Apuleius*, who ſaies, he returned

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going to leave them: but as ſoon as the Days began to encreaſe, they rejoiced as if *Oſiris* was found, and went in Proceſſion, arrayed in white Garments, and carried Garlands on their Heads.. Iſagog. in Phænom. Arat. apud Petav. Uranalog. p. 146. *Plutarch* ſaies, the Feſtival of the Death, or Diſappearing of *Oſiris*, was celebrated at the Winter Tropic; and ſymbolically repreſented both the Departure of the Sun, and the Falling of the Waters of the *Nile*, who was then hid, as it were, within his Banks: and appeared no longer in the Country. And at this Time the ſacred Cow was carried ſeven Times round the Temple, to repreſent the Period of the Sun's Courſe from the Winter to the Summer Tropic, which was finiſhed in the ſeventh Month. Ἡ γὰρ λεγομένη Κάθειρξις εἰς τὴν σορὸν Ὀσίριδος, οὐδὲν ἔοικεν ἀλλ' ἢ κρύψιν ὕδατος καὶ ἀφανισμὸν αἰνίττεσθαι· διὸ μηνὸς Ἀθὺρ ἀφανισθῆναι τὸν Ὄσιριν λέγουσιν, ὅτε, τῶν Ἐτησίων ἀπολειπόντων παντάπασιν, ὁ μὲν Νεῖλος ὑπονοστεῖ, γυμνοῦται δὲ ἡ χώρα· μηκυνομένης δὲ τῆς νυκτὸς, αὔξεται τὸ σκότος, etc. De Iſid. et Oſir. p. 366. ἔτι δὲ τὴν βοῦν ὑπὸ τροπὰς χειμερινὰς ἑπτάκις περὶ τὸν ναὸν περιφέρουσι, καὶ καλεῖται ζήτησις Ὀσίριδος ἡ περιδρομὴ—τοσαυτάκις δὲ περίεισιν, ὅτι τὴν ἀπὸ τροπῶν χειμερινῶν ἐπὶ τροπὰς θερινὰς περίοδον ἑβδόμῳ μηνὶ συμπεραίνει (ſc. ἥλιος) Ibid. p. 372. ſee alſo p. 377.

(24) Lib. ii. p. 47.

(25) Hence the Χοιρία μυστηρικὰ of *Ariſtophanes*, Acharn. ỷ 747. on which the *Scholiaſt* obſerves; ὅτι ἐν τοῖς μυστηρίοις τῆς Δήμητρος χοῖρος θύεται. See Βατραχ. ỷ 341. and Schol.

(26) About this Time the *Egyptians* celebrated the Rapture of *Proſerpine*, as *Theo* ſaies: παρ' Αἰγυπτίοις κατὰ τὸν Ἐπιφὶ μῆνα, ὅτε ἐν λέοντι γίνεται ὁ ἥλιος ἡ τῆς κόρης ἁρπαγὴ τελειοῦται. Schol. ad Arat. Phænom. p. 22. and *Epiphi* (he ſaies, ibid. p. 45.) is the *Roman July*; and he places the Summer Tropic in this Month; and *Geminus* obſerves from *Eratoſthenes*, that in the moſt ancient Times the *Iſiac* Myſteries were celebrated at the Summer Tropic.

(27) Metamorph. lib. xi. p. 180.

a few Days after the Celebration of the *Iſiac* Myſteries to *Rome*, (having a quick Paſſage) the Day after the Ides of *December*. But ſometimes they were celebrated at the vernal Equinox, as *Macrobius* (28) intimates.

However, this and all the *Egyptian* Feſtivals were moveable; and the learned Aſtronomer (29) *Geminus* gives the Reaſon of it; "Many of the *Greeks*, ſaies he, ſuppoſe, that according to the *Egyptians* and *Eudoxus*, the Feſtival of *Iſis* falls on the Winter Tropic, which is altogether falſe. For this Feſtival (he adds) is a whole Month diſtant from the Winter Tropic. But the Error aroſe from this, that 120 Years ago the Feſtival of *Iſis* was celebrated at the Winter Solſtice: for it changes a Day every four Years; and ſo in 120 Years it varies a Month. Hence it is, that the *Iſiac* Myſteries were anciently celebrated at the Winter Tropic; and ſtill more anciently, at the Summer Tropic, as *Eratoſthenes* obſerves in his Commentary on the *Octaëteris*: and they will be again celebrated at the Autumnal Seaſon and the Summer Tropic, and in the Spring, and at the Winter Tropic. For in the Space of 1460 Years, every Feaſt paſſeth through every Part and Seaſon of the Year; and is carried again to the ſame Place of the Year where it began."

The principal Deities which were worſhiped in the *Iſiac* Myſteries, were *Oſiris*, *Iſis*, and *Hermes*, whoſe ſymbolic Images, with others of the *Egyptian* Gods, were carried in Proceſſion by the Prieſts, attended by their Worſhipers, who were initiated into their Myſteries.

Apuleius, who was initiated, gives a very particular Relation of the Ceremonies uſed at the *Iſiac* Solemnity, and deſcribes the whole

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(28) Simulatione luctus peracta, celebratur lætitiæ exordium ante diem octavum Calendas Aprilis, quem diem *hilaria* appellant, quo primum tempore Sol diem longiorem nocte protendit. Idem ſub diverſis nominibus religionis effectus eſt apud Ægyptios, cum Iſis Oſirin luget. Saturnal. lib. i. p. 210. eadem ratio, quæ circa Adonim et Attinem vertitur, in Ægyptia quoque religione luctum et lætitiam vicibus annuæ adminiſtrationis alternat. Ibid.

(29) Element. Aſtronom. p. 33, 34. apud Petav. Uranalog.

Proceſſion in the eleventh Book of his *Metamorphoſis*: the Sum of which is, " The Prieſts who preſided over the Myſteries walked in white Linen Garments, girt about their Breaſts, and hanging down to their Feet. The firſt carried a burning Lamp, placed in a little Boat of Gold. The ſecond carried two little Altars in his Hands. The third carried a Palm Branch, foliated curiouſly with Gold, in one Hand, and a mercurial Caduceus in the other. The fourth held up a little Palm Tree, and a Golden Veſſel made round like a Pap, which contained the ſacred Milk. The fifth carried the Golden Van, and another the Amphora. Then followed the (ſymbolical) Figures of the (30) Gods: the *Anubis*, with human Feet and Hands, and a Dog's Head, holding a Caduceus in his Left Hand, and ſhaking a Palm Branch in his Right. The Image of the ſacred Cow followed next, lifted up in an erect Poſture. The Image of the (31) *Apis* alſo was carried on the Shoulders of one of the Prieſts. Another carried the Cheſt, wherein were laid the Secrets belonging to the Myſteries. Another

(30) *Ovid* repreſents the Pomp of *Iſis* in the following Lines:
Inachis ante torum pompa comitata ſuorum
Aut ſtetit, aut viſa eſt; inerant lunaria fronti
Cornua cum ſpicis nitido flaventibus auro,
Et regale decus: cum quo latrator Anubis,
Sanctaque Bubaſtis, variuſque coloribus Apis:
Quique premit vocem, digitoque ſilentia ſuadet:
Siſtraque erant, nunquamque ſatis quæſitus Oſiris,
Plenaque ſomniferi ſerpens peregrina veneni. Metamorph. lib. ix.
℣ 686, etc. *Claudian* alſo deſcribes it, *viz.*
— Sic numina Memphis
In vulgus proferre ſolet, penetralibus exit
Effigies; brevis illa quidem, ſed plurimus infra
Liniger impoſito ſuſpirat vecte ſacerdos
Teſtatus ſudore Deum. Nilotica Siſtris
Ripa ſonat, Phariosque modos Ægyptia ducit
Tibia: ſubmiſſis admugit cornibus Apis. De 4 Conſ. Honor. ℣
570, etc.

(31) *Plutarch* ſaies, the Prieſts expoſed to the People a golden or gilded *Apis*, or Bull, which was the Symbol of *Oſiris*, covered with black Lawn, in token of Mourning for the Loſs of him. De Iſid. et Oſir. p. 366. This was done in the four Days of Lamentation preceding the Feſtival of *Iſis*, for the finding of him.

" carried in his Boſom the Image of the ſupreme Deity *(Iſis)*, the " Form of which was not ſeen, nor was like either Bird or Beaſt, " or human Shape. Laſt of all was carried the gilded ſacred Urn, " on which were engraved the Figures of *Egyptian* Deities: a Ser- " pent or Aſp was twiſted about the Handle of it. This Proceſſion " was attended with a vaſt Number of Men and Women of the firſt " Quality, and of all Ranks, Profeſſions, and Ages, who were ini- " tiated, clad in white Linen Garments, and carrying Garlands of " Flowers, with a Chorus of Singers; and others playing on Pipes, " and on Gold and Silver Siſtrums. And all the Way, where the " Proceſſion paſſed, was ſtrewed with Flowers, and bedrop'd with " ſweet Unguents and Perfumes." This was the ſolemn Pomp and Rejoicing for the finding of *Oſiris.*

The ſacred *Iſiac* Ceremonies were all myſterious and ſymbolical.

Iſis repreſented (32) *univerſal Nature*, and was the Symbol of the ſupreme Deity: and the initiated, who were obliged to abſtain from animal Food and Wine (33) ten Days, by way of Preparation to be admitted into her Myſteries, were there taught the Knowledge of the one God, and of the Works of Nature and divine Providence, and to abſtain from all Impurity both of Body and Mind. This was the original Deſign of the Myſteries.

Plutarch (33) therefore ſaies, that the End of the *Iſiac* Myſteries is the Knowledge of the *firſt intelligent Lord of all*, which they are taught, who with *Reaſon* and *Sanctity* partake of her ſacred Myſteries. And they are the truly initiated, whoſe Minds receive divine Knowledge, and are purged from all Superſtition; and regard nothing but Truth in their Enquiries into what is *ſhewn* and *done* concerning the Gods.

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(32) So *Macrobius*, *Apuleius*, *Plutarch*, *Proclus*, and others, agree. To this purpoſe *Proclus* relates from *Egyptian* Writers, that the Portal of the inward Temple, where the Myſteries of *Minerva* of *Sais* (who was *Iſis*) were celebrated, had this Inſcription over it: " I am all that *is* or *was* or *is* " *to come. No one hath ever uncovered my Veil. The Sun is my Offspring.*" lib. i. in Timæ. Plat. p. 30. *Plutarch* has the ſame Relation, De Iſid. et Oſir. p. 354. with the Omiſſion only of the laſt Words.

(33) De Iſid. et Oſir. p. 352. Apul. Metamorph. lib. xi.

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The Myſteries of *Oſiris* and *Iſis*, though joined together, had different Rites belonging to them: and thoſe of *Iſis* were more chaſte and (34) decent. They had alſo different Feſtivals inſtituted to them.

Nonnus (35) ſaies, that *Cadmus* firſt brought the Myſteries of *Oſiris* into *Greece*, in which he had been inſtructed by his Father *Agenor*, who lived at *Thebes* in *Egypt* before he came into *Phœnicia*: and it is probable, that *Cadmus* carried theſe Myſteries into *Bœotia*. *Herodotus* (36) ſuppoſes this, who relates, that *Melampus* Son of *Amytheon*, learned in *Egypt* ſome of the ſacred Rites of *Oſiris* or *Dionyſus*, which he introduced amongſt the *Greeks*, eſpecially the Ceremony of the *Phallus*: and *Herodotus* obſerves, that the *Greeks* uſed the ſame Rites as were uſed by the *Egyptians* in the Myſteries of *Oſiris*. He thinks *Melampus* made Alterations in the Ceremonies; and was taught the principal Rites by *Cadmus* and the *Tyrians*, who went with him out of *Phœnicia* into *Bœotia*. But *Herodotus* ſhould have ſaid, he was inſtructed by the *Cadmeans*, for *Melampus* lived above a Century later than *Cadmus*, as *Apollodorus* (37) tells us, who places him in the Reign of *Prætus* King of *Argos*, who began to reign in the Year before *Chriſt* 1358, according to the Chronicon of *Euſebius*.

Heſiod (38) related, that the Daughters of *Prætus* were poſſeſſed with a Madneſs, becauſe they neglected to celebrate the Myſteries of *Dionyſus*: but *Acuſilaus* ſaid it was for deſpiſing the Image of *Juno*. However this was, as *Melampus* came to *Argos* in the Reign of *Prætus*, and was then famous for the Art of *Divination* (39), and firſt made uſe of *purging* and *Potions* in Medicine; and thereby

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(34) *Herodotus* deſcribes ſome of thoſe of *Oſiris*, lib. ii. c. 48. and ſaies, the *Egyptians* gave a myſterious Reaſon for the Obſcenity of them.

(35) Dionyſ. lib. iv. p. 79, 80.

(36) Lib. ii. c. 49. and Diod. Sic. lib. i. p. 87.

(37) Lib. ii. p. 79. Diod. Sic. lib. iv. p. 271.

(38) Apollod. lib. ii. p. 78. alſo lib. i. p. 45. and Diod. Sic. lib. iv. p. 271.

(39) Herodot, lib. ii. c. 49. Apollod. lib. ii. p. 79. Diod. Sic. lib. iv. p. 271.

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cured the Daughters of *Prœtus* of their Madneſs; his Inſtitution of the Myſteries of the *Egyptian Dionyſus,* might be about the Year before *Chriſt* 1350: and they continued to be celebrated in Honour of the *Egyptian Dionyſus* or *Oſiris,* till *Orpheus* (40) who had been initiated into them in *Egypt*, carried them to *Thebes*; and being a Friend to the *Cadmeans,* by whom he was kindly and honourably entertained, he transferred the Myſteries of *Oſiris* to *Bacchus,* Son of *Semele,* the Daughter of *Cadmus*; and inſtituted the *Egyptian* Myſteries at *Thebes* in honour of the Son of *Semele,* as being the *Dionyſus* who was Son of *Jupiter.* He uſed the Rites of the (41) *Egyptian* Myſteries with ſome Variation, and added others to them: and hence it came to paſs, that the *Egyptian* Hiſtory of *Dionyſus,* who was *Oſiris,* was aſcribed to the *Greek* (42) *Bacchus,* called *Dionyſus* alſo, who lived many Centuries after the other.

The Myſteries of the *Greek Dionyſus,* or *Bacchus,* were called *Trieterica*; and this was ſaid to be in memory of his (43) three Years Expedition into *India.*

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(40) Diod. Sic. lib. i. p. 20.

(41) Idem, lib. iii. p. 199.

(42) *Bacchus* (Βάκχος) is a *Phœnician* Word, which *Heſychius* explains by Κλαυθμὸς, Lamentation; and ſeems to be derived from the Lamentation uſed in the Myſteries of *Oſiris:* hence in Ezech. c. viii. 14. Women are repreſented *weeping*, or making Lamentation (which is expreſſed by *Mebaccoth*) for *Tamuz,* i. e. *Oſiris.* So that *Bacchus* is derived from the *Phœnician* or *Hebrew Baca.*

(43) Τοὺς μὲν Βοιωτοὺς—ἀπομνημονεύοντας τῆς κατὰ τὴν Ἰνδικὴν στρατείας [τριετεῖ χρόνῳ] καταδεῖξαι τὰς τριετηρίδας θυσίας Διονύσῳ. Diod. Sic. lib. iv. p. 211. alſo lib. iii. p. 199. *Virgil* deſcribes them;

—qualis commotis excita ſacris
Thyas, ubi audito ſtimulant trieterica Baccho
Orgia, nocturnuſque vocat clamore Cithæron. Æn. iv. ỳ 301, etc.

And *Lucan* mentions them;

Mons Phœbo Bromioque ſacer, cui numine miſto
Delphica Thebanæ referunt Trieterica Bacchæ. Lib. v. ỳ 73, 74.

Cenſorinus obſerves, that the *Trieteric* Myſteries of *Bacchus* were celebrated every other Year; and notwithſtanding were called *Triëterica.* The intervening Year was reckoned the ſecond, and ſo the next Return was the third Year; the Feſtival Years being reckoned incluſive. His Words are; tempus τριετηρίδα appellabant, quod tertio quoque anno interkalabatur, quam-

Theſe *Bacchic* Myſteries were celebrated with a great deal of Enthuſiaſm, Revelling, and Obſcenity, ſo that the Prieſts and Poets were forced to allegorize them into natural Cauſes and Productions; and the initiated were laid under a ſolemn (44) Oath of Secrecy; and it was Death to divulge them.

The Myſteries of *Iſis* were firſt carried out of *Egypt* into *Argos* by the Daughters of *Danaus*, in the Year before *Chriſt* 1486, who, as (45) *Herodotus* relates, inſtructed the *Pelaſgic* Women in them. But the *Pelaſgi* being ſome Years after driven out of *Peloponneſe* by the *Dores*, Deſcendants of *Deucalion*, theſe Myſteries were diſcontinued every where in *Peloponneſe*, but amongſt the *Arcadian Pelaſgi*, who remained there: and had not been expelled the Country by the *Dores*. Theſe Myſteries were afterwards celebrated at *Eleuſis*, in honour of *Ceres*, and were called *Theſmophoria*, as appears from (46) *Herodotus* and *Apollodorus*. But they were different from the *Eleuſinian* Myſteries of *Ceres* properly ſo called, which had different Rites, and were celebrated at a different Seaſon.

The Occaſion of the *Eleuſinian* Myſteries is differently related. The Account which the *Greek* Mythologiſts give is, that *Ceres* went with her Daughter *Proſerpine* into *Sicily*, and taught the Inhabitants the Art of Tillage and ſowing Bread-Corn, on which Account the Iſland was conſecrated to her and *Proſerpine*. A *Sicilian* Prince,

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vis biennii circuitus et revera διετηρὶς eſſet, unde myſteria quæ Libero patri *alternis* fiunt annis, *trieterica* a poetis dicuntur. De D. Nat. c. xviii. But inſtead of the Word interkalabatur, the old Edition, 1524, has more rightly *redibat*; and this Reading is confirmed by what follows. This Obſervation of *Cenſorinus* ſhews the Error of ancient and modern Commentators, who make the *Trieteric* Myſteries of *Bacchus* to be celebrated every third Year only, by an Intervention of two Years.

(44) Cum ignotis hominibus Orpheus ſacrorum cæremonias aperiret, nihil aliud ab iis quos initiabant, in primo veſtibulo, niſi jurisjurandi neceſſitatem et cum terribili quadam auctoritate religionis exegit, ne profanis auribus inventæ ac compoſitæ religionis ſecreta proderentur. Jul. Firm. Matheſ. lib. vii. Præfat. p. 193. The *Athenians*, by a Law, made it Death to divulge the Myſteries: τὸν ἐξειπόντα τὰ μυστήρια τεθνάναι. Pet. leg. Attic. p. 2. See his Notes, p. 29, etc.

(45) Lib. ii. c. 171.

(46) Ibid. Apollod. lib. i. p. 14. Diod. Sic. lib. i. p. 13.

who reigned about *Syracuſe*, and was called (47) *Aidoneus*, the Name of the God *Pluto*, ſeeing *Proſerpine* gathering Flowers in the pleaſant Plain of *Enna*, fell in Love with the beautiful Virgin, and carried her off into a Cave; on which account ſhe was reported to be taken into Hades, and made Queen of the infernal Regions. Her Mother *Ceres* ſearched for her Day and Night in vain: and amongſt other Countries whither ſhe went to ſeek her, ſhe came to *Eleuſis*, a City of *Attica*; and being there kindly received by (48) *Celeus*, who ruled in the City, and his Son *Triptolemus*, and *Eumolpus*, who had come thither from *Thrace*, ſhe inſtructed them in the Tillage of Wheat and Barley; and taught them how to ſow them. Afterwards ſhe ſent *Triptolemus* in a long Veſſel with (49) Oars, which the Poets (50) and Mythologiſts called a Chariot drawn with winged Serpents, to communicate it to other Countries. Theſe Tranſactions are related by *Euſebius* to have happened in the thirty-ſecond Year of *Pandion* King of *Athens*, and the nineteenth of *Lynceus* at *Argos*; and by his Reckoning, in the Year before *Chriſt* 1404. *Apollodorus* (51) places the coming of *Ceres* into *Attica* in the Reign of *Pandion*: and *Tatian* (52) and *Clemens* of *Alexandria* from him, place the Rapture of *Proſerpine*, and the building of the Temple at *Eleuſis*,

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(47) Heſiod. Theogon. alii. See Cic. in Verrem. lib. iv. p. 263, etc. edit. Græv. compare Diod. Sic. lib. v. init.

(48) Πρὸς Κελεὸν ἐλθοῦσα τὸν βασιλεύοντα τότε Ἐλευσινίων. Apollod. lib. i. p. 14. lib. iii. p. 227. In a Fragment of an Hymn to *Ceres*, aſcribed to *Homer*, ſhe is ſaid to have taught the Celebration of her Myſteries to *Triptolemus*, *Diocles*, *Eumolpus*, and *Celeus*:

Δεῖξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξίππῳ
Εὐμόλπου τε βίῃ, Κελεῷ θ' ἡγήτορι λαῶν
Δρησμοσύνην ἱερῶν, καὶ ἐπέφραδεν ὄργια πᾶσιν. Apud Pauſan. Corinth. p. 57.

(49) Eleuſine Celeus regnavit coævus Triptolemo, quem Philochorus ait longa navi ad urbes accedentem diſtribuiſſe frumenta, et ob id dediſſe ſuſpiciones quod navis ejus ſerpens pennatus fuerit. Euſeb. Chron. num. 611.

(50) Apollod. lib. i. p. 15. Orph. Hymn. in Cer.

(51) Lib. iii. p. 227.

(52) Orat. cont. Græc. ſub. fin. Clem. Alex. Strom. i. p. 321.

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and the Tillage of Corn by *Triptolemus* in the Reign of *Lynceus*; and this will agree with all other Accounts.

But *Euſebius*, either from *Philochorus* or other Authors, places the Rapture of *Proſerpine* in the firſt of *Erectheus* King of *Athens*, who, by his reckoning, began to reign in the Year before *Chriſt* 1395; and, according to the Manuſcripts of *Pontacus*, he placed the Inſtitution of the Myſteries in the twelfth of *Erectheus*, and in the Year before *Chriſt* 1384. And in this very Year the *Parian* Marbles relate the coming of *Ceres* to *Athens*, and planting Corn, and ſending it out by *Triptolemus* Son of *Celeus* to other Countries. And they add under the ſame Year, that *Triptolemus* ſowed it in *Raria*, a Field of *Eleuſis* ſo called.

The Editor of the Marbles has put this Epoch three Years lower, and changed the Number (Π) which is *five*, into II. *i.e. two*, ſuppoſing that the ſame Number or Epoch would not be repeated. But as it is probable that the firſt Corn was ſown at *Eleuſis*, before any was carried out to other Countries, contrary to the Suppoſition of the learned Editor, this is a good Reaſon to conclude, that the Number is right as it appears in the Marble: and to confirm that it is ſo, *Pauſanias* (53) ſaies, that the firſt Corn ſown by *Triptolemus* was in the Field *Raria*, in Memory of which, the firſt Cakes, which were offered to *Ceres* in the Sacrifices, were made of the Flour of the Barley which grew there.

It is therefore moſt probable, that the Rapture of *Proſerpine* happened in the Reign of *Pandion*, Father of *Erectheus*; but that the Myſteries of *Ceres* were inſtituted, and the Temple of *Eleuſis*, where they were celebrated, was built by the (54) *Athenians*, about the laſt Year of *Lynceus*, and the twelfth of the Reign of *Erectheus*, and the Year before *Chriſt* 1384.

The *Egyptians* gave a very different Account of the *Eleuſinian* Myſteries from that of the *Greeks*; and leſs fabulous. They related, that *Erectheus* was an (55) *Egyptian*, but allied to the *Athenians*: and that in time of a general Dearth for want of Rain, he carried a great Quantity of Corn out of *Egypt* to *Athens*, by which he preſerved the Lives of the Citizens, who thereupon choſe him King. He afterwards (56) inſtituted the Myſteries of *Ceres* at *Eleuſis*, after the manner of thoſe of the *Egyptian Iſis*: whence it was ſaid, that *Ceres* went into *Attica*. And the *Athenians* owned, that in the Reign of *Erectheus* there was a Dearth in *Attica* for want of Rain; and that *Ceres* came thither and ſupplied them with Corn: that is, they were ſupplied from *Egypt*. This ſeems to be the Truth contained in the Fable concerning *Ceres*, and the Myſteries inſtituted for her Worſhip at *Eleuſis*. For it cannot be ſuppoſed that the *Athenians* at this Time were ignorant of ſowing Corn. Had they not known it before the Reign of *Cecrops* [as they probably did from the *Phœnician Pelaſgi*, who had lived in *Attica* long before he came thither, and knew the Uſe of Bread-Corn and ſowing it, which was the Profeſſion of the *Cabiri*, from whom they deſcended, who were Huſbandmen] they muſt have been taught it by *Cecrops* who came from *Egypt*, where the Uſe of Bread-Corn and ſowing it was cultivated, and had been known many Centuries before. But the *Athenian Ceres* being no other than the *Egyptian Iſis*, whoſe Myſteries were then firſt inſtituted in *Attica*; and at the ſame time a Supply of Corn brought from *Egypt* in a Time of Famine, this very probably gave Occaſion to the Poets to feign that *Ceres* then came into *Attica*, and taught the Art of ſowing Corn, which was repreſented in her Myſteries.

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(53) Τὸ δὲ πεδίον τὸ Ῥάριον σπαρῆναι πρῶτον λέγουσι, καὶ πρῶτον αὐξῆσαι καρπούς· καὶ διὰ τοῦτο οὐλαῖς ἐξ αὐτοῦ χρῆσθαι σφίσι καὶ ποιεῖσθαι πέμματα ἐς τὰς θυσίας καθέστηκεν· ἐνταῦθα ἅλως καλουμένη Τριπτολέμου καὶ βωμὸς δείκνυται. Attic. p. 36.

(54) Ariſtot. tom. i. de Mirabil. lib. p. 1164.

That the *Eleuſinian* Myſteries, the *greater*, and the *Theſmophoria*, came from *Egypt* may be concluded, from the Similitude of them to thoſe of *Iſis*. For in the one the Prieſts and Initiated went about with lighted Torches and Lamps ſeeking for ***Proſerpine***, as in the other for *Oſiris*, weeping and making great Lamentations. They alſo carried about Baſkets of Wheat and Barley, in Memory and Honour of *Ceres* as the Inventor of them; as was done in the Celebration of the Myſteries of *Iſis*; and made Repreſentations of the primitive Way of living on Herbs and Roots, before the ſowing of Bread-Corn was known.

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(55) The *Attic* Writers deny his being an *Egyptian*, and make him a Native of *Attica*, and Son of *Pandion*, a preceding King. But neither *Homer* nor *Herodotus* knew any thing of his *Athenian* Deſcent; and both ſuppoſe him to be *terrigena*, or of an unknown Original. Hom. Il. Β. ꝟ 548. Herodot. lib. viii. c. 55.

(56) Diod. Sic. lib. i. p. 25.

That *Celeus*, *Triptolemus* and *Eumolpus* were initiated at the Inſtitution of the *Eleuſinian* Myſteries, appears from the before-cited Hymn of *Homer*, and from *Apollodorus*: and as, by the Account of *Apollodorus* [lib. iii. p. 232.] *Eumolpus* after his Initiation went from *Eleuſis*, and reigned in *Thrace*, till he was ſent for by the *Eleuſinians* to aſſiſt them againſt the *Athenians*, with whom they were at War about the Myſteries, we may infer, that he did not at firſt preſide in the Myſteries: and it is more probable, that *Triptolemus* was the firſt *Hierophant*, and that his Siſters celebrated the Myſteries.

They were celebrated without any Diſpute or Quarrel for about thirty-eight Years; and then a War broke out between the *Eleuſinians* and *Athenians*; the *Eleuſinians* ſeem not only to have claimed the Myſteries to themſelves, but to have revolted from *Erectheus*, to whom they were ſubject after the Death of *Celeus* and *Triptolemus*. They ſent to *Eumolpus* to aſſiſt them, who came with an Army of *Thracians* (57) and poſſeſſed Part of *Attica*, as *Strabo* (58) intimates. The *Athenians* were aſſiſted by *Ion*, Son of *Xuthus*, who reigned over the *Ægiales*, afterwards called *Achæans*, and came with an auxiliary Army out of *Peloponneſe*; and the *Athenians* made him their (59) *General* under *Erectheus*. In the War *Erectheus* (60) was ſlain, and alſo a Son of *Eumolpus*: and then it was agreed between the two Parties, that *Eumolpus* and the Daughters of *Celeus* ſhould preſide in the Celebration of the Myſteries; and that in all other Things the *Eleuſinians* ſhould be ſubject to the *Athenians*.

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(57) Apollod. lib. iii. p. 232.

(58) Τὴν μὲν γὰρ Ἀττικὴν οἱ μετὰ Εὐμόλπου Θρᾷκες ἔσχον. Geog. lib. vii. p. 494.

(59) Strab. lib. viii. p. 588. Pauſan. Achaic. init. p. 206.

(60) Pauſ. Attic. p. 36. who ſaies, that *Eumolpus* came from *Thrace*. And *Lucian* calls him a *Thracian*.

This War is mentioned by (61) *Thucydides*, and other ancient Writers, cited by *Meurſius* in his *Attic Readings* [lib. vi. c. 21]. To which we may add *Plato* (62), who mentions *Eumolpus* as having invaded *Attica*.

This War was alſo in the Reign of *Prætus* King of *Argos*, as *Tatian* and *Clemens Alexandrinus* have obſerved, and it ended in the Year before *Chriſt* 1345.

Muſæus, the Father of *Eumolpus*, wrote a Poem on the Rapture of *Proſerpine*, and the Travels of *Ceres* to ſeek her; and the fabulous Hiſtory of receiving Corn from *Attica*, which he publiſhed ten Years after the Inſtitution of the Myſteries, as the Marbles acquaint us, and in the Year before *Chriſt* 1374.

After his Son *Eumolpus* had brought an Army into *Attica*, he took Poſſeſſion of *Eleuſis*, and ſeized upon the Temple of *Ceres*, and celebrated the Myſteries, and there publiſhed the Poem of his Father (63) *Muſæus* [to be ſung in the Celebration of the Myſteries] as the Marbles intimate (Epoch 15), in the Reign of *Erectheus*, or *Erictheus* as they call him. This was in the laſt Year of the Reign of *Erectheus*. After the War was ended, the Temple and Myſteries were by Treaty given to *Eumolpus* and the Daughters of *Celeus*; and his Family were to be the Hierophants and Preſidents of the Myſteries, and the female Deſcendants of *Celeus* were to be the Prieſteſſes, in the Celebration of them. After *Eumolpus* was Hierophant, and *King* of the Myſteries at *Eleuſis*, he wrote a Poem (64) of three

(61) Lib. ii. p. 108.

(62) In Menexeno, p. 239. Serran. tom. ii.

(63) Ἀθηναῖοι—ἴσασι Τριπτόλεμον τὸν Κελεοῦ πρῶτον σπεῖραι καρπὸν ἥμερον· ἔπη δ' ᾄδεται Μουσαίου μὲν (εἰ δὴ Μουσαίου καὶ ταῦτα). Pauſ. Attic. p. 13.

(64) Εὔμολπος—υἱὸς Μουσαίου τοῦ ποιητοῦ—ἔγραψε τελετὰς Δήμητρος, καὶ τὴν εἰς Κελεὸν ἄφιξιν, καὶ τὴν τῶν μυστηρίων παράδοσιν τὴν ταῖς θυγατράσιν αὐτοῦ γενομένην, ἔπη τὰ πάντα τρισχίλια. Suid. voc. Εὔμολπος. And that *Eumolpus* was Son of *Muſæus* ſeems probable, not only from the Marbles (Epoch. 15.) and *Suidas*; but *Porphyry* is cited by *Proclus*, ſaying, that the Family of thoſe who preſided in the *Eleuſinian* Myſteries, deſcended from *Muſæus* the Son

thouſand Verſes, concerning the ſacred Rites of *Ceres*, and her coming to *Celeus*, and her Myſteries being delivered to his Daughters.

Eumolpus, who preſided in the *Eleuſinian* Myſteries after the War with *Erectheus* and the *Athenians*, was the (65) firſt of the Name, and was ſucceeded by his Son *Ceryx*. *Aceſodorus* (66) ſaid it was related, that *Eumolpus* was the Inſtitutor of the *Eleuſinian* Myſteries, which were celebrated every Year in Honour of *Ceres* and *Proſerpine*; and this was the *Eumolpus*, who brought an Army of *Thracians* to aſſiſt the *Eleuſinians* in the War with *Erectheus*. So he was evidently the firſt *Eumolpus*, and not the fifth in Deſcent from him, as the *Scholiaſt*, by Miſtake, thought to be the Opinion of *Aceſodorus*. But *Androtion* (67) fell into this Miſtake, whoſe Words the *Scholiaſt* cites, *viz.* "That *Eumolpus* [*i. e.* the *Thracian*] did "not firſt inſtitute the Initiation of the Myſteries; but *Eumolpus* "who was the fifth in Deſcent from him. For *Ceryx* was the Son "of *Eumolpus*, and had a Son called *Eumolpus*; and *Antiphemus* "was the Son of this *Eumolpus*; and *Muſæus* the Poet was the Son of "*Antiphemus*; and the Son of *Muſæus* was the *Eumolpus* who inſti"tuted the Myſteries and Rites of Initiation, and was the Hiero"phant." But it was a groſs Miſtake, to make the third *Eumolpus*,

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of *Selene* (as *Plato* alſo called him), ἀπὸ Μουσαίου τοῦ Σεληνιακοῦ τὸ γένος τοῖς ἐν Ἐλευσῖνι τῶν μυστηρίων ἡγουμένοις εἶναί φησι. Proc. in Plat. Timæum, p. 51. And all agree that *Eumolpus* was the firſt Hierophant, and that the Office and Dignity deſcended to his Family. *Heſychius* obſerves, Εὐμολπίδαι ἀπὸ Εὐμόλπου ἐκαλοῦντο τοῦ πρώτου ἱεροφαντήσαντος· πολλοὶ δὲ γεγόνασιν ὁμώνυμοι Εὔμολποι. in voc. and *Suidas* ſaies, Εὐμολπίδαι· γένος ἀπὸ τοῦ Θρακὸς, ὃς καὶ τὴν μύησιν εὗρεν. voc. *Lucian* writes, τοῦ τὴν τελετὴν αὐτοῖς (Ἀθηναίοις) καταστησαμένου Εὐμόλπου Θρακὸς ὄντος. Demonact.

(65) See the following Note.

(66) Κατοικῆσαι δὲ τὴν Ἐλευσῖνα ἱστοροῦσι πρῶτον μὲν τοὺς αὐτόχθονας, εἶτα Θρᾷκας τοὺς μετ' Εὐμόλπου παραγενομένους πρὸς βοήθειαν εἰς τὸν κατ' Ἐρεχθέως πόλεμον· τινὲς δέ φασι καὶ τὸν Εὔμολπον εὑρεῖν τὴν μύησιν τὴν συντελουμένην κατ' ἐνιαυτὸν ἐν Ἐλευσῖνι Δήμητρι καὶ Κόρῃ. Aceſod. apud Schol. Sophoc. in Oedip. Colon. p. 121.

(67) Ἀνδροτίων μὲν οὖν γράφει οὐ τὸν Εὔμολπον εὑρεῖν τὴν μύησιν, ἀλλ' ἀπὸ τούτου Εὔμολπον πέμπτον γεγονότα· Εὐμόλπου γὰρ γενέσθαι Κήρυκα· τοῦ δὲ Εὔμολπον· τοῦ δὲ Ἀντίφημον· τοῦ δὲ Μουσαῖον τὸν ποιητήν· τοῦ δὲ Εὔμολπον τὸν καταδείξαντα τὴν μύησιν καὶ ἱεροφάντην γεγονότα. Ibid. This Miſtake is followed by the learned Author of the Notes on the Marbles, p. 184. and by *Tzetzes*, Com. in Lycoph. ẏ 1327.

who was the fifth in Deſcent after the firſt *Eumolpus*, to be the Inſtitutor of the *Eleuſinian* Myſteries, which all agreed were inſtituted in the Reign of *Erectheus* and *Celeus*. There was no leſs than the Term of 150 Years between the firſt and the laſt *Eumolpus*: and the Error of confounding them was owing to the Inſtitution of the *leſſer* Myſteries by the *Eleuſinians* [when the laſt *Eumolpus* was Hierophant] in order to initiate the *Theban Hercules*, becauſe none but (68) *Natives* of *Attica*, or ſuch as were naturalized, might then be initiated into the firſt Myſteries of *Eleuſis*, which were for diſtinction called the *greater*: and therefore he was made the adopted Son of *Pylius*, and then initiated by *Eumolpus*.

But theſe *leſſer* Myſteries, celebrated chiefly in Honour of *Proſerpine*, were not inſtituted in the Reign of *Erectheus*, but in the Reign (69) of *Ægeus*, and about the Year before *Chriſt* 1250, and not at *Eleuſis*, but at (70) *Agræ*, near the River *Iliſſus*.

(68) Ἦλθε (Ἡρακλῆς) πρὸς Εὔμολπον εἰς Ελευσῖνα βουλόμενος μυηθῆναι· ἦν δὲ οὐκ ἐξὸν ξένοις τότε μυεῖσθαι· δι' ὃ γίνεται Πυλίου θετὸς ὑὸς, καὶ παραγινόμενος ἐμυεῖτο. Euſtath. Comment. in Homer. Il. Θ. ℣ 378. ex Apollodoro. But the latter Part of the Words is corruptly read in *Apollodorus*, viz. θέσπιος inſtead of θετὸς. lib. ii. p. 121. See alſo Meurſ. Eleuſin. c. xix.

(69) Αφ' οὗ καθάρσια ἐγένετο Αθήνησι, καὶ Ἡρακλῆς ἐμυήθη ἐν Αγραῖς πρῶτος, καὶ ἕδος ἐποιήθη ἔτη χ..... βασιλεύοντος Αθήνησιν Αἰγέως. Marm. Oxon, Ep. xix.

(70) In this the Ancients agree with the Marble, cited in the foregoing Note. Ἀγρὰ καὶ Αγραὶ χωρίον ἐστὶ τῆς Αττικῆς, ἐν ᾧ τὰ μικρὰ μυστήρια ἐπιτελεῖται μίμημα τῶν περὶ τὸν Διόνυσον, ἐν ᾧ λέγουσι καὶ τὸν Ἡρακλέα μεμυῆσθαι. Steph. voc. Hence we read, that *Bacchus* or *Dionyſus* was invoked in theſe Myſteries: and from this Αγρὰ, every Place that was out of the Bounds of Cities was called Αγρὸς, a Field. *Euſtathius* notes; πρὸς τῷ Ιλισσῷ Αγραὶ καὶ Αγρὰ, οὗ τὰ μικρὰ τῆς Δήμητρος ἤγετο, φησὶ, μυστήρια. Comment. in Il. B. p. 273. παρὰ τὸν Ιλισσὸν, οὗ τὸν καθαρμὸν τελοῦσι τοῖς ἐλάττοσι μυστηρίοις. Polyæn. Strategem. lib. v. c. 17. And that the leſſer Myſteries were inſtituted for *Hercules*, is intimated in the Marble above cited, Not. 69. *Tzetzes* tells us this very plainly: ἐμυήθη ἐν Ελευσῖνι τὰ δι' αὐτὸν [Ἡρακλέα] λεγόμενα μικρά. θέλοντες δὲ καὶ τὸν κοινὸν εὐεργέτην Ἡρακλέα θεραπεῦσαι οἱ Ελευσίνιοι ἐπ' αὐτῷ τὰ μικρὰ ἐποιήσαντο μυστήρια. Comment. in Lycoph. ad ℣ 1327. And the *Scholiaſt*, on the *Plutus* of *Ariſtophanes*, gives a particular Account both of the *greater* and *leſſer* Myſteries: μυστήρια δὲ δύο τελεῖται τοῦ ἐνιαυτοῦ Δήμητρι καὶ κόρῃ, τὰ μικρὰ καὶ τὰ μεγάλα· καὶ ἔστι τὰ μικρὰ ὥσπερ προκάθαρσις καὶ προάγνευσις τῶν μεγάλων — μεγάλα καὶ μικρὰ μυστήρια ἐτελοῦντο ἐν Ελευσῖνι τῆς Αττικῆς· μὴ ὄντων δὲ πρότερον μικρῶν, ἐλθόντος Ἡρακλέους καὶ θέλοντος μυηθῆναι, ἐπειδὴ νόμος ἦν Αθηναίοις μηδένα ξένον μυεῖν,

All the Ancients agreed, that the *leſſer* Myſteries were inſtituted for the ſake of *Hercules*, and to qualify him to be admitted into the *greater*, as ſoon as he was adopted and naturalized, and underwent a Purgation for killing the Centaur; all this was done at the *leſſer* Myſteries, which were a Preparative for Initiation into the *greater*, into which *Hercules* was admitted. *Caſtor* and *Pollux* were alſo naturalized at (71) *Athens*, being adopted by *Aphidnus* before they were admitted into the *Eleuſinian* Myſteries; and theſe were ſaid to be the firſt who, being *Strangers*, partook of them. Afterwards they were common for all (72) *Greeks*, whether *Athenians* or not.

Hercules was the *firſt* Foreigner who was initiated into the *Eleuſinian* Myſteries, unleſs it be true what *Plato*, or the Author of the *Axiochus*, or Dialogue concerning Death, ſaies, that *Bacchus* (73)

αἰδεσθέντες τὴν αὐτοῦ ἀρετὴν, καὶ ὅτι φίλος τε ἦν τῆς πόλεως καὶ υἱὸς τοῦ Διὸς, ἐποίησαν μικρὰ μυστήρια ἐν οἷς αὐτὸν ἐμύησαν· ἦσαν δὲ τὰ μὲν μεγάλα Δήμητρος, τὰ δὲ μικρὰ Περσεφόνης τῆς αὐτῆς θυγατρός. Schol. in ℣ 846. The leſſer Myſteries being ſaid by *Tzetzes*, and the *Scholiaſt* on *Ariſtophanes*, to be celebrated at *Eleuſis*, is either an Error in theſe Commentators, or elſe they meant only, that they were celebrated by the *Eleuſinians*, or in their Territory, *Agræ*, where they were celebrated, belonging to *Eleuſis*. But they ought to have been preciſe, if they knew the Place. The *Scholiaſt* of *Ariſtophanes*, in another Place, ſaies, that *Hercules* was initiated into the leſſer Myſteries at *Melite*, a Village of *Attica*; and that he had a Temple there. Schol. in Ran. ℣ 504. The Miſtake of the *Scholiaſt* aroſe from *Hercules* having a Temple erected to him at *Melite*, whence he thought he was initiated there. But the Temple at *Melite* was built many Years after *Hercules* was initiated into the leſſer Myſteries at *Agræ*, where he had a Temple. That at *Melite* was dedicated to him after his Death and Deification, the latter of which was in the Year before *Chriſt* 1202. This Temple was dedicated to *Hercules* [Ἀλεξικάκῳ] the Saviour, as *Heſychius* ſaies, voc. ἐκμελίτης, which ought to be read ἐκ Μελίτης, as it is in Ariſtoph. Βατράχ. ℣ 504. This is *Heſychius*'s own Miſtake, as appears from the Word being added under the Letter E.

(71) Plutarc. Theſ. *Ariſtides* in his *Eleuſinia* ſaies, μυηθῆναι δὲ ξένων πρώτους, Ἡρακλέα καὶ Διοσκούρους. p. 450.

(72) *Hippocrates* was admitted by a Decree of the Senate of *Athens*; δεδόχθαι τῷ Δήμῳ μυῆσαι αὐτὸν τὰ μυστήρια τὰ μεγάλα δημοσίᾳ, καθάπερ Ἡρακλέα τὸν Διός. Apud Meurſ. Eleuſin. p. 53. See the Notes following.

(73) Καὶ τοὺς περὶ Ἡρακλέα τε καὶ Διόνυσον κατιόντας εἰς ᾅδου πρότερον λόγος ἐνθάδε μυηθῆναι· καὶ τὸ θάρσος τῆς ἐκεῖσε πορείας παρὰ τῆς Ελευσινίας ἐναύσασθαι. p. 371. tom. iii. Serran. All the Editions of *Plato* have Διόνυσον; but as

was related to have been initiated into them; who lived above a Century before *Hercules* was born; and at the Time of the Inſtitution of them.

Petavius (74) has proved at large againſt *Scaliger*, whom *Prideaux* followed in the Miſtake [Notes on the Marbles, p. 184.] that the *greater* as well as the *leſſer* Myſteries were celebrated *annually*; and the Thing is very evident from the concurring Teſtimonies of the moſt ancient Writers. *Herodotus* (75) and *Iſocrates* are ſufficient to put the Matter out of Diſpute. *Iſocrates* ſpeaking of the *Eleuſinian* Myſteries communicated to the *Athenians* by *Ceres*, ſaies, that the City of *Athens*, out of Piety and Regard to the Good of Mankind, communicated them to all *every Year*.

Herodotus ſaies, the *Athenians* celebrated theſe Myſteries every Year to *Ceres* and *Proſerpine*, and any *Greek* that would, might be initiated into them. This ſhews, that though at firſt theſe Myſteries were communicated to none but Natives of *Attica*, unleſs naturalized by being adopted into an *Athenian* Family, afterwards they were open to all who were thought to be qualified to receive them.

Caſtor and *Pollux* were initiated about the ſame Time with *Hercules:* and it became a Cuſtom afterwards for the *Women*, who celebrated the Myſteries, to ſwear (76) by their Names; and in

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we no where elſe read, that I know of, that *Bacchus* was initiated into the *Eleuſinian* Myſteries; and ſeveral ancient Writers relate, that *Hercules*, *Caſtor*, and *Pollux*, called Διοσκούρους, were initiated, and that they alſo were the firſt who were initiated, I would read Διοσκούρους, inſtead of Διόνυσον. *Ariſtides* in his *Eleuſinia*, cited above, ſaies, μυηθῆναι δὲ ξένων πρώτους Ἡρακλέα καὶ Διοσκούρους.

(74) Not. ad Themiſt. Orat. xii. p. 649—657.

(75) Ὧν ἔλαβεν ἅπασι μετέδωκε, καὶ τὰ μὲν ἔτι καὶ νῦν καθ᾽ ἕκαστον ἐνιαυτὸν δεικνύμεν. Panegyr. p. 79.

Τὴν δ᾽ ὁρτὴν ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ μητρὶ καὶ τῇ κόρῃ, καὶ αὐτέων τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μυεῖται. Herodot. lib. viii. c. 65. Annua Feſta. Ovid. Metamor. x. ℣ 431.

(76) M. Varro aſſeverat antiquiſſimos viros neque per Caſtorem neque per Pollucem dejurare ſolitos: ſed id jusjurandum fuiſſe tantum feminarum ex initiis Eleuſiniis acceptum. Apud A. Gell. Noct. Attic. lib. xi. c. 6.

Imitation of them this Oath was common amongſt the Men alſo.

It was allowed only to *Women* (77) to perform the Rites of the *Eleuſinian* Myſteries; who were carried to *Eleuſis* in (78) Waggons, drawn very ſlowly, to repreſent the carrying in of Corn at the Time of Harveſt; and as they went they uſed rude and (79) filthy Speeches to one another, which was a Part of the Ceremony.

The *Sicilians*, who inſtituted the Myſteries of *Ceres* and *Proſerpine* before the *Athenians*, as *Diodorus Siculus* (80) relates, celebrated thoſe of *Proſerpine* at the Time of Harveſt, when the Corn was full ripe; and thoſe of *Ceres* after, at *Seed-time*, which laſted *ten Days*, and were celebrated with the greateſt Solemnity and Splendor, with a Repreſentation of the primitive Way of living before Bread-Corn was invented or ſown.

The *Eleuſinian* called the *greater* Myſteries were ſolemnized about the Autumnal Equinox, in the *Attic* Month *Boëdromion*, which correſponded to the *Roman* (81) *September*; and the Celebration of them began at the *Full Moon*, the Moon being one of the myſtical Appellations of *Ceres*, who was *Iſis*. *Plutarch* (82) is very expreſs as to the Month; and *Demoſthenes* (83) ſuppoſes this to be the Month when they were celebrated. And ſo the Emperor *Julian* tells us.

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(77) *Cicero* tells us; aditus in id ſacrarium (i. e. Cereris) non eſt viris. Sacra per *mulieres* et *virgines* confici ſolent. In Ver. lib. iv. c. 45. Again, Sacra Cereris ſumma majores noſtri religione confici cæremoniaque voluerunt: quæ cum eſſent aſſumta de Græcia, et per Græcas ſemper curata ſunt ſacerdotes, etc. Orat. pro L. Cornel. Balbo, c. 24. *Ovid* writes,

Feſta piæ Cereris celebrabant annua matres. Metamorph. lib. x. ℣ 431. See Salmaſ. Exercitat. Plin. in Sol. p. 751.

(78) Tardaque Eleuſinæ matris volventia plauſtra. Virg. Geor. lib. i. ℣ 163.

(79) Αἱ γὰρ τῶν Ἀθηναίων γυναῖκες ἐπὶ ἁμαξῶν ὀχούμεναι εἰς τὰ μεγάλα Ἐλευσίνια ἀπήρχοντο, ὡς ἐπὶ ἁμαξῶν οὖν ὀχουμένων αὐτῶν, ἐπὰν εἰς Ἐλευσίνια βαδίζωσιν εἰς τὰ μεγάλα μυστήρια, καὶ λοιδορουσῶν ἀλλήλαις ἐν τῇ ὁδῷ—ἔθος γὰρ ἦν αὐτοῖς τοῦτο. Schol. in Ariſtoph. Plut. ℣ 1015. A Reaſon of this filthy Diſcourſe is given in *Apollodorus*, lib. i. p. 14. and Nicand. Alexipharm. ℣ 129—132. Clem. Alex. Cohort. ad Gent. p. 13. Diod. Sic. lib. v. p. 289.

(80) Οἱ δὲ κατὰ τὴν Σικελίαν διὰ τὴν τῆς Δήμητρος καὶ κόρης πρὸς αὐτοὺς οἰκειότητα πρῶτοι τῆς εὑρέσεως τοῦ σίτου μεταλαβόντες ἑκατέρᾳ τῶν θεῶν κατέδειξαν θυσίας καὶ πανηγύρεις, ἐπωνύμους αὐταῖς ποιήσαντες, καὶ τῷ χρόνῳ διασημάναντες τὰς δοθείσας δωρεάς. Τῆς μὲν γὰρ κόρης τὴν καταγωγὴν ἐποιήσαντο περὶ τὸν καιρὸν ἐν ᾧ τὸν τοῦ σίτου καρπὸν τελεσιουργεῖσθαι συνέβαινε·—τῆς δὲ Δήμητρος τὸν καιρὸν τῆς θυσίας προέκριναν, ἐν ᾧ τὴν ἀρχὴν ὁ σπόρος τοῦ σίτου λαμβάνει· ἐπὶ δὲ ἡμέρας δέκα πανήγυριν ἄγουσιν ἐπώνυμον τῆς θεοῦ ταύτης· τῇ τε λαμπρότητι τῆς παρασκευῆς μεγαλοπρεπεστάτην, καὶ τῇ διασκευῇ μιμούμενοι τὸν ἀρχαῖον βίον. Lib. v. p. 288, 289.

(81) Ὅστις καιρὸς ἐν Ῥώμῃ μὲν ὁ καλούμενος μὴν Σεπτέμβριός ἐστιν· ἐν Περγάμῳ δὲ

That theſe Myſteries began at the *Full Moon* appears from *Plutarch*, who relates, that there happened an (84) Eclipſe of the Moon at the Beginning of the Myſteries, and eleven Days before *Alexander* obtained his Victory over the *Perſians*. If this was the firſt Day of the Myſteries, as *Plutarch* intimates, they muſt begin at the fifteenth or Full Moon; for all the *Attic* Months were regulated by the Moon, and not by the Sun. And this is evident from another Paſſage of *Plutarch*. He ſaid in the Place above, that the Battle between *Alexander* and *Darius* happened eleven Days after an Eclipſe of the Moon in the Month *Boëdromion*, at the Beginning of the *Athenian* Myſteries: and in *Camillus* he ſaies, the Battle was fought the (85) *fifth* Day before Change, or next New Moon; ſo it was on the 26th; and if we deduct eleven Days, the Remainder is fifteen, which

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παρ' ἡμῖν Ὑπερβερεταῖος, Ἀθήνησι δὲ μυστήρια· Galen. lib. iv. c. 8. de ſanitate tuenda.

(82) Τὰ μικρὰ Ἀνθεστηριῶνος ἐτελοῦντο, τὰ δὲ μεγάλα τοῦ Βοηδρομιῶνος. In Demet. p. 900.

(83) Βοηδρομιὼν· τούτου τοῦ μηνὸς μόγις μετὰ μυστήρια, etc. Olynth. Orat. iii. p. 11. The Emperor *Julian* ſaies, Τὸν ἰσημερινὸν κύκλον ἡ θεὸς αὐτὴ (Ceres) κατενείματο· τελεῖται γὰρ περὶ τὸν ζυγὸν Δηοῖ καὶ κόρῃ τὰ σεμνὰ καὶ ἀπόρρητα μυστήρια. Καὶ τοῦτο εἰκότως γίνεται· χρὴ γὰρ καὶ ἀπιόντι τῷ θεῷ τελεσθῆναι πάλιν.—δὶς γοῦν Ἀθηναῖοι τῇ Δηοῖ τελοῦσι τὰ μυστήρια· αἰπῷ μὲν τῷ κριῷ τὰ μικρά φασι μυστήρια· τὰ μεγάλα δὲ περὶ τὰς χηλὰς ὄντος ἡλίου. Orat. v. in Matrem Deorum, p. 173.

(84) Ἡ μὲν οὖν σελήνη τοῦ Βοηδρομιῶνος ἐξέλιπεν περὶ τὴν τῶν μυστηρίων τῶν Ἀθήνησιν ἀρχήν· ἑνδεκάτῃ δὲ ἀπὸ τῆς ἐκλείψεως νυκτὶ, τῶν στρατοπέδων ἐν ὄψει γεγονότων, etc. vit. Alex. p. 683. *Arrian* ſaies, τῆς σελήνης τὸ πολὺ ἐκλιπὲς ἐγένετο. De Expedit. Alex. lib. iii. p. 170. and in the preceding Page he ſuppoſes it to have been in the Summer Seaſon: ſo that his placing it afterwards in the Month *Pyanepſion*, or *November*, muſt be a Miſtake.

(85) Πέμπτῃ δὲ φθίνοντος ἐν Ἀρβήλοις Ἀθηναῖοι, i. e. ἐνίκησαν. But he places the Victory more rightly at *Gaugamela*, Vit. Alex. p. 683, from *Eratoſthenes*: where the Edition Francof. 1620, has corruptly Παυσαμήλοις for Γαυγαμήλοις. And *Gaugamela* was ſeventy-five Miles diſtant from *Arbela*. Arrian. lib. iii. p. 173.

was the Day of the lunar Eclipſe, and the Beginning of the *Eleuſinian* Myſteries.

Arrian (86) mentions the Eclipſe of the Moon, which happened in the Month when *Alexander* obtained his Victory over *Darius* and the *Perſians* at *Gaugamela*, and ſpeaks of it as being a total Eclipſe: but he places it in the Winter Month *Pyanepſion*, *November*; whereas by his own preceding Narration, the Battle was fought in the (87) Summer; ſo that the Account of *Plutarch* is moſt probable.

The Month *Boëdromion* was probably choſen for the Celebration of the *Eleuſinian* Myſteries, becauſe in that Month the War ended between the *Athenians* and *Eleuſinians* [See Etymol. mag. voce Βοηδρομιών].

On the ſixth Day of the *Eleuſinian* Myſteries, or the twentieth Day of the Month, the *Orgia* of *Dionyſus* (88) were celebrated, and

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(86) Expedit. Alex. lib. iii. p. 170, 195.

(87) Ubi ſup. p. 169.

(88) This *Dionyſus* or *Bacchus* was not the Son of *Semele*; but one who was older, and related to be the Son of *Jupiter* and *Ceres*; or, as others ſaid, of *Jupiter* and *Proſerpine*: and *Diodorus Siculus* calls him, the *ſecond Dionyſus* or *Bacchus*, lib. iii. p. 197. But theſe *Orgia* were afterwards claimed to the *Greek Bacchus*, Son of *Semele*. *Arrian* obſerves, καὶ Ἀθηναῖοι Διόνυσον τὸν Διὸς καὶ κόρης σέβουσιν· ἄλλον τοῦτον Διόνυσον. καὶ ὁ Ἴακχος ὁ μυστικὸς τούτῳ τῷ Διονύσῳ, οὐχὶ τῷ Θηβαίῳ ἐπᾴδεται. De Exped. Alex. lib. ii. p. 126. The Day on which the *Iacchus* was expoſed is in the *Scholiaſt* of *Ariſtophanes* (ad Ran. ℣ 326.) called ἐγκὰς corruptly for εἰκὰς, as *Meurſius*, and others after him have fully proved. See Not. Kuſter. in loc. Schol. *Plutarch* tells us, that the Myſteries of *Bacchus* were celebrated on the 20th Day of *Boëdromion*, on which they brought forth his Image. So the true Reading of the *Scholiaſt* is, μία τῶν μυστηρίων εἰκάς ἐστιν, ἐν ᾗ τὸν Ἴακχον ἐξάγουσι, not ἐξᾴδουσι, as the Editions have it. *Plutarch*'s Words are, εἰκάδι ἡ φρουρὰ Βοηδρομιῶνος εἰσήχθη, μυστηρίων ὄντων, ἐν ᾗ τὸν Ἴακχον ἐξ ἄστεος Ἐλευσινάδε πέμπουσι. Plut. in Phocion. And in *Camillus* he ſaies, μετὰ ταῦτα φρουρὰν Ἀθηναῖοι Μακεδόνων ἐδέξαντο περὶ αὐτὴν τὴν εἰκάδα τοῦ Βοηδρομιῶνος ᾗ τὸν μυστικὸν Ἴακχον ἐξάγουσιν. And *Andocides*, in his Oration concerning Myſteries, p. 16, ſaies, ταῖς δ' εἰκάσι μυστηρίοις τούτοις—ἐνδείκνυσι με (ſc. quomodo oſtendunt) Ἴακχον. *Heſychius* alſo ſaies upon the Word, Ἴακχον, τὸν Διόνυσον, ἢ μίαν ἡμέραν τῶν μυστηρίων, ἐν ᾗ τὸν Ἴακχον ἐξάγουσι. *Pauſanias* tells us, that in the Temple of *Ceres* there is a Statue of *Bacchus* holding a Torch, Attic. p. 2. laſtly, *Herodotus* mentions the ſinging of the μυστικὸς Ἴακχος at the *Eleuſinian* Myſteries, lib. viii. c. 65.

his

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his Image was carried about, holding a lighted Torch, and crowned with Myrtle, [Chor. Ariſtoph. Ran.] and attended with a Company carrying lighted Torches, ſinging and dancing, and making Acclamations to *Bacchus*, *Ceres* (89), and *Proſerpine*.

In the twenty-firſt Day of the Month, which was the ſeventh of the Myſteries, Games were performed in Honour of *Ceres* and *Proſerpine*; and the Victor was rewarded with a (90) *Baſket of Barley*.

Ariſtides ſaies, in his *Panathenaica*, that the *Eleuſinian* Games were the moſt ancient in *Greece*. But the *Athenaic* or *Panathenaic* Games were far (91) older. They were inſtituted by (92) *Ericthonius*, in the Year before *Chriſt* 1481, [Marm. Epoch. x.] or according to *Euſebius's* Chronicon, 1472. The Marbles intimate, that *Ericthonius* was the firſt who uſed Horſes in a Chariot in *Greece*, which was done at the Inſtitution of theſe Games; and *Euſebius* (93) ſaies, it was a Chariot with four Horſes.

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(89) The Hymns to *Ceres* and *Proſerpine* were called *Iuli*, αἱ δὲ Ἴουλοι καλούμεναι ᾠδαὶ Δήμητρι καὶ Φερσεφόνῃ. Athenæi Deipnoſ. lib. xiv. p. 619. See Animadv. Caſaub. p. 563. See Heſych. voc. Ἴουλοι. It was a Harveſt Song and ſung by the initiated.

(90) The Author of the *Etymologicon magnum* ſaies, Ελευσίνια, ἑορτὴ, καὶ τοῖς νικῶσι τὰ Ελευσίνια ἆθλον ἐδίδοτο. But he does not ſay what the Prize was, neither does *Suidas*, who both of them took what they ſay from *Hyperides's* Oration for *Calippus*. See Lex. Harpocrat. voce Ελευσίνια. But the old *Scholiaſt* on *Pindar* [Olymp. Od. ix. ℣ 151.] ſaies, the Prize was *Barley*: ἄγεται δὲ αὐτόθι (ἐν Ελευσῖνι) ἀγὼν Κόρης καὶ Δήμητρος, ὃς καλεῖται Ελευσίνια, οὗ ἔπαθλον κριθαί. See Schol. in Iſthm. i. ℣ 81. And *Ariſtides*, in his *Eleuſinia*, ſaies, μυηθῆναι δὲ ξένων πρώτους Ἡρακλέα καὶ Διοσκούρους· ἀγῶνά τε γυμνικὸν γενέσθαι πρῶτον Ἐλευσῖνι τῆς Αττικῆς, καὶ τὸ ἆθλον εἶναι τοῦ καρποῦ τοῦ φανέντος (i. e. ex frugibus recens natis) p. 450.

(91) Πρῶτα μὲν τὰ Παναθήναια συνέστη, εἶτα τὰ Ελευσίνια. Phot. ex Helladio Cod. cclxxix. p. 1590.

(92) Ερεχθόνιος Παναθηναίοις τοῖς πρώτοις γενομένοις ἅρμα ἔζευξε, καὶ τὸν ἀγῶνα ἐδείκνυε. Marmor. Epoch. x. Theſe Games were celebrated in the Spring, in the Month of *March*, as Dionyſ. Halicarn. tells us, in his Hiſtory of *Numa*, p. 129. Τῶν Παναθηναίων τὴν ἑορτὴν συνεστήσατο. Apollod. lib. iii. p. 227. And *Hyginus* relates; Eum (Ericthonium) primo tempore adoleſcentiæ ludos Minervæ Panathenæa feciſſe, et ipſum quadrigis concurriſſe. Poet. Aſtronom. c. xiii. p. 378. See Æl. var. Hiſt. lib. iii. c. 38.

(93) Ericthonius primus quadrigam junxit in Græcia. See Hygin. ſupra.

There were two Sorts of theſe Games, the *leſſer* and the *greater*, as (94) *Harpocration* tells us, and from him *Suidas* and others relate. The *leſſer* were celebrated *annually*, and the *greater* every (95) *fifth* Year: and as they were dedicated to *Minerva (Athene)* they were probably at firſt called *Athenæa*, and afterwards (in the Reign of *Theſeus*, as *Pauſanias* (96) was told) they were called *Panathenæa.*

Some pretended, that the firſt *Olympic* Games were prior to theſe, as *Pauſanias* (97) obſerves; and were inſtituted in the Days of *Saturn* and *Jupiter:* and that the *Curetes* were the firſt who contended in the Race at them. But this Account will be conſidered hereafter. To return to the *Eleuſinian* Myſteries.

The Number of Days in which theſe Myſteries were celebrated, is not any where mentioned, that I can find. *Meurſius* thought they continued *nine* Days; but I think it more probable that they laſted *ten* Days: for *Diodorus Siculus* informs us, that the *Sicilians* celebrated the Myſteries of *Ceres* [which were the ſame with the *Eleuſinian*, and gave Occaſion to them] in the Month when Corn was ſown, and continued them for (98) *ten* Days. And to this Feſtival of ten Days *Plato* alludes in his ſeventh Epiſtle. *Dionyſius*, Tyrant of *Syracuſe*, wanting a Pretence to expel *Plato* from his Lodge in the Royal Gardens, told him (99) *that the Women were*

And *Virgil* ſaies;

> Primus Ericthonius currus et quatuor auſus
> Jungere equos, rapiduſque rotis inſiſtere victor.
> Geog. lib. iii. ℣ 113, 114. See the Notes there.

(94) Διττὰ Παναθήναια ἦγετο Αθήνησι· τὰ μὲν καθ' ἕκαστον ἐνιαυτὸν, τὰ δὲ διὰ πενταετηρίδος, ἅπερ καὶ μεγάλα ἐκάλουν.—μικρὸν δὲ πρὸ τῶν μεγάλων Παναθηναίων· ἤγαγε δὲ τὴν ἑορτὴν ὁ Ερειχθόνιος ὁ Ηφαίστου, καθά φησιν Ελλάνικός τε καὶ Ανδροτίων, ἑκάτερος ἐν πρώτῃ Ατθίδος· πρὸ τούτου δὲ Αθήναια ἐκαλεῖτο, ὡς δεδήλωκεν Ἴστρος ἐν τρίτῃ τῶν Αττικῶν. In voce Παναθήναια. See Suid. in voc. and Wolf. ad Iſocrat. Panathen. p. 399.

(95) *Herodotus* ſpeaks of their being ſolemnized every *fifth Year*, lib. vi. c. LXI. p. 371. and *Euſtathius* in *Homer*, Il. B. Comment. p. 214. and Harpocrat. above.

(96) Τούτῳ γὰρ τῷ ἀγῶνι Αθήναια ὄνομα ἦν, Παναθήναια δὲ κληθῆναί φασιν ἐπὶ Θήσεως, etc. Arcad. p. 237. and Harpocrat. cited above.

(97) Arcad. p. 237.

(98) Lib. v. p. 289.

(99) Ὡς τὰς γυναῖκας ἐν τῷ κήπῳ, ἐν ᾧ κατῴκουν ἐγὼ, δέοι θῦσαι θυσίαν τινὰ

to offer a ten Days Sacrifice in the Garden where he had his Apartment; and this was the annual Sacrifice offered to *Ceres*, which continued for *ten Days*.

The *leſſer* Myſteries, in honour of *Proſerpine*, were celebrated in *Greece* in the Spring Month, called *Antheſterion*, which correſponds to Part of *February* and Part of *March*, in the *Julian* Calendar. *Plutarch*, in his Life of *Demetrius* before cited, aſſures us of this. And in this Month the *great Dionyſia*, or grand Feſtival of (1) *Bacchus* was celebrated.

Thucydides (2) ſaies, the *Dionyſia* was celebrated on the twelfth Day of this Month. And this is intimated by (3) *Theophraſtus*, who ſaies it was the Time for beginning to go to Sea, after the Celebration of the *Dionyſia*: and it is well known, that the Ancients reckoned the Spring the Time to put to Sea. The Emperor *Julian* ſaies, the leſſer Myſteries were celebrated at the Vernal Equinox, as I obſerved above (Note 83). But in *Egypt* the Rapture of *Proſerpine* was celebrated in (4) *July*, in which Month, or when *Corn was ripe*, it was celebrated in *Sicily*.

The Month *Antheſterion*, in which the *leſſer* Myſteries were celebrated, was ſo named from the Seaſon of *Flowers*, and in memory of the Rapture of *Proſerpine* whilſt ſhe was gathering Flowers, on

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δεκήμερον. p. 1293. Ficin. p. 349. Serran. tom. iii.

(1) See Petav. Not. ad Themiſt. Orat. xii. p. 647, 648. and Ezech. Spanhem. Not. in Ariſtoph. Nub. p. 281. And *Pauſanias* placeth them in this Month. Lacon. p. 266. edit. Kuhn.

(2) Τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. See Scalig. de Emendat. tempor. p. 29, 30.

(3) Τὴν θάλατταν ἐκ Διονυσίων πλώϊμον εἶναι. περὶ Ἀδολεσχ. or de Garrulitate, p. 11. edit. Caſaub.

(4) See Diodor. Sic. lib. v. p. 288. and Note 80, above: ἅπτεται δὲ καὶ θεολογίας ἐνταῦθα ὁ Ἄρατος, τὴν τῆς κόρης ἁρπαγὴν δηλῶν καὶ τὸν ἐν ᾅδου γάμον, ἐν τῷ λέγειν, κεναὶ ἄρουραι· αὐτὴν γὰρ εἶναι τοὺς καρπούς, καὶ μητέρα τὴν γῆν· καὶ γὰρ παρ' Αἰγυπτίοις κατὰ τὸν Επιφὶ μῆνα, ὅτε ἐν λέοντι γίνεται ὁ ἥλιος, ἡ τῆς κόρης ἁρπαγὴ τελεῖται. Theon. Schol. in Arat. p. 22. He adds, p. 45, that *Epiphi* is the *Roman July*; and he places the Summer Tropic in this Month, which is now gone back to the 10th of *June*, or *Cancer*.

which Account Baſkets of them were carried in a Chariot to the Myſteries.

Theſe Myſteries alſo, in which Luſtrations were made, were introductory and preparative (5) to the *greater* Myſteries.

The *Theſmophoria* of *Ceres* have been confounded with the *Eleuſinian greater* Myſteries: but they were different, and celebrated by Women only, and in a different Month, *viz.* in the Winter Month called *Pyanepſion*, or *November*; which, (6) *Plutarch* ſaies, correſponded to the *Egyptian* Month *Athyr*, and the *Bœotian* Month *Damatrius*. This he calls alſo *Seed-time*: and hence the *Bœotians* called the Month *Damatrium*, *Cerealem*; becauſe it was ſo in *Egypt*, the *Nile* being then entirely within its Banks, and the Country dry and fit for Seed.

Theſe Myſteries began to be celebrated (7) on the ſixteenth Day of the Month, and were ſolemnized with a *Faſt*, which laſted *four Days*, according to *Heſychius*, who thence (8) queries, why *Ariſtophanes* [Theſmophor. ℣ 86.] calls the *third* Day the *Middle* of the Solemnity; and (9) *Kuſter* thinks *Heſychius* miſtaken, and that they laſted *five* Days: and ſo, that the third Day was the *Middle*; and this is the Opinion of (10) *Petavius*.

On the other hand, *Caſaubon* (11) mentions the Faſt of the Middle of the *Theſmophoria*, and thinks that the *Athenians* celebrated them only *three Days*; and ſo, that the *ſecond* was the *middle* Day.

But as there is no Evidence for the Conjectures of theſe learned Men, I conclude *Heſychius* was not miſtaken, and had Evidence for what he ſaid: and no Day but the *third* can be the *middle* of *four* Days. Two Days being paſt, the Beginning of the third muſt needs be the Middle of the four: ſo that in the Beginning of the *third* Day the *Middle* of the Faſt of the Solemnity commenced; and *Ariſtophanes* (12) is to be ſo underſtood. It is true, *Heſychius* has obſerved, that the *Lacedæmonians* celebrated theſe Myſteries three Days: therefore he ſpeaks of the *Athenians* celebrating them *four* (13) Days.

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(5) Μετὰ ταῦτα (ſc. τὰ καθάρσια) δέ ἐστι τὰ μικρὰ μυστήρια, διδασκαλίας τινὰ ὑπόθεσιν ἔχοντα καὶ προπαρασκευῆς τῶν μελλόντων· τὰ δὲ μεγάλα, etc. Cl. Alex. Strom. v. παρὰ τὸν Ἰλισσὸν, οὗ τὸν καθαρμὸν τελοῦσι τοῖς ἐλάττοσι μυστηρίοις. Polyæn. Strategem. lib. v. c. 17. See Note 70, above.

(6) De Iſid. et Oſir. p. 378. He calls it, ὁ μὲν σπόριμος. See Meurſ. Lect. Attic. lib. iv. p. 213—221.

(7) Plut. vit. Demoſth. fin.

(8) Heſych. voc. τρίτη.

(9) In loc. Ariſtoph. Theſmoph. p. 217.

(10) Not. in Themiſt. Orat. xii. p. 644. Meurſ. Græc. feriat. lib. iv. p. 155.

(11) Not. in Athenæi lib. vii. c. 16. p. 338.

This middle Day of the *Theſmophorian* Myſteries was obſerved with extraordinary Abſtinence (14) and Gravity: at which Time the Women ſate all Day upon the Ground by the Image of *Ceres*, in a mournful Manner; and during four whole Days they faſted, and kept from their Huſbands.

The Faſt of the *Theſmophoria* laſted, as I obſerved, *four Days*, from the ſixteenth to the nineteenth of *November* incluſive: but the whole Solemnity, or ſacred Rites, continued *eight* Days. *Heſychius* tells us (15), that the Women went to *Eleuſis* to celebrate the *Theſmophoria*

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(12) Ἐπεὶ τρίτη 'στὶ Θεσμοφορίων ἡ μέση. Theſmaphor. ẏ 86.

(13) Theſe Myſteries were derived from the *Egyptian Iſiac* Myſteries, as *Herodotus* tells us, and were celebrated at the ſame Time of the Year, *i. e.* in the Winter. And *Plutarch* obſerves, (De Iſid. et Oſir. p. 366.) that the Solemnity of Mourning for *Oſiris* laſted *four Days*, and ended on the 19th Day. This helps to confirm what *Heſychius* ſaies of the four Days Celebration of the Faſt of the *Theſmophoria*. *Plutarch* alſo thinks (Ibid. p. 378.) that the Winter Month was choſen to celebrate the Mourning of *Ceres* for *Proſerpine*, on account of the Corn being then hid in the Ground; δίδωσιν ὁ καιρὸς ὑπόνοιαν ἐπὶ τῶν καρπῶν τῇ ἀποκρύψει γεγονέναι τὸν σκυθροπασμόν.

(14) *Athenæus* (Deipnoſoph. lib. vii. p. 307.) ſpeaks of the Faſt of the middle Day of the *Theſmophoria*, μὴ καὶ ἡμεῖς νηστείαν ἄγομεν Θεσμοφορίων τὴν μέσην; and *Plutarch*, ſpeaking of the Death of *Demoſthenes*, ſaies, he died on the 16th Day of the Month *Pyanepſion*, in which the Women, who celebrated the *Theſmophoria*, kept the ſtricteſt of the Faſt-days, ſitting by the (Image of the) Goddeſs: κατέστρεψε δὲ ἕκτῃ ἐπὶ δέκα τοῦ Πυανεψιῶνος μηνός, ἐν ᾗ τὴν σκυθρωποτάτην τῶν Θεσμοφορίων ἡμέραν ἄγουσαι παρὰ τῇ θεῷ νηστεύουσιν αἱ γυναῖκες, p. 860. And in his Book of *Oſiris* and *Iſis* he writes, καὶ γὰρ Ἀθήνησι νηστεύουσιν αἱ γυναῖκες ἐν Θεσμοφορίοις χαμαὶ καθήμεναι. The Faſt began on the 16th, and ended on the 19th Day of the Month. All the other Days were either *preparative* or *feſtival.*

(15) Ἄνοδος, Ἀνάβασις, ἡ ἑνδεκάτη τοῦ Πυανεψιῶνος, ὅτε αἱ γυναῖκες ἀνέρχονται εἰς Θεσμοφόρεια· οὕτω καλεῖται. VOC. Ἄνοδ.

phoria, on the eleventh Day of the Month *Pyanepſion*; this was in Order to purify themſelves for the Celebration of the Myſteries, which continued *eight* Days after: and this agrees to the Relation of *Ovid*, who ſaies, that the Matrons who celebrated the annual Feſtival of *Ceres*, clad in white Garments, kept from their Huſbands *nine* Days (16), in which it was eſteemed unlawful to have any matrimonial Converſe with them. And the *Cerealia* which were derived from the *Theſmophoria*, were celebrated at *Rome* eight Days, from the twelfth to the nineteenth of *April* incluſive, as the old *Roman* Calendar has fixed them. The Scholiaſt of *Theocritus* tells us, as *Meurſius* obſerves, that on the Day of Initiation into the *Theſmophoria*, Virgins of uncorrupted Life carried upon their Heads to *Eleuſis*, the ſacred Books which contained the Laws of the Myſteries [ſee Meurſ. Theſmophor. p. 157].

During the Solemnity, they ſung Hymns and made Supplications to (17) *Ceres*, *Proſerpine*, *Pluto*, and *Calligenia*: and at the Concluſion of it, they carried about an obſcene Figure of Female (18) Privities, made of Flower and Honey, in honour of *Ceres* and *Proſerpine*; and the whole Feſtival ended in Singing, Dancing, and other Diverſions.

The *Bœotians* and *Delians* celebrated the *Theſmophoria* in the ſame Month with the *Athenians*. They offered *very large Loaves* of Bread to *Ceres*, from which the Feſtival was called *Megalartia* (19), as

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(16) Feſta piæ Cereris celebrabant annua matres,
Illa quibus nivea velatæ corpora veſte
Primitias frugum dant ſpicea ſerta ſuarum:
Perque novem noctes venerem tactuſque viriles
In vetitis numerant. Metamorph. lib. x. ℣ 431, etc.

(17) Ἔυχεσθε ταῖν Θεσμοφόροιν
Τῇ Δήμητρι καὶ τῇ κόρῃ,
Καὶ τῷ Πλούτῳ καὶ τῇ Καλλιγενείᾳ (i. e, Γῇ) Theſmophor. ℣ 306, etc.

(18) Athenæi Deipnoſ. lib. xiv. p. 647. This was done at *Syracuſe*; and probably at *Eleuſis* alſo. A like filthy Ceremony was obſerved in the Myſteries of *Bacchus*, when the *Phallus* was expoſed to public View, and Songs were ſung in honour of it. See Ariſtoph. Acharn. ℣ 260, and Notes. However, an allegorical Interpretation was pretended, to hide the Indecency.

(19) Ἀχαΐνας, τούτου τοῦ ἄρτου μνημονεύει Σῆμος ἐν ὀγδόῳ Δηλιάδος, λέγων, τοῖς Θεσμοφορείοις [not ταῖς Θεσμοφόροις, as the Editt. have it] γίγνεσθαι· εἰσὶ δὲ ἄρτοι
Athenæus

Athenæus tells us from the *Deliad* of *Semus.* The Loaves were called *Achænas* or *Achanas*, which was a *Bœotian* Meaſure of Corn, containing three Buſhels, or a *Medimnus*, as *Heſychius* (20) explains it. The Loaves were kneeded with Fat; and they who carried them ſang as they went, *I have eat an Achæna full of Fat.* They alſo called *Ceres*, *Achæa*, and the Feſtival *Epachthe*, as *Plutarch* relates, which Name was given it from the *Sorrow* of *Ceres*, for the Deſcent of her Daughter *Proſerpine* into *Hades.*

I proceed to the Concluſion of the greater *Eleuſinian* Myſteries, in which the Scenery was ſerious and very ſolemn. They who were to be initiated were, in the Night, taken into the *Adyta*, or ſecret myſtical Part of the Temple of *Ceres*, which was very *ſpacious* (21)

μεγάλοι, καὶ ἑορτὴ καλεῖται ΜΕΓΑΛΑΡΤΙΑ, ἐπιλεγόντων τῶν φερόντων, Ἀχαΐνην στέατος ἔμπλεον τράγον. The Paſſage is corrupt, and I would read,

Ἀχαΐνην, στέατος [ἄρτον] ἔμπλεον φάγον, i. e. ἔφαγον.

I add ἄρτον to make the Verſe *Iambic.* *Caſaubon* deſpaired of amending it, Athenæi Deipnoſ. lib. iii. p. 109.

(20) Ἀχάνη· μέτρον σίτου ἐν Βοιωτίᾳ χωροῦν μέδιμνον ἕν. The *Medimnus* was forty-eight *Chœnices*, as *Pollux* tells us, lib. iv. ſect. 168. From the Paſſage of *Athenæus* above-cited, we may correct a very corrupt Place of *Plutarch*, concerning the *Bœotian* Feſtival of the *Theſmophorian Ceres:* his Words in all the Editions are, καὶ Βοιωτοὶ τὰ τῆς Ἀχαιᾶς ΜΕΓΑΡΑ ΚΙΝΟΥΣΙΝ· ἐπαχθῆ τὴν ἑορτὴν ἐκείνην ὀνομάζοντες, ὡς διὰ τὴν τῆς κόρης κάθοδον ἐν ἄχει τῆς Δήμητρος οὔσης. De Iſid. et Oſir. p. 378. Here inſtead of μέγαρα κινοῦσιν, which is unintelligible, *Plutarch*, I think, wrote, ΜΕΓΑΛΑΡΤΙΑ ἄγουσιν. ΜΕΓΑΛΑΡΤΙΑ is confirmed by *Athenæus* above cited; and the learned *Ezechiel Spanheim* firſt obſerved it. Obſervat. in Callimach. Hymn. in Cerer. p. 672, 673. And *Euſtathius* mentions this Feaſt of *Great Bread*, called Μεγαλάρτια, and obſerves, that it was celebrated at *Scolos*, a Village of *Bœotia.* Comment. in Iliad B. p. 201. *Herodotus* mentions the Temple and *Orgia* of *Ceres Achaia*, lib. v. c. 61. and ſhe is ſo called by *Ariſtophanes*, Acharn. ℣ 709. ſee the *Scholia* there: and *Heſychius* gives the beſt Interpretation of the Name: Ἀχαία, ἐπίθετον Δήμητρος ἀπὸ τοῦ περὶ τὴν κόρην ἄχους, ὅπερ ἐποιεῖτο ἀναζητοῦσα αὐτήν. Hence Ἀχαίας λύπας, ibid. See Suid. and Etymol. mag. in voce. and Meurſ. Attic. Lect. lib. v. p. 304, 305. and Theſmophor. p. 155.

(21) *Vitruvius* ſaies, Eleuſinæ Cereris et Proſerpinæ cellam immani magnitude Ictinus—pertexit. De Architect. præf. ad lib. vii. *Apuleius* calls it, Ædes ampliſſima. Metamorph. lib. xi. and *Dion. Chryſoſtome* ſaies, it was exceedingly large and beautiful, Orat. xii.

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and *magnificent*; where they heard many (22) *ſtrange* and *horrible Voices*, and ſaw many *terrible Sights* and *Appearances:* and were ſurrounded ſometimes with *Flaſhes* of *Lightning* and Noiſe of *Thunder*, which made them ſweat and tremble; and ſometimes involved in *Clouds* and *Darkneſs*. After this, a more agreeable Scene of *Light* and *Joy* was exhibited. They were led into pleaſant and delightful (23) Fields, where they were entertained with *Singing* and *Dancing*, and ſolemn Diſcourſes concerning ſacred Things, and ſaw many *holy Sights*. Being initiated and fully inſtructed in the Myſteries, they were ſeated on a Throne, and a Chorus of Prieſts danced round them; after this they walked about, crowned with *Myrtle*, and converſed with pure and holy Men; and beheld an *uninitiated* impure Herd of living Perſons, ſunk and immerſed in Mire and Darkneſs.

The Deſign of the myſtical Appearances was to repreſent the Errors, and various calamitous Scenes of Life and Horrors of Death: and the different States of good and bad Men hereafter, were repreſented by frightful Appearances on the one hand, and pleaſant and delightful Scenes on the other: and theſe latter were explained by the Prieſts of the Myſteries, in an arcane metaphyſical Manner, concerning the future Happineſs of the Righteous and Pious, as conſiſting in the Contemplation of *Truth* exhibited by the Scenery of Light, and in the intellectual and beatific Viſion of the ſupreme

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(22) Theſe myſtical Voices, and Sights, and alternate Appearances of Horror and Delight, are deſcribed by *Dion. Chryſoſtome*, viz. εἴ τις ἄνδρα Ἕλληνα ἢ βάρβαρον μυεῖσθαι παραδιδοὺς, εἰς μυστικόν τινα οἶκον ὑπερφυῆ κάλλει καὶ μεγέθει, πολλὰ μὲν ὁρῶντα μυστικὰ θεάματα, πολλῶν δὲ ἀκούοντα τοιούτων φωνῶν, σκότους τε καὶ φωτὸς ἐναλλὰξ αὐτῷ φαινομένων, ἄλλων τε μυρίων γιγνομένων· ἔτι δὲ εἰ καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μυουμένους οἱ τελοῦντες κύκλῳ περιχορεύειν. Orat. xii. p. 202, 203. See Themiſt. Orat. in Patrem. p. 50. and Ariſtid. Orat. Eleuſin. And *Pletho* mentions the ſtrange and frightful Appearances, and the Thunder and Lightning: εἴωθε τοῖς πολλοῖς τῶν τελουμένων φαίνεσθαι κατὰ τὰς τελετὰς κυνώδη τινὰ καὶ ἄλλως ἀλλόκοτα τὰς μορφὰς φάσματα—τὰ δὲ τελουμένοις φαινόμενα κεραυνοὶ καὶ πῦρ, etc. Schol. ad Orac. magic. Zoroaſt.

(23) *Ariſtophanes* ſpeaks of them;

Χωρῶμεν ἐς πολυῤῥόδους
Λειμῶνας ἀνθεμώδεις, etc. Chor. Ran. ℣ 451, etc. See ℣ 154, etc. alſo ℣ 443, etc. and ℣ 457, etc.

Mind, and in Converſe with celeſtial Deities and holy Men departed; ſo as to fill the Soul with divine *Knowledge* and *Love*, as with *Nectar* and *Ambroſia.* But the Wicked were to be ſecluded from all this Happineſs, and doomed to wallow, as it were, in Mire and Filth, and to dwell in perpetual Night and Darkneſs, that is, in the Ignorance of the Enjoyment of all ſpiritual Good; and to be tortured by the Conſciouſneſs of their Sins and Impieties with unſpeakable Torment. This celeſtial Felicity (24) *Socrates* called *the bleſſed Initiations of Souls, where the Gods were the Myſtagogues.* And *Plato* finely deſcribes it (25). "Then we ſaw the moſt radiant Beauty, "when joining with that happy Chorus, in bleſſed Viſion and Con- "templation, we aſſociating with *Jupiter*, and others with other "Gods (whoſe Perſons were repreſented in the Myſteries) ſaw and "were initiated into the moſt bleſſed of all Myſteries, which we "celebrated with Purity and Freedom from future Evils: being pure "and initiated, and viewing in immaculate Light thoſe pure and "ſimple, unchangeable and bleſſed Sights."

It was the general Belief of the ancient *Greeks*, that they who were initiated would be happy after Death, and reſide amongſt the Gods and converſe with them: and that the uninitiated would be miſerable in the future State (26).

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(24) Ὁ Σωκράτης—τὰς ἀναγομένας μετὰ τῶν δώδεκα θεῶν ψυχὰς ἐπὶ τὸ νοητὸν κάλλος, τελεῖσθαί φησι τὴν τῶν τελετῶν μακαριωτάτην· καὶ διὰ τῆς τελετῆς ταύτης μυεῖσθαι καὶ ἐποπτεύειν τὰ ἄρρητα, ἐκεῖ τοίνυν ἡ τελετὴ τῶν θεῶν, ἐκεῖ τὰ πρώτιστα μυστήρια· καὶ οὐδὲν θαυμαστὸν, εἰ καὶ τελετάρχας ὁ Πλάτων ΘΕΟΥΣ ἀνέξεται καλούντων ἡμῶν—ΘΕΩΝ δηλαδὴ τελούντων. Procl. in Plat. Theolog. lib. iv. c. 16. p. 217.

(25) Κάλλος δὲ τότε ἦν ἰδεῖν λαμπρὸν, ὅτε σὺν εὐδαίμονι χορῷ μακαρίαν ὄψιν τε καὶ θέαν ἑπόμενοι, μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι τε μετ᾽ ἄλλου [f. ἄλλων] θεῶν εἶδόν τε καὶ ἐτελοῦντο τελετῶν, ἣν θέμις λέγειν μακαριωτάτην· ἣν ὀργιάζομεν ὁλόκληροι μὲν αὐτοὶ ὄντες καὶ ἀπαθεῖς κακῶν ὅσα ἡμᾶς ἐν ὑστέρῳ χρόνῳ ὑπέμενεν· ὁλόκληρα δὲ καὶ ἁπλᾶ καὶ ἀτρεμῆ καὶ εὐδαίμονα φάσματα μυούμενοί τε καὶ ἐποπτεύοντες ἐν αὐτῇ καθαρᾷ καθαροὶ ὄντες, etc. Phædr. p. 1224.

(26) Λόγος γὰρ ἐκράτει παρ᾽ Ἀθηναίοις, ὡς ὁ τὰ μυστήρια διδαχθεὶς μετὰ τὴν ἐνθένδε τελευτὴν θείας ἠξιοῦτο τιμῆς· διὸ καὶ πάντες πρὸς τὴν μύησιν ἔσπευδον. Schol. in Ran. Ariſtoph. ℣ 145. Hence *Sophocles* ſaid,

—— ὡς τρισόλβιοι
Κεῖνοι βροτῶν οἱ ταῦτα δερχθέντες τέλη

With the Knowledge and Communion of the Gods, the Neceſſity of Virtue (27) and Holineſs of Life, was alſo taught in the Myſteries.

Μέλωσιν εἰς ᾅδου· τοῖς γὰρ μόνοις ἐκεῖ
Ζῆν ἐστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά. Apud Plut. de audiend. Poet. p. 21. *Iſocrates* ſpeaks in the following elegant manner concerning *Ceres*, and her Myſteries: Δήμητρος—ἐκ τῶν εὐεργεσιῶν [ἃς οὐχ οἷόντε ἄλλοις ἢ τοῖς μεμυημένοις ἀκούειν] δούσης δωρεὰς διττὰς αἵπερ μέγισται τυγχάνουσιν οὖσαι· τούς τε καρποὺς, οἳ τοῦ μὴ θηριωδῶς ζῆν ἡμᾶς αἴτιοι γεγόνασι· καὶ τὴν τελετὴν, ἧς οἱ μετέχοντες περί τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδίους τὰς ἐλπίδας ἔχουσιν. Orat. Panegyr. p. 78, 79. *Plato* makes *Socrates* ſay, καὶ κινδυνεύουσι καὶ οἱ τὰς τελετὰς ἡμῖν οὗτοι καταστήσαντες, οὐ φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι, ὅτι ὃς ἂν ἀμύητος καὶ ἀτέλεστος εἰς ᾅδου ἀφίκηται, ἐν βορβόρῳ κείσεται· ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει. Phædon. p. 52. Agreeably to this, *Apuleius* deſcribes the Scenes of his Initiation into the *Iſiac* Myſteries: Audi ſed crede quæ vera ſunt: acceſſi confinium mortis et calcato Proſerpinæ limine per omnia vectus elementa remeavi; nocte media vidi ſolem candido coruſcantem lumine; deos inferos et deos ſuperos acceſſi coram, et adoravi de proximo, etc. Metamorph. lib. xi. p. 179. Theſe infernal and celeſtial Deities he ſpeaks of, were repreſented in the *Eleuſinian* Myſteries. The Hierophant repreſented the *Creator*, the Preſident of the Torch-bearers repreſented the *Sun*; and the Prieſt who attended the Altar, the *Moon*; and the ſacred Cryer or Herald repreſented *Mercury*. The Hierophant, Torch-bearer, and Cryer, are mentioned by *Plutarch* in the Life of *Alcibiades*; and by Arrian. Epictet. lib. iii. c. 21. p. 306. There was alſo one who was called βασιλεὺς μυστηρίων, King of the Myſteries; he preſided over all the Prieſts and Officers belonging to them, and executed the Laws relating to the Violation of the Myſteries. See Heſych. voc. βασιλεὺς. Etymol. M. Auct. Pollux. lib. viii. c. 8. ſect. ix. alſo *Harpocration* and *Suidas*. Alſo *Budæus* in the Word βασιλεὺς, and Andocid. Orat. de Myſter. p. 15. edit. Ald. 1513. *Ariſtides* calls theſe Myſteries, ἀῤῥήτους τελετὰς, ὧν τοῖς μετασχοῦσι καὶ μετὰ τὴν τοῦ βίου τελευτὴν βελτίω τὰ πράγματα γίγνεσθαι δοκεῖ. Tom. i. Orat. Panathen. p. 323. And again he ſaies, ἀλλὰ μὴν τό, τε κέρδος τῆς πανηγύρεως, οὐχ ὅσον ἡ παροῦσα εὐθυμία· οὐδ' αἱ τῶν ἐκ τοῦ προτέρου χρόνου δυσκολιῶν λύσεις καὶ ἀπαλλαγαί· ἀλλὰ καὶ τὸ περὶ τῆς τελευτῆς ἡδίους ἔχειν τὰς ἐλπίδας ὡς ἄμεινον διάξοντας· καὶ οὐκ ἐν σκότῳ τε καὶ βορβόρῳ κεισομένους, ἃ δὴ τοὺς ἀμυήτους ἀναμένει. In Eleuſin. p. 454. edit. Steph. 1603.

(27) Οὕτως ὠφέλιμα γίνεται τὰ μυστήρια· οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν. i. e. thus the Myſteries are uſeful; thus we come to know that they were inſtituted by the Ancients for Inſtruction and Reformation of Life. Epictet. apud Arrian. Diſſert. lib. iii. c. 21. p. 306. And *Plato* ſaies, σκοπὸς τῶν τελετῶν

Plato (28) repreſents the Scenes of the Myſteries of *Hecate* or *Proſerpine*, in a beautiful Fable concerning *Eris* an *Armenian*, who being ſuppoſed to have died in Battle, his Body was found amongſt the Slain, who were carried off on the tenth Day after, in order to be interred, and was not corrupted: and on the twelfth Day being laid upon the Funeral Pile, he revived, and related to his Friends what he had ſeen in *Hades*, viz. " He informed them, that the Soul, " when ſeparated from the Body, went with many others into a " Place appointed by God for them: where he ſaw two Openings " of the Earth near one another; and two others of the celeſtial " Region above, which were oppoſite to them. Between theſe the " (infernal) Judges ſat, who, after paſſing Judgment on the Souls, " commanded thoſe of the *righteous* to aſcend on the *right hand* " Way above, through the celeſtial Regions, having hung *before* " *them* the Tokens of the Things for which they had been judged. " The Souls of the *unrighteous* were ordered to deſcend on the *left* " *hand* Way below, under the Earth, carrying *behind* them the " Tokens of all they had done (in this Life).——He ſaw the Souls " on whom Judgment had been paſſed, going away through each " of the Openings of *Heaven* and *Earth*. Through another Paſſage " below alſo he ſaw Souls aſcending from under the Earth, all beſmear'd with Filth and Duſt; and from another Paſſage above he " ſaw pure Souls deſcending from Heaven. Theſe were continually coming each Way, and ſeemed as if they came from a far " Journey: and paſſing chearfully into a pleaſant Meadow, they " there joined in one Aſſembly, and each ſaluted thoſe they knew; " and the one enquired of thoſe who came from under the Earth " concerning Things there, and the other of thoſe who came from " Heaven concerning heavenly Things; and they informed one another about the Things of thoſe different States. Some wailed " and wept, in calling to Remembrance what and how great Miſe-

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ἐστιν εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο ἀφ' οὗ τὴν πρώτην ἐποιήσαντο κάθοδον, ὡς ἀπ' ἀρχῆς. Phæd.

(28) De Repub. lib. x. p. 761.

"ries they had ſeen and ſuffered in their Paſſage and Abode under "the Earth, for the Term of a thouſand Years: others who deſcended from Heaven, related the Delights and moſt raviſhing "Sights of that Place."——He afterwards more particularly relates the Miſeries and Puniſhments of impious and wicked Men; and the Happineſs and Rewards of pious and juſt Men, each for the Duration of a *thouſand* Years: and the Rewards of the one and Puniſhments of the other were amplified, according to the ſeveral Degrees of their Virtues and Vices, and the Good and Evil they had done in this Life. He alſo mentions the Souls of thoſe who died as ſoon as they were born, or during their Infancy, but relates nothing particular of them, as having no Knowledge concerning their State. He alſo mentions the infernal Tormentors as being Men of *fierce* and *fiery* Aſpects (Ibid. p. 762.) He concludes from the Fable of *Eris*, (p. 766.) "But if (ſaies he) we will be perſuaded, and believe that "the Soul is *immortal*, and capable of ſuſtaining the greateſt Good "and Evil, we ſhall always walk in the Way which leads to the "Things above, and ſhall by all our Endeavours purſue after *Righteouſneſs* and *Wiſdom*; that whilſt we abide here we may be "*Friends to ourſelves and to the Gods*; and after we have received "our Reward, like thoſe who triumph after obtaining a Victory, "we may be happy both here and in that Journey of a *thouſand* "Years after this Life, which I have before ſpoke of."

Concerning the Perſian *Myſteries of* Mithras.

The Original of the *Perſian* Myſteries of *Mithras* is not eaſy to be traced. It is probable that they were brought into *Babylonia*, and thence into *Perſia*, from *Egypt*: for they ſeem to have been the Myſteries of *Oſiris*, who was the *Mithras* of the *Perſians*.

Servius, in his Commentary on the firſt Book of *Virgil's Æneid*, ſaies, *Mithras was the Son of Belus.* Now the *Egyptian Belus*, the Son of *Neptune* and *Libya*, and Brother of *Agenor* the Father of *Cadmus*, went with a Colony out of *Egypt* and ſettled in *Babylonia*, upon the River *Euphrates*, and there inſtituted an (30) Order of Prieſts after the Manner of the *Egyptians*. So, if *Belus* was the Inſtitutor of the Ceremonies of *Mithras*, he might for that Reaſon be called the Father of *Mithras:* and if this was ſo, the Myſteries of *Mithras* were inſtituted about the Year before *Chriſt* 1540, not long after *Belus* ſettled in *Babylonia*.

It is certain that *Mithras* was the *Sun* amongſt the *Perſians*, as *Oſiris* was amongſt the *Egyptians:* and *Mithras* was repreſented with a *Lyon's* Face, as *Oſiris* (31) alſo ſometimes was. And as theſe Myſteries conſiſted in repreſenting the celeſtial Syſtem, the Order and Motion of the heavenly Bodies, and eſpecially the planetary Orbits, it is not improbable but that *Belus* might be the Inſtitutor of the *Mithriac* Myſteries, who ſettled an Order of Prieſts to be employed chiefly in the Study of Aſtronomy, as (32) *Diodorus Siculus* tells us.

The *Mithriac* Myſteries were expreſſed in a (33) *ſacred Character* as the *Egyptian* were; and the ſecret Doctrine of theſe Myſteries ſeems to have been, that there was *one* ſupreme God the Author of

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(30) Diod. Sic. lib. i. p. 17. Pauſan. Meſſen. p. 134.

(31) *Kircher*, on his *Pamphilian* Obeliſk, ſaies, Præ ceteris Perſæ primi Ægyptiacæ doctrinæ hæredes Mithram Ægyptios ſecuti pingebant leonino capite. Mythras autem myſtice ſolem denotat, quem et in antro quo univerſum [teſte Porphyrio, *in antro nympharum*] denotabatur. p. 282, 283. See Spon. Miſcell. p. 3, 4. Lil. Gyrald. Syntagm. p. 223, 224, 225. Cæl. Rhodig. p. 1353, 1354. Jul. Firmic. de Error. Prof. relig. p. 413, 414, 415, and Notes.

(32) Sup.

(33) Habuerunt Zoroaſtres (by whom they meant *Belus*) ejuſque ſacerdotes peculiarem quandam ſcribendi rationem a vulgari differentem: ipſe autem Zoroaſtres eam inſtituit; et formavit literas cum characteribus cœleſtibus ſignorum et ſtellarum: a quo poſtmodum inſtructus Mercurius Triſmegiſtus eas tradidit Ægyptiis. Marcil. Ficin. in Platon. Philoſoph. c. xxix. But it is more probable, that the *Perſian* Magi firſt received the ſacred Letters, and Characters of the celeſtial Signs, from the *Egyptians*, and not the *Egyptians* from them: the *Egyptian Hermes Triſmegiſtus* was far older than the *Perſian Zoroaſtres*. See a curious Gem, deſcribed by *Leonard Auguſtinus*, p. 53, etc. and Figures 33, 34.

Good, called *Oromazes* or (34) *Oromaſdes*; and that there exiſted from the Beginning an *evil* Being called *Arimanius* (Satan) who was at perpetual Enmity with the *good* Being, and was the Author of Miſchief and Impieties amongſt Men. He was the Ruler of *Darkneſs*, as *Oromaſdes* was of *Light*. *Mithras* was an intermediate Being, whom the *Perſians* called *Mediator*. This ſeems to be derived from the *Jewiſh* or Patriarchal Doctrine of *God* and *Satan*, and the *Meſſias* who was to come and (35) deſtroy *Arimanius* or *Satan* at the End of the World; and then make Mankind happy for ever.

Theopompus, who flouriſhed in the Year before *Chriſt* 341, related, that the *Perſian Magi* held, that the preſent State of Things would continue ſix thouſand Years; after which *Hades* or *Death* would be deſtroyed; and Men would be happy and live without Food; and their Bodies caſt no Shadows (being ſpiritualized). It was alſo the Opinion of *Zoroaſtres*, that the Earth, after the general Diſſolution, would be all a Plain and make one City of Men, who would live together in an happy State and uſe one Language (36).

This Opinion was probably derived from the *Jews*, who were Captives in *Perſia*, when the ſecond *Zoroaſtres* or *Zerduſt* lived, who was the Reformer of the *Magian* Religion, and wrote the *Laws* concerning it.

Of the Kingdom of Sicyon.

This Kingdom was eſteemed the moſt ancient in *Greece*. It was founded by the *Pelaſgi*, who came from *Attica* into the *Peloponneſe*, and ſettled near the *Iſthmus* and *Corinth*. *Ægialeus* was the firſt King; and built the City called from him *Ægialea*, which afterwards was called *Sicyon*, from a King of that Name. *Ægialea* was the Name of the original Seat of this Kingdom, and the People were called *Pelaſgi Ægialenſes*: and the Part of the *Peloponneſe*, afterward called *Achaia* and *Argolis*; which belonged to this Kingdom was then called *Ægialea* from the Name of the City (37).

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(34) The Word *Oromaſdes* ſignifies *holy* or *beneficent Fire*, or *Light*; *Ourim haſde* אורים הסדן.

(35) See Plut. de Iſid. et Oſir. p. 369, 370.

(36) See Porphyr. de antro nympharum, p. 253, 254.

Caſtor (38), an ancient and accurate Chronologer, related, that the Kings of *Sicyon* were the moſt ancient in *Greece*; and that *Ægialeus* was the firſt of them: and that from him the Country, afterward called *Peloponneſe*, was called *Ægialea*. *Syncellus* adds, that, he was contemporary with *Nabor* and *Terah*. *Syncellus* (39) alſo ſaies, from *Africanus* and *Euſebius*, that the *Sicyonian* Kingdom began in the ſeventy-ſixth Year of *Nabor*, the Grandfather of *Abraham*, which was in the Year of the World 3255, and in the Year 2171 before the *Chriſtian* Æra. *Euſebius*, in the Beginning of his Chronicon, ſuppoſeth this Kingdom to commence in the ſeventy-ſixth Year of *Nabor*; but he accounts this Epoch to be in the Year before *Chriſt* 2089, which is eighty-two Years too low; and is owing to his placing the Birth of *Abraham* ſo many Years too low, by contracting the Times of the *Judges* of *Iſrael*, which is the capital and greateſt Error in his Chronicon, and has laid the Foundation of many more Errors. Agreeably to the Reign of *Ægialeus*, beginning in the ſeventy-ſixth Year of *Nahor* (40), *Africanus* placed *Europs*, who ſucceeded *Ægialeus* in the forty-eighth Year of *Terah*, that is, in the Year before *Chriſt* 2119, which is the true Year.

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(37) Σικυώνιοι δὲ [Κορινθίοις εἰσὶν ὅμοροι] περὶ τῆς χώρας τῆς σφετέρας λέγουσιν· ὡς Αἰγιαλεὺς αὐτόχθων πρῶτος ἐν αὐτῇ γένοιτο, καὶ Πελοποννήσου δὲ ὅσον ἔτι καὶ νῦν καλεῖται Αἰγιαλὸς ἀπ' ἐκείνου βασιλεύοντος ὀνομασθῆναι, καὶ Αἰγιάλειαν αὐτὸν οἰκίσαντα πρῶτον ἐν τῷ πεδίῳ πόλιν. Pauſan. Corinth. p. 49. Ἀχαΐα δὲ ὄνομα τὸ ἐφ' ἡμῶν ἔχουσα ἀπὸ τῶν ἐνοικούντων, αὕτη τε Αἰγιαλὸς τὸ ἀρχαῖον, καὶ οἱ νεμόμενοι τὴν γῆν ἐκαλοῦντο Αἰγιαλεῖς· λόγῳ μὲν τῶν Σικυωνίων ἀπὸ Αἰγιαλέως βασιλεύσαντος ἐν τῇ νῦν Σικυωνίᾳ. Achaic. Init. p. 205. Whether the Sea-Coaſts were called Αἰγιαλοὶ from the *Ægialea*, which lay about the Sea-Coaſts, may be conſidered. *Strabo*, ſpeaking of *Achaia*, ſaies, Ἐκαλεῖτο τὸ μὲν παλαιὸν, Αἰγιάλεια, καὶ οἱ ἐνοικοῦντες, Αἰγιαλεῖς. Geog. lib. viii. p. 587. He alſo calls the City *Ægialus*, as if ſo called from the *Sea-Coaſt*, ibid. p. 537. but this is a Miſtake. *Herodotus* relates, Ἴωνες δὲ ὅσον μὲν χρόνον ἐν Πελοποννήσῳ οἴκεον τὴν νῦν καλεομένην Ἀχαιΐην, καὶ πρὶν ἢ Δαναόν τε καὶ Ξοῦθον ἀπικέσθαι ἐς Πελοπόννησον (ὡς Ἕλληνες λέγουσι) ἐκαλέοντο Πελασγοὶ Αἰγιαλέες· ἐπὶ δὲ Ἴωνος τοῦ Ξούθου, Ἴωνες. lib. vii. c. 94. This ſhews that the old Inhabitants of *Achaia*, which was a Part of the *Sicyonian* Kingdom, were originally called *Ægialean Pelaſgi*; but not from their inhabiting the Sea-Coaſts, as *Laurentius Valla* interpreted the Words Πελασγοὶ Αἰγιαλέες, and is followed in his Error by *Stephens*, *Gale*, etc. but from the firſt King *Ægialeus*; as it was uſual in the moſt ancient Times for People to be called after the Names of their Kings.

(38) Apud Syncel. Chronograph. p. 97.

(39) Ibid.

The *Sicyonian* Kingdom laſted, according to *Apollodorus* and others, as *Syncellus* (41) relates, and by Miſtake adds *Euſebius* to them, a thouſand Years, and had twenty-ſix Kings, the laſt of which was *Zeuxippus*, whoſe Reigns made 967 Years; after theſe ſix Prieſts were Archons, and governed for the ſpace of thirty-three Years.

By this Reckoning, the Kingdom of *Sicyon* entirely ended in the Year of the World 4255, and in the Year before *Chriſt* 1171.

Syncellus (42) thinks *Caſtor* made the Reigns of the twenty-ſix Kings no more than 959 Years; and that after theſe ſix Prieſts of *Apollo Carneus* held the Government thirty-three Years: and that *Charidemus*, who was appointed the Prieſt to ſucceed them, not being able to defray the Expences of the Government, abdicated and fled.

By this Account the *Sicyonian* Kingdom laſted no more than 992 Years, and ended in the Year before *Chriſt* 1179.

But *Syncellus* is miſtaken, both in the Reckoning of *Caſtor* and *Euſebius* from him. *Caſtor* computed the Reigns of the twenty-ſix *Sicyonian* Kings, from *Ægialeus* to *Zeuxippus* incluſive, to be 962 Years; and after them, the Government of the Prieſts of *Apollo Carneus* to be thirty-three Years, to the Flight of *Charidemus*, in all 995 Years; and *Euſebius* (43) follows this Computation. By this Account, the *Sicyonian* Kingdom ended in the Year before *Chriſt* 1176, which ſeems to be the Truth: and we cannot err more than five Years, whether we follow the Computation of *Apollodorus* or of *Caſtor*, *Africanus* and *Euſebius*.

To confirm the foregoing Epoch of the *Sicyonian* Kingdom,

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(40) Apud Euſeb. Chron. lib. prior. p. 9.
(41) Syncel. Chronograph. p. 97. and p. 151, 152.
(42) Ibid.
(43) Chron. lib. poſter. p. 96.

Pauſanias (44) relates, that, after the Death of *Zeuxippus*, the twenty-ſixth King, *Hippolytus*, Son of *Rhopalus*, Son of *Phæſtus*, who ſucceeded *Zeuxippus*, was invaded by *Agamemnon* King of *Mycenæ*. *Hippolytus* not being able to oppoſe his Army, ſubmitted and became tributary to him. This Invaſion muſt have been before the Siege of *Troy*, and probably about the Year before *Chriſt* 1200.

After *Hippolytus*, and the Prieſts of *Apollo Carneus*, his Son *Laceſtades* ſucceeded to the Government, and after him his Son (45) *Phalces*; whom *Phalces* the Son of *Temenus*, an *Heraclide*, invaded, and with an Army of *Dorians* entered *Sicyon* by Night and took it, and made it a Part of the Kingdom of *Argos*: and thenceforth the *Sicyonians* were called *Dorians*. This was in the Year before *Chriſt* 1100, or a Year or two before; and now the *Sicyonian* Kingdom was utterly aboliſhed.

The learned *Petavius* ſaw that *Euſebius* had placed the Commencement of the *Sicyonian* Kingdom many Years too low, ſo as to be inconſiſtent with *Agamemnon's* reigning with the Succeſſor of *Zeuxippus*, whom he invaded and made tributary: but *Euſebius* had placed the Death of *Zeuxippus* fifty-eight Years after the Deſtruction of *Troy*, and fifty-ſeven Years after the Death of *Agamemnon*. This was a ſtrange Parachroniſm. Therefore (46) *Petavius*, by a Reckoning of his own, without any Evidence, placed the Beginning of the Reign of *Ægialeus* in the Year before *Chriſt* 2164, and the End of the *Sicyonian* Kingdom in the Year before *Chriſt* 1167, and made the Term of it 997 Years.

The moſt learned *Scaliger*, *Uſher*, and *Lhoyd*, by following the Error of *Euſebius*, have placed all the Kings of *Sicyon* in wrong Times: but the true Æra of the *Sicyonian* Kingdom is repreſented in the following Table:

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(44) Corinthiac. p. 50.

(45) Pauſan. ſup. but his Words are corrupt in all the Editions, *viz.* Ἱππολύτȣ δὲ ἦν τȣ́τȣ Λακεϛάδης Φάλκης· ΤαμΦάλκης δὲ ὁ Τημένȣ, etc. The Words ſuppoſe two of the Name *Phalces*; and *Kuhnius*, the learned Editor of *Pauſanias*, corrects and reads them, *viz.* Ἱππολύτȣ δὲ ἦν Λακεϛάδης, τȣ́τȣ Φάλκης· μετὰ δὲ Φάλκης ὁ Τημένȣ, etc. p. 126. This ſeems to be the true Reading.

(46) Doct. Temp. lib. xiii. p. 518 and 533.

A Table of twenty-ſix Kings of Sicyon.

		Reigned Years	*Year of the World*	*Before Chriſt*
1	*Ægialeus*	52	3255	2171
2	*Europs*, his Son	45	3307	2119
3	*Telchin*, his Son	20	3352	2074
4	*Apis*, his Son	25	3372	2054
	(From him *Ægialea* was called *Apia*. Sir *J. Marſham* miſtakes him for *Apis* the ſecond King of *Argos*, mentioned by *Æſchylus*, Chron. Can. p. 16.)			
5	*Thelxion*, his Son	52	3397	2029
6	*Ægyrus*, his Son	34	3449	1977
	(He is called *Ægydrus* in *Euſebius*, but *Pauſanias* and *Africanus* call him *Ægyrus*.)			
7	*Thurimachus*, his Son	45	3483	1943
8	*Leucippus*, his Son	53	3528	1898
9	*Meſſapus*	47	3581	1845
	(Moſt of the MSS. of *Pontacus* have *Meſſapus*. The Editt. of *Euſebius* have *Meſapus*. This King is omitted in *Pauſanias*.)			
10	*Peratus*	46	3628	1798
	(The Editt. of *Euſebius* call him *Eratus*: but *Pauſanias* and *Africanus* call him *Peratus*. He was Grandſon of *Leucippus*.)			
11	*Plemnæus*, his Son	48	3674	1752
12	*Orthopolis* (47) his Son	63	3722	1704
13	*Marathon*	30	3785	1641
14	*Marathus*	20	3815	1611
	(The two laſt Kings are omitted in *Pauſanias*.)			
15	*Echireus*	55	3835	1591
	(*Syncellus* placeth *Echireus* next to *Orthopolis*.)			
16	*Corax*	30	3890	1536
17	*Epopeus* (48)	35	3920	1506

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(47) After *Orthopolis*, *Pauſanias* adds *Coronus*, Grandſon of *Orthopolis* by his Daughter: after *Coronus*, his Son *Corax*; and after him *Epopeus*, who came from *Theſſaly*, and ſeized on the Kingdom. Then *Lamedon*, the younger Son of *Coronus*, reigned.

(48) *Epopeus* is mentioned by *Diodorus Siculus*, in Excerpt. e lib. vi. p.

18 *Lamedon*

Kings of Sicyon.

	Reigned Years	*Year of the World*	*Before Chriſt*
18 *Lamedon*	40	3955	1471
19 *Sicyon*	45	3995	1431

(From *Sicyon* the People were called *Sicyonians*, who at firſt were called *Ægialeans* from *Ægialeus:* and the City *Ægialea* was called *Sicyon*, Pauſ. p. 49.)

	Reigned Years	*Year of the World*	*Before Chriſt*
20 *Polybus*	40	4040	1386

(He was Grandſon of *Sicyon* by his Daughter.)

	Reigned Years	*Year of the World*	*Before Chriſt*
21 *Inachus*	42	4080	1346

(He is called *Ianiſchus* by *Pauſanias*, p. 50. He came from *Attica.*)

	Reigned Years	*Year of the World*	*Before Chriſt*
22 *Phæſtus*	8	4122	1304
23 *Adraſtus* (49)	4	4130	1296
24 *Polyphides*	31	4134	1292
25 *Pelaſgus*	20	4165	1261
26 *Zeuxippus*	32	4185	1241

The *Sicyonian* Kings ended in *Zeuxippus*, in the Year 1209 before the vulgar *Chriſtian* Æra; and the Times of their Reigns made 962 Years, from the Year of the World 3255, and the Year before *Chriſt* 2171, to the Year of the World 4217, and the Year before *Chriſt* 1209.

Of the Beginning of the Kingdom of the Pelaſgi, *in* Argos *and* Attica.

Acuſilaus of *Argos*, who lived in the Reigns of *Cyrus* and *Cambyſes*, wrote, that *Phoroneus* was King of *Argos*, when the *Ogygian*

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545. edit. Weſſeling. He was ſo profane as to challenge the Gods to Battle; and demoliſhed their Temples and Altars.

(49) *Herodotus*, lib. v. c. 67. makes *Adraſtus* Grandſon of *Polybus*, and to ſucceed him, as *Pauſanias* alſo does. *Homer* ſaies, that *Adraſtus* was the firſt who reigned at *Sicyon:* meaning that he was the firſt *Argive* King who reigned there.

Καὶ Σικυῶν᾽ ὅθ᾽ ἄρ᾽ Ἄδρηστος πρῶτ᾽ ἐμβασίλευεν. Il. B. ℣ 572.

Adraſtus, upon the Death of his Father *Talaus*, fled from *Argos*, which he left to his Son *Ægialeus*, and went to *Sicyon*, and reigned there. See *Pau-*

Flood happened. Now, though *Inachus* and *Ogyges* are generally ſuppoſed to be contemporary Kings, the one of *Argos*, the other of *Attica*; yet the *Greeks* were very uncertain when they lived: and ſome doubted whether there ever were any ſuch Kings at all.

The *Ogygian* Deluge, which drowned a great Part of *Attica* and *Bœotia*, was famous in their Hiſtory; but whether *Ogyges* was ever King of *Attica*, how long he reigned, and whether he was drowned by the Flood, as ſome thought, or eſcaped it, as *Africanus* was of Opinion, with others, is altogether uncertain: and ſome were of Opinion, that *Inachus* was the Name of a River only, and not of a Man, and that *Phoroneus* was the firſt King of *Argos*. However, from *Ogyges* (50) and *Phoroneus* the *Attic* and *Argive* Æras were deduced. The ancient Hiſtorian *Acuſilaus* (51) made *Phoroneus* the firſt King of *Argos*, and therefore calls him the *firſt of Men*, who reigned there. And the ancient Author of the *Phoronis* (52) called him *the Father of mortal Men*. And *Pliny* (53) calls him, *the moſt ancient King of Greece*. The *Argives* (54) related, that *Inachus* reigned in the Country, and called the River after his own Name: but another Account was, that *Phoroneus* was the firſt King of the

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ſanias in Corinth. p. 125, edit. Kuhn. and Euſtath. Com. in Hom. Il. B. p. 218, 220. edit. Baſil. and Herodot. lib. v. c. 67.

(50) Τὰς δὲ πρὸ τούτων ὧδέ πως τῆς Ἀττικῆς χρονογραφίας ἀριθμουμένης, ἀπὸ Ὠγύγου τοῦ παρ' ἐκείνοις αὐτόχθονος πιστευθέντος, ἐφ' οὗ γέγονεν ὁ μέγας καὶ πρῶτος ἐν τῇ Ἀττικῇ κατακλυσμός, Φορωνέως Ἀργείων βασιλεύοντος, ὡς Ἀκουσίλαος ἱστορεῖ. Afric. ap. Euſeb. Præp. Evang. lib. x. c. 10. p. 488. And *Solon*, in *Plato's* Timæus, knew nothing more ancient than *Phoroneus* and *Niobe*; τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖ, περὶ Φορωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, p. 22. tom. iii. Serran. and Clem. A. Strom. i. p. 321. And *Proclus*, upon the Paſſage of *Plato*, obſerves, ἀρχαιολογία—τοῖς Ἀργείοις, ἄχρι Φορωνέως καὶ Νιόβης· οὗτοι γὰρ ἀρχαιότατοι παρ' Ἕλλησιν.—Κατὰ δὲ ἐνίους τὸ μὲν Ἀργολικὸν γένος ἀπὸ Ἰνάχου ἤρχετο. In Timæum, Plat. p. 31.

(51) Ἀκουσίλαος γὰρ Φορωνέα πρῶτον ἀνθρώπων γενέσθαι λέγει. Clem. Al. Strom. i. p. 321.

(52) Ὁ τῆς Φορωνίδος ποιητὴς εἶναι αὐτὸν (Φορωνέα) ἔφη πατέρα θνητῶν ἀνθρώπων. Apud Clem. Al. Strom i. p. 321.

(53) Antiquiſſimum Græciæ regem. Nat. Hiſt. lib. vii. c. 56.

(54) Ἴναχον βασιλεύοντα τὸν τότε ποταμὸν ἀφ' ἑαυτοῦ λέγουσιν ὀνομάσαι. Pauſan. Corinth. p. 58. λέγεται δὲ καὶ ὧδε λόγος· Φορωνέα ἐν τῇ γῇ ταύτῃ [Ἀργολίδι] γενέσθαι πρῶτον· Ἴναχον δὲ οὐκ ἄνδρα, ἀλλὰ τὸν ποταμὸν, πατέρα εἶναι Φορωνεῖ, ibid.

Country:

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Country; and that his Father *Inachus* was not a *Man*, but a *River*. However, it was agreed that *Phoroneus* (55) Son of *Inachus* was the firſt who brought the Inhabitants, who were diſperſed over the Country, into one Community.

Æſchylus, with other ancient Writers, made *Inachus* the Father of *Io*; but ſaies, that *Io* lived no more than four Generations before *Danaus*, as (56) *Apollodorus* alſo ſuppoſes: theſe were *Io*, *Epaphus*, *Libya*, *Belus*, *Danaus*. This therefore may be the true *Argive Inachus*, and the other fictitious. But *Ocellus Lucanus* (57) the moſt ancient *Pythagorean* Writer, ſaies, *Inachus* was thought to have been the firſt King of *Argos* recorded in the *Greek* Hiſtory; and that the Æra of their Hiſtory commenced from him. And though *Plato* (58) calls *Inachus* a River of *Argos*, yet he mentions his having Sons. So the River was probably called *Inachus* from him, according to the Uſage of ancient Times, when Names were given to Countries, Mountains, Rivers, *etc.* from ſome famous Men, who firſt lived or planted Colonies in and about them.

Apollodorus (59) calls *Inachus* the Son of *Oceanus* and *Tethys*, to ſhew that his Original was not known in *Greece*, and adds, that the *Argive* River *Inachus* was ſo called from him. He ſaies he was the Father of *Phoroneus*, and makes *Phoroneus* the firſt King of that Part of *Peloponneſe*, where he and his Deſcendants reigned. *Hyginus* (60) after *Apollodorus*, calls *Inachus* the Son of *Oceanus*, and Father of *Phoroneus*; yet he ſuppoſes that he was not a King; but ſaies on the contrary, that when *Mercury* divided the Nations, he made

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(55) Φορωνεὺς δὲ ὁ Ινάχου τοὺς ἀνθρώπους συνήγαγε πρῶτον εἰς κοινὸν, σποράδας τέως, καὶ ἐφ' ἑαυτῶν ἑκάστοτε οἰκοῦντας. ibid.

(56) Biblioth. lib. ii.

(57) Τοῖς λέγουσιν τὴν τῆς Ελληνικῆς ἱστορίας ἀρχὴν ἀπὸ Ινάχου εἶναι τοῦ Αργείου, etc. De Univerſo, c. iii. ſect. 23.

(58) Ινάχου Αργείου ποταμοῦ παισί. De Repub. lib. ii. p. 607.

(59) Lib. ii. c. 1.

(60) Inachus Oceani filius procreavit Phoroneum, qui primus mortalium dicitur regnaſſe.—Exordium regnandi tradidit (ſc. Mercurius) Phoroneo, ob id beneficium, quod Junonis ſacra primus fecit. Fab. 143. Phoroneus Inachi filius arma Junoni primus fecit, qui ob eam cauſam primus regnandi poteſtatem habuit. Fab. 274.

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Phoroneus the firſt King of the Country where he reigned. And *Dionyſius* of *Halicarnaſſus* (61) thinks he was the firſt who reigned at *Argos.* So that from the Teſtimonies of the moſt ancient Writers, to which may be added (62) *Lactantius, Euſebius,* and *Auguſtin,* we may conclude, that *Inachus,* from whom the *Argive* River was called, was the Father of *Phoroneus,* and firſt came with a *Pelaſgic* (63) Colony into the Country of *Argolis,* where they were diſperſed up and down the Country for ſeveral Years, till *Phoroneus* brought them into one Community, and gave them Laws, and reigned over them.

Now to find out the Time of *Phoroneus,* in whoſe Reign the *Ogygian* Flood happened, let us conſider what Evidence is given by ancient Writers.

Africanus (64) wrote, in the third Book of his Chronography, that the moſt eminent *Chriſtian* and Heathen Authors, and amongſt the latter *Hellanicus* and *Philochorus,* who wrote the *Attic* Hiſtory; and *Caſtor* and *Thallus,* in their *Syriac* Hiſtory; and *Diodorus* and *Alexander Polyhiſtor*; and alſo the moſt exact *Chriſtian* Writers, all agreed to reckon 1020 Years from *Ogyges,* or the *Ogygian* Flood, to the Beginning of the *Olympiads:* and *Cenſorinus* ſaies, this Term was believed to be *about a thouſand Years,* which is his true Reading, as will be ſhewn below on the *Trojan* Æra. By this Computation, the *Ogygian* Flood was placed in the Year before *Chriſt* 1796. But this Computation carries the *Ogygian* Flood too high, both by the Reckoning of *Africanus* and *Euſebius.*

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(61) Antiq. Rom. lib. i. p. 9.

(62) De ver. relig. lib. i. p. 53. edit. Oxon. Euſeb. Chron. p. 63. Auguſt. De civ. Dei, lib. xviii. c. 3. And though *Euſebius,* from *Caſtor,* makes *Inachus* the firſt King of *Argos*; yet he ſaies, *Phoroneus* his Son firſt inſtituted the Laws of Government. Chron. p. 63, 65. *Syncellus* ſaies, that *Acuſilaus* related *Inachus* to be the firſt King of *Argos:* but this is an Error, as appears from many ancient Writers. See Syncel. Chron. p. 64.

(63) The ancient Kings of *Argos,* before *Danaus,* were called *Kings of the Pelaſgi,* and the People were called a *Pelaſgic Nation*; and *Argos* was called a *Pelaſgic City.* See Æſchyl. Supplices, p. 598, 600. and in many other Places of that Tragedy, edit. Stanley.

(64) Apud Euſeb. Præp. Evang. lib. x. c. 10. p. 489.

Africanus (65) ſaies, that the Flood having deſtroyed moſt of the Inhabitants of *Attica*, there was no King for 189 Years to *Cecrops*. Now, if we place *Cecrops* as high as the *Parian Marbles* and *Africanus* in *Euſebius* put him, that is, in the Year before *Chriſt* 1582; and add to this Sum 189 Years up to the *Ogygian* Flood, it will then be placed in the Year before *Chriſt* 1771, which is the higheſt Term of it.

Euſebius, in his Chronicon (66) places the Flood which happened in the Reign of *Ogyges* (and which by a Miſtake is ſaid to be in *Egypt* inſtead of *Attica*) in the Year before *Chriſt* 1761.

But though *Euſebius* (67) in his *Præparatio Evangelica*, placeth *Cecrops*, with *Africanus*, four hundred Years nearly before the Deſtruction of *Troy*, or in the Year before *Chriſt* 1582; yet in his Chronicon he puts him more rightly from *Caſtor*, in the Year before *Chriſt* 1555; and here *Syncellus* (68) placeth him.

By this latter Reckoning of the Time of *Cecrops*, and 189 Years Interval between him and the *Ogygian* Flood, this Flood happened in the Year before *Chriſt* 1744: which by the Computation of *Euſebius*, was in the firſt Year of *Apis* Son of *Phoroneus*, where *Syncellus* (69) obſerves, ſome Chronologers placed the *Ogygian* Flood. But as the moſt ancient Writers agreed, that this Flood happened in

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(65) Μετὰ δὲ Ὤγυγον, διὰ τὴν ἀπὸ τοῦ κατακλυσμοῦ πολλὴν φθορὰν, ἀβασίλευτος ἔμεινεν ἡ νῦν Ἀττικὴ μέχρι Κέκροπος ἔτη ρπθ′ (i. e. 189.) τὸν γὰρ μετὰ Ὤγυγον Ἀκταῖον, ἢ τὰ πλασσόμενα τῶν ὀνομάτων, οὐδὲ γενέσθαι φησὶ Φιλόχορος. Ibid. p. 490.

(66) *Scaliger*, in his Edition of the Chronicon of *Euſebius*, placeth the *Ogygian* Flood under Number 262, and the fifty-ſecond of *Phoroneus*, in the Year before *Chriſt* 1753; and ſome of *Pontacus's* MSS. place it in the fiftieth, and ſome in the fifty-firſt of *Phoroneus*: but the beſt MSS. place it under the Number 254 of *Euſebius*, and the twenty-fourth Year of *Phoroneus*, which is the Year before *Chriſt* 1761.

(67) Lib. x. c. 9. p. 486. *Euſebius*, in his Chronicon, p. 74 and 93, reckons no more than 375 Years, from *Cecrops* to the Deſtruction of *Troy*: and having placed the Æra of *Troy* in the Year before *Chriſt* 1180, which is two Years too low, he has, by the ſame Reckoning, placed *Cecrops* in the Year before *Chriſt* 1555, which is two Years too low likewiſe.

(68) Chronograph. p. 153.

(69) Ibid. p. 148.

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in the Reign of *Phoroneus*, *Euſebius* has placed his Reign ſeveral Years too high; and has miſled the later Chronologers who followed him.

Euſebius ſuppoſed *Ogyges* to have reigned in *Attica* ſeveral Years before the Flood; and placeth his building *Eleuſina* in *Attica* in the Year before *Chriſt* 1779, in which Year, with the greateſt Probability, the *Argive* Æra, and Beginning of the Reign of *Phoroneus*, is to be fixed.

Cedrenus (70) gives us an ancient Teſtimony, that the *Ogygian* Flood happened in *Attica* 248 Years before the *Deucalion* Flood in *Theſſaly*, which was in the Reign of *Cranaus*, the ſecond King of *Athens* and a Native of *Attica*. *Cranaus* began to reign in the Year before *Chriſt* 1507, to which add 248 Years, then the *Ogygian* Flood fell in the Year before *Chriſt* 1755, if the *Deucalion* Flood was in the firſt of *Cranaus*; and it was either then, or not later than the fourth of *Cranaus*, as I have elſewhere (71) ſhewn; and where the corrected *Parian* Marbles place it.

It appears, that it was unanimouſly agreed by the ancient Hiſtorians, that the *Ogygian* Flood happened in the Reign of *Phoroneus*; but in what Year of his Reign was not known. But from the foregoing Evidence we may place it, either in the Year before *Chriſt* 1771, which was the ninth Year of *Phoroneus*; or in the Year before *Chriſt* 1761, which was the nineteenth Year of his Reign, or in the Year before *Chriſt* 1752, which was the twenty-eighth of *Phoroneus*: and I think the laſt to be the moſt probable Year.

Having endeavoured to fix, with the greateſt Probability, the Æra of the Kingdom of *Argos* to the Reign of *Phoroneus*, and the Year

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(70) Hiſtor. Compend. p. 11.

(71) *Apollodorus* placeth the *Deucalion* Flood in the Reign of *Cranaus*; and *Varro* placed it in the ſame Reign, as *Auguſtine* tells us, De civ. Dei, lib. xviii. c. 10. fin. And *Clemens Alexandrinus*, from *Tatian*, places it in the contemporary Reign of *Crotopus*; ſee Strom. i. p. 321. and Notes. And *Euſebius* is miſtaken, in putting it in the Reign of *Cecrops*; and the later Chronologers are miſled by him: but it is with the greateſt Probability placed in the fourth Year of *Cranaus* and *Crotopus*, according to the true *Attic* Æra from *Cecrops*, and in the Year before *Chriſt* 1504.

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before *Chriſt* 1779; the Reigns of the following Kings are to be deduced from that Æra: and we cannot err much if, with *Euſebius,* we date the Reign of *Ogyges* from the ſame Year.

Kings of Argos *from* Phoroneus.

[*Inachus,* Father of *Phoroneus,* came to *Argos* with a Colony, and lived there fifty Years; An. M. 3597. Before Ch. 1829.]

	Reigned Years	*Year of the World*	*Before Chriſt*
1 K. *Phoroneus*	60	3647	1779
2 *Apis*	35	3707	1719
3 *Argus*	70	3742	1684
4 *Criaſus*	54	3812	1614
5 *Phorbas*	25	3866	1560
6 *Triopas*	36	3891	1535
7 *Crotopus*	21	3927	1499
8 *Steneleus*	11	3948	1478
9 *Danaus*	50	3959	1467

The *Parian* corrected Marbles make *Danaus* come to *Argos* in the Year before *Chriſt* 1586; but do not ſay that he then reigned there.

10 *Lynceus*	35	4009	1417
11 *Abas*	23	4044	1382
12 *Prœtus*	17	4067	1359
13 *Acriſius*	31	4084	1342

The *Argive* Kingdom was now divided, and *Acriſius* reigned at *Mycenæ,* and *Prœtus* at *Argos.* The Years of the Reigns agree with *Africanus* and *Euſebius.* But ſome of them are wrong in the common Chronological Tables: and the Reign of *Phoroneus* is placed ſeveral Years too high in them.

Of the Times of Io, Epaphus, Belus, Agenor, Cadmus, *etc.*

Theon (72), in his Scholia on *Aratus*, ſaies, *Belus* was the Son of *Libya*, and Grandſon of *Epaphus*, who was the Son of *Io*. And *Apollodorus* (73) makes *Libya* the Daughter of *Epaphus*, Son of *Io*; and *Agenor* and *Belus* the Sons of *Libya* by *Neptune*; and *Cadmus* was the Son of *Agenor*, and *Danaus* was Son of *Belus*. This Genealogy from *Io* is fixed and undiſputed, and makes *Io* no more than four Generations before *Danaus*; as *Æſchylus* (74) alſo makes her. Therefore ſhe muſt live in the Reign of *Criaſus*; and the Story of her lying with *Jupiter*, cannot be older than the Year before *Chriſt* 1600.

Apollodorus (75) relates, that *Cadmus* was the Son of *Agenor* and *Telephaſſa*, whom he married in *Phœnicia*: but the Scholiaſt on the *Phœniſſæ* of *Euripides* ſaies, he was the Son of *Agenor* and *Antiope*, the Daughter of *Belus*; and the Scholiaſt (76) of *Apollonius Rhodius* ſaies, from *Pherecydes*, an ancient Author, that *Cadmus* was the Son of *Agenor* and *Argiope*, his ſecond Wife, who was the Daughter of *Nilus*, and not of his firſt Wife the Daughter of *Belus*: therefore the Scholiaſt of *Euripides* is miſtaken.

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(72) Ἰοῦς τοῦ Ἔπαφος οὗ Λιβύη, ἧς Βῆλος, οὗ Ἀγήνωρ, οὗ Κηφεύς. p. 26. edit. Oxon. The Words οὗ Ἀγήνωρ are an Interpolation, and ought to be omitted: for *Agenor* was Son of *Libya*, and Brother to *Belus*; and *Cepheus* was the Son of *Belus*, but not of *Agenor*.

(73) Lib. ii. p. 72. lib. iii. init. See Schol. on *Pindar's* Pyth. iv. ℣ 25. where *Pindar* calls *Libya* Ἐπάφοιο κόραν, the Daughter of *Epaphus*. See alſo the Scholiaſt on the *Phœniſſæ* of *Euripides*, ℣ 5. and on the *Oreſtes*, ℣ 930. alſo the Scholiaſt on *Homer*, Il. A. ℣ 42. p. 28. and Pauſan. Meſſen. p. 134.

(74) In Prometh. Vinct. p. 52. and the Scholiaſt there, edit. Steph. 1557. So likewiſe in Supplic. ℣ 300—325.

(75) Ἀγήνωρ παραγενόμενος εἰς τὴν Εὐρώπην γαμεῖ Τηλέφασσαν. lib. iii. init. This is the preſent Reading of *Apollodorus*. But he wrote εἰς τὴν Φοινίκην, as he has it, lib. ii. p. 71. And *Agenor* never went into *Europe*; but he went into *Phœnicia* out of *Egypt*, and reigned there.

(76) Argonaut. lib. iii. on ℣ 1185.

The *Grecian* Accounts are very confuſed about the Age of *Io*, becauſe many ancient Writers thought her to be the Daughter of *Inachus*, Father of *Phoroneus*: theſe were (77) *Caſtor*, *Æſchylus*, and moſt of the Tragedians, and *Herodotus* (78) gave the ſame Account from the *Perſian* Hiſtorians. But ſhe lived two Generations later; and thoſe who thought her the Daughter of *Inachus*, as *Æſchylus*, *Theon* (79), and others, ſuppoſed *Epaphus* to be her Son who lived but three Generations before *Danaus*, and ſo could not be born before the Year before *Chriſt* 1600.

Io therefore was not the Daughter of *Inachus*; but either of *Piren* (80), as *Heſiod* and *Acuſilaus* related: or elſe, as (81) *Apollodorus* ſaies ſome thought, [and *Aratus* was one, and (82) *Pauſanias* agreed with them] ſhe was the Daughter of *Iaſus*, Brother of *Criaſus* King of *Argos*. And *Iaſus* was the Son of *Argus*, who was the third King of *Argos* after *Inachus*; and from him the City and Country was called *Argos*.

Io was called *Callithyia*, as we learn from (83) *Heſychius*, and was the firſt Prieſteſs of *Juno's* Temple at *Argos*, which was built by *Piras*, or *Piren* her Father, as *Plutarch* relates, from whom *Euſebius* tells us (84), that *Piras* firſt built a Temple to *Juno* at *Ar-*

(77) Lib. ii. p. 69. Apollodor.

(78) Lib. i. c. 1.

(79) *Aratus* Phænom. p. 25. edit. Oxon. rightly called *Cepheus* a Deſcendant of *Iaſus*: γόνος Ιασίδαο, as he deſcended from *Io* the Daughter of *Iaſus*, as others alſo thought. *Theon* took Ιασίδαο to be the ſame as Ινάχοιο, or to be derived from *Io* his Daughter; and ſaies, *Cepheus* was called *Iaſides*, not from *Iaſus* but from *Inachus*, from whoſe Daughter *Io*, he ſaies, he derived his Original; being the Son of *Belus*, who was the Son of *Libya*, who was the Daughter of *Epaphus*, who was the Son of *Io*, the Daughter of *Inachus*. Schol. p. 26.

(80) Apollodor. lib. ii. p. 69.

(81) Ibid.

(82) Corinth. p. 58.

(83) Ιὼ Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Αθηνᾶς. So the Editt. have it; but *Heſychius* wrote, as *Scaliger* obſerved, τῆς Ἥρας. And this is confirmed from *Plutarch* in the following Paſſage. And perhaps *Heſychius* wrote alſo Καλλίθυια, as *Plutarch* did.

(84) Λέγεται Πείρας ὁ πρῶτος Αργολίδος Ἥρας ἱερὸν εἱσάμενος τὴν ἑαυτοῦ θυ-

gos, in which he placed her Image made of Pear-tree Wood; and conſecrated his Daughter *Callithyia* the firſt Prieſteſs.

Euſebius, in his Chronicon, places *Callithyia* or *Io* in the firſt Year of *Criaſus*, and calls her the Daughter of *Piranthus* or *Piras*, as *Pontacus's* MSS. more truly read; and ſaies ſhe was the firſt Prieſteſs at *Argos*. This agrees very nearly to the true Time of *Io*. But afterwards, in the ſeventeenth Year of *Triopas* (which was ninety-five Years after the firſt of *Criaſus*.) he relates, that *Jupiter* lay with *Io* the Daughter of *Iaſus*: that ſome related ſhe went into *Egypt*, and married *Telegonus*, by whom ſhe had *Epaphus*. This is a great Parachroniſm, and inconſiſtent with all ancient Hiſtory.

Theon relates (85), that *Trochilus* was Son of *Callithyia*, the firſt Prieſteſs at *Argos*, and was the firſt who joined Horſes to a Chariot: *Euſebius* ſaies, it was a Chariot with four Horſes; and places *Trochilus* in the Year before *Chriſt* 1568, very agreeably to his Account of the Time of *Callithyia*, and to the true Age of *Io*.

Jupiter was related to lie with *Io*, and to get *Epaphus* of her, who might be the Son of *Telegonus*, who carried her off into *Egypt*. This was about the Year before *Chriſt* 1600; and could not be much before. *Io* went into *Egypt*, and married *Telegonus*, a King of *Egypt*; and erected a (86) Statue to *Iſis*; and was alſo herſelf called *Iſis*, and the *ſecond Io* (87), to diſtinguiſh her from *Io* Daughter of *Inachus*.

Epaphus had a Daughter called *Libya*, who was born about the Year before *Chriſt* 1578: and ſhe had *Belus* and *Agenor* by *Neptune*, or ſome Prince of the Sea-Coaſt of *Egypt*, about the Year before *Chriſt* 1558. *Cadmus* was born of *Agenor* and *Telephaſſa*, in *Phœnicia*,

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γατέρα Καλλίθυιαν ἱέρειαν καταστήσας, ἐκ τῶν περὶ Τίρυνθα δένδρων ὄγχνην τεμὼν εὐκτέανον Ἥρας ἄγαλμα μορφῶσαι. Apud Euſeb. præp. Evang. lib. iii. c. 8. *Æſchylus* calls *Io*, Κληδοῦχον Ἥρας. Supplic. ℣ 299.

(85) Τροχίλου τῆς Καλλιθέας [rather Καλλίθυιας] παιδὸς τῆς πρώτης ἐν Ἄργει γενομένης ἱερείας, ἅρμα πρώτου ζεύξαντος. Schol. in Arat. Phænom. p. 23.

(86) Εἰς Αἴγυπτον ἐλθοῦσα (Ἰὼ) ἐγαμήθη Τελεγόνῳ τῷ βασιλεύοντι τότε Αἰγυπτίων· ἱδρύσατο δὲ ἄγαλμα Δήμητρος, ἣν ἐκάλεσαν Ἶσιν Αἰγύπτιοι, καὶ τὴν Ἰὼ, Ἶσιν ὁμοίως προσηγόρευσαν. Apollodor. lib. ii. p. 71.

(87) Syncel. Chronograph. p. 152, 158.

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nicia, about the Year before *Chriſt* 1520; or, as *Pherecydes* and others thought, in *Egypt*, of *Argiope* Daughter of *Nilus*; and *Euſebius* and *Conon* agree, that he was born in *Egypt*. He fled into *Phœnicia* from the Tyranny of his Uncle *Buſiris* [as *Conon* (88) relates] who reigned in the *Libyan* (89) *Egypt*: and *Diodorus Siculus* (90) ſuppoſes, that his Father *Agenor* went with him, and reigned in *Phœnicia*.

Agenor ſent *Cadmus* with a Body of *Phœnicians* into *Greece*, to ſeek his Siſter *Europa*, who had been carried away by a Maſter of a Ship. This was in the Year before *Chriſt* 1495: and the next Year having conquered the *Bœotians*, he ſettled with his *Phœnicians* in their Country; and built the Citadel which he called *Cadmeia*, and afterwards a City which he named *Thebes*, after the famous *Egyptian* City ſo called, and where his Father *Agenor* probably lived, and he might be born.

Cadmus, for ſlaying the *Bœotians*, called the *Dragons Teeth* (91), was forced to ſerve *Mars* eight Years; and after the Term of his Servitude was fulfilled, he married *Harmonia*, the Daughter of *Mars* by *Venus*. This was about the Year before *Chriſt* 1486. By her *Cadmus* had *Semele*, of whom *Bacchus* was born, about the Year before *Chriſt* 1420: who was ſlain by *Perſeus* in the ninetieth Year of his Age, and the Year before *Chriſt* 1330, as *Euſebius* relates from the Poet (92) *Dinarchus*. *Scaliger* thinks this to be a Miſtake in *Euſebius*, and ſhews (93) from *Cephalion*, the Hiſtorian, that *Perſeus* in his War with *Bacchus* did not kill *Bacchus*, but fled (94) from him. *Scaliger* did not remember, that *Pauſanias* relates (95), that *Bacchus* and his Female Warriors having invaded *Argos*, were

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(88) Narrat. xxxii. p. 272.

(89) Iſocrat. in Buſir. Orat.

(90) Lib. iv. p. 210.

(91) Conon. Narrat. xxxvii. Apollodor. lib. iii. p. 156, 157. See Suid. Καδμεία νίκη.

(92) Chron. lib. poſter. p. 87.

(93) Animadv. in Euſeb. Chron. p. 44. edit. 1658.

(94) See Georg. Syncel. Chronograph. p. 167.

(95) Corinth. p. 62, 64.

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defeated by *Perſeus*, and many of the Women ſlain: and this War was probably after that *Perſeus* had invaded *Bacchus*, and was forced to fly; and might be the Occaſion of this War of *Bacchus* againſt *Perſeus* at *Argos:* where *Bacchus* was defeated. But *Pauſanias* does not ſay he was ſlain. However, this Defeat might give Occaſion to the Tradition of his being ſlain, and it might be true.

Scaliger never heard of the Poet *Dinarchus* but in *Euſebius*. *Dionyſius* (96) of *Halicarnaſſus* mentions, from another Writer, four Authors named *Dinarchus:* one an *Athenian* Orator; another who wrote of the Mythology of *Crete*; a third of *Delos*; and a fourth, who wrote a Treatiſe concerning *Homer:* and one of theſe might be the Poet *Dinarchus*. But *Cyril* (97) mentions the Poem of *Dinarchus* concerning the Actions of *Bacchus*; that he ſlew *Actæon* and *Lycurgus*; and was afterwards ſlain by *Perſeus*, and buried at *Delphi:* and he ſaies in another Place, that *Perſeus* ſlew *Bacchus*.

Thus I have cleared the Times of a perplexed Part of ancient *Greek* Hiſtory, which is very confuſed in all Chronological Tables and Writers.

Of the Time of the Argonaute *Expedition.*

The *Argonautic* Expedition has ever been famous in Hiſtory; but the Time of it has never been known, or rightly fixed by any Chronologer.

The Chronologer *Thraſillus* (98) placed the Expedition of *Perſeus* ninety-eight Years before the *Argonautic*, and the *Argonautic* Expedition ſeventy-nine Years before the Deſtruction of *Troy:* ſo the Expedition of *Perſeus*, by his Account, was in the Year before *Chriſt* 1361; and the *Argonautic* Expedition was in the Year before *Chriſt* 1263.

Now, as *Acriſius*, the Grandfather of *Perſeus* by his Daughter *Danae*, began to reign in the Year before *Chriſt* 1342, and reigned thirty-one Years; it is very abſurd to ſuppoſe his Grandſon to be a Man, and to make an Expedition nineteen Years before. So that *Perſeus* is placed at leaſt thirty Years too high; and in conſequence the *Argonautic* Expedition is at leaſt as many Years too high, or more. And as *Hercules*, *Caſtor*, and *Pollux*, were known to be *Argonauts*, their Times will not agree with the common Æra of that Expedition: and much leſs the Age of *Helena*, the Siſter of *Pollux*, who muſt have been an old Woman when *Paris* ſtole her for her Beauty. For if ſhe was born not (as is ſuppoſed) with *Pollux*, but at the *Argonautic* Expedition, ſhe muſt, by the foregoing Reckoning, be ſeventy-nine Years old at the taking of *Troy*.

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(96) De Antiq. Orator. p. 112. edit. Sylburg. 1586.
(97) Cont. Jul. lib. x. p. 341, 342. alſo Cont. Jul. lib. i. p. 11.
(98) Apud Clem. A. Strom. i. p. 336.

Thraſillus has miſled other Chronologers both ancient and modern. *Euſebius* placed the *Argonautic* Expedition ninety-one Years before the Deſtruction of *Troy*, that is, by his Account, in the Year before *Chriſt* 1271. And *Petavius* placed it ſeventy-nine Years before the *Trojan* Æra, that is, in the Year before *Chriſt* 1263, with *Thraſillus*: and others place it about the ſame Time. But theſe Accounts demonſtratively carry it many Years too high.

All the ancient Writers agree, that *Hercules* was a contemporary Hero with the *Argonauts*; and moſt of them related that he ſailed with them, though ſome reported that he was left by the Way, and did not go to *Colchis*.

Herodotus (99) ſaies it was related, that *Hercules* was left by the *Argonauts* in the Bay of *Magneſia*, where he was ſent aſhore for Water, when they ſailed to *Colchis* for the Golden Fleece. And he went thence to the Court of *Lydia*, and was Servant to Queen *Omphale*, Daughter of *Jordanns*, as *Apollodorus* relates from *Herodotus*: and *Herodotus* (1) ſuppoſes him to be at *Lydia*, where he got one of *Omphale*'s Maids with Child, and had by her a Son called *Cleolaus*, from whom the *Heraclidæ* deſcended.

Apollodorus (2) gives a better Account of *Hercules* being left by the

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(99) Lib. vii. c. 193. *Plutarch* alſo ſaies, the *Argonauts* left *Hercules* in their Expedition. Reipub. gerend. Præcepta. p. 819.

(1) Lib. i. p. 4.

(2) Lib. i. p. 51, 52.

the *Argonauts:* he ſaies that *Hylas,* the Favourite of *Hercules,* was ſent aſhore to fetch Water, and not returning, *Hercules* went to ſeek him, and ſtaying long the Ship ſailed, and he was left in *Myſia.* Now it was, he adds, that *Herodotus* related his ſerving *Omphale.* But (3) *Pherecydes,* an ancient Hiſtorian, wrote, that *Hercules* did not go out with the *Argonauts*; and gave a ſilly Reaſon for it, as if the Ship *Argo* could not bear the Weight of ſo great an Hero. But *Demaretes,* another ancient Hiſtorian, ſaid he went to *Colchis*; and a ſtill older Writer, (4) *Dionyſius (Mileſius)* ſaid he was the Captain of the *Argonauts.*

Apollodorus (5) in another Place relates, that the *Argonautic* Expedition happened whilſt *Hercules* was with *Omphale,* whom he ſerved three Years; and that as ſoon as his Servitude was expired, he went with *Telamon* and an Army in eighteen Ships and took *Troy:* and having ſlain *Laomedon,* he made his Son *Podarces,* called *Priam,* King; whom his Siſter *Heſione* firſt redeemed with her Golden Veil.

Tzetzes (6) from ancient Writers ſaies, that *Hercules* ſerved *Omphale* Queen of *Lydia* three Years, and that after this Term was expired, he went with *ſix* Ships and took *Troy.* He adds, that *Muſæus* the Poet made mention of *Hercules* ſerving *Omphale,* whom he called the (7) *Jordanian Nymph*; becauſe ſhe was Daughter of *Jordanus.*

Diodorus Siculus (8) gives an Account of *Hercules* ſerving *Omphale* Queen of *Lydia,* which he relates as precedent to the *Argonautic* Expedition, in which he ſaies he accompanied *Jaſon* to fetch the Golden Fleece: and afterwards tells, that in his Return with the *Argonauts* from *Colchis,* he went to *Troy,* to demand *Laomedon's*

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(3) *Pherecydes* flouriſhed in the 75th Olympiad; in the Year 480 before the *Chriſtian* Æra.

(4) This *Dionyſius* flouriſhed in the Reign of *Darius Hyſtaſpis,* and in the 65th Olympiad, and the Year before *Chriſt* 520.

(5) Lib. ii. p. 126, 127.

(6) Chiliad. ii.

(7) Θηλύνειν ἐκόμιζεν (i. e. Mercurius) Ἰορδανίῃ πότε νύμφῃ.

(8) Lib. iv. p. 237, 238.

Mares which he had promiſed him, when he delivered his Daughter *Heſione* (9) from the Sea-Monſter to which ſhe was expoſed, and who was promiſed to be her Deliverer. Upon *Laomedon's* refuſing to deliver the Mares and his Daughter *Heſione*, *Hercules* with *Telamon*, and a Body of *Argonauts*, beſieged the City and took it; and ſlew *Laomedon*, and made his Son *Priam* King, who would have perſuaded his Father to perform his Promiſe to *Hercules*.

From the preceding Hiſtory of *Hercules* we may nearly fix the Date of the *Argonautic* (10) Expedition: for it muſt be placed either whilſt he ſerved *Omphale*, or the Year that he ſlew *Laomedon* King of *Troy*. As the latter Account ſeems moſt probable, it fixes the *Argonautic* Expedition to the Year before *Chriſt* 1224, or 1225. For it is agreed that *Priam* reigned forty Years, and was killed at the taking of *Troy*; and ſo began to reign in the Year before *Chriſt* 1224: and if *Hercules* made him King in his Return with the *Argonauts* from *Colchis*, the Expedition thither muſt have been either in the Year 1224 or 1225 before the *Chriſtian* Æra.

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(9) Ibid. p. 252. Apollodor. lib. ii. p. 113, 126, 127.

(10) *Lactantius* well obſerves, Navigavit Hercules cum Argonautis, expugnavitque Trojam, iratus Laomedonti ob negatam ſibi pro filiæ ſalute mercedem, unde, quo tempore fuerit, apparet. De falſ. relig. lib. i. c. 9.

The only Objection to the Account of *Hercules* taking *Troy* in his Return with the *Argonauts*, and which *Diodorus* himſelf takes notice of (lib. iv. p. 252.) is, that the *Argonauts* had no more than one Ship with them; but that *Hercules* went with an Army of Volunteers in *ſix Ships*, as *Homer* relates, and as others ſaid, in *eighteen*, when he took *Troy*. This favours the Account of his ſailing to *Troy*, and taking the City by Storm, and killing *Laomedon*, about two Years after the *Argonaute* Expedition; and can make no more Difference in the Æra of it. But *Diodorus* credits the other Account, of *Hercules* taking *Troy* in his Return with the *Argonauts* from *Colchis*. The Account in *Homer*, which is a Boaſt of *Tlepolemus* the Son of *Hercules*, in his Contempt of *Sarpedon* whom he was going to fight, is ſuſpicious. For *Homer* ſaies, *Hercules* went *with ſix Ships only*, *and a very few Men* in them, which looks romantic and fabulous. His Words are,

Ἓξ οἴης σὺν νηυσὶ ϗ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν—Iliad E. ỷ 641, 642. Where the Words ἀνδράσι παυροτέροισιν are ill rendered in the *Latin* Verſion by *viris paucioribus*; and ſhould have been rendered, *viris admodum paucis*. For it is well

If this Expedition was made whilſt *Hercules* lived with *Omphale*, it could be only at higheſt in the Year before *Chriſt* 1227: for as ſoon as ſhe diſmiſſed him from her Service, he went to *Peloponneſe*, and raiſed an Army of Volunteers and ſailed to *Troy*, and ſlew *Laomedon* and made *Priam* King.

This Account of *Hercules* being an *Argonaut*, as I have ſhewn from the concurrent Teſtimonies of the moſt ancient Hiſtorians, demonſtrates the Falſity of the common Chronology, which places the *Argonautic* Expedition in the Year before *Chriſt* 1267; according to which, *Hercules* could be no more than ſeven Years old, being born, by the Reckoning of the ſame Chronology, in the Year before *Chriſt* 1274: though it is probable he was not born ſo ſoon. For *Hercules* (11) inſtituted an *Olympic* Game in honour of *Pelops*, 430 Years before the *Olympiads*, which commenced in the Year before *Chriſt* 776: ſo it was inſtituted in the Year before *Chriſt* 1206: and as he is ſuppoſed to have died this Year, when he was fifty-two Years old, ſay (12) *Clemens Alexandrinus*, *Euſebius*, and *Syncellus*, he muſt, by this Computation, be born in the Year before *Chriſt* 1258, or, if we reckon with (13) *Thraſyllus*, 441 Years from the *Olympic* of *Hercules* and his Death to the *Olympiads*, he muſt die in the Year before *Chriſt* 1217, and be born in the Year 1269 before that Æra: and we cannot by this latter Reckoning err more than two or three Years. And this Account is agreeable to the Relation of *Diodorus Siculus* (14), who ſaies, that *Hercules*, after his Conqueſt of *Troy*, returned into *Peloponneſe*; and was ſoon after baniſhed by *Euryſtheus* from *Tiryns*, and ſo went to *Pheneus* in *Arcadia*. Four Years after this, in the Year before *Chriſt* 1220, he went out of

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known, that the beſt *Greek* Writers do very elegantly uſe *Comparatives* and alſo *Superlatives* for *Poſitives*, of which an hundred Inſtances may be given.

(11) Syncel. Chronograph. p. 172.

(12) Clem. Alex. Cohort. ad gentes, p. 19. Euſeb. in Chron. Syncel. p. 164.

(13) The Editt. of *Clemens Alexandrinus* make *Thraſyllus* reckon 338 Years from the Return of the *Heraclidæ* to the firſt *Olympiad*; which was only 328 Years, as *Apollodorus* in Diod. Sic. lib. i. p. 6. reckoned: and alſo *Eratoſthenes*; and which is undoubtedly the true Number.

(14) Lib. iv. p. 238—243.

Arcadia to *Calydon*, a City of *Ætolia*; and there he married *Deianira*. Three Years after his Marriage with *Deianira*, in the Year before *Chriſt* 1217, he left *Calydon* for Grief, in having undeſignedly killed a Youth with a Blow of his Fiſt. In his Journey coming to the River *Evenus*, he ſlew with a poiſoned Arrow the Centaur *Neſſus*, in the Act of forcing the Chaſtity of *Deianira*. The Centaur, as he was dying, gave *Deianira* a Receipt for a *Philtrum*, or Love-Charm, as he pretended, to prevent *Hercules* from falling in Love with any other Woman: this was to anoint his Shirt with a Mixture of his Seed and Blood as it dropped from the poiſoned Arrow, and to mix them with Oil; which ſhe did. After this *Hercules* had two Sons by *Deianira*; and then ſhe hearing that he was in Love with *Iole*, when he ſent to her for his Garments which he uſed to wear when he offered Sacrifice, ſhe ſent him the Shirt poiſoned with the Blood of the Centaur, to withdraw his Love from *Iole*: which he no ſooner put on, but the Poiſon entered his Fleſh and put his whole Body into a violent ſcorching and conſuming Heat, which was incurable. Whereupon, there being no Remedy, he, by the Advice of the *Delphic* Oracle, was burnt in Mount *Oeta* on a Funeral Pile in all his Accoutrements of War. By this Account *Hercules* died about the Year before *Chriſt* 1215.

In another Place *Diodorus Siculus* (15) relates *Hercules* falling into Madneſs ten Years after *Jaſon* had married *Medea*; which agrees to his dying in the Year before *Chriſt* 1215, as before: and to the fixing the *Argonautic* Expedition to the Year 1225 before the *Chriſtian* Æra.

The *Argonautic* Expedition could not be ſooner than the Time where I have placed it, or the Year before *Chriſt* 1225, becauſe it preceded the Siege of *Troy* but one Generation. Therefore (16) *Herodotus* ſaies, the Rapture of *Helen* by *Alexander*, or *Paris*, and the War of *Troy*, was in the *ſecond Generation* after the *Argonautic* Expedition.

(15) Lib. iv. p. 256, 258.
(16) Δευτέρῃ γενεῇ. lib. i. p. 2.

So one Age only intervened between them. And *Diodorus Siculus* (17) and *Tatian* (18) agree, that *Hercules*, who was an *Argonaute*, was but *one* Generation before the War at *Troy*; and that he lived very near it: and *Tatian* ſaies, that this is evident from his Son *Tlepolemus* fighting at *Troy*. Agreeably to the Obſervation of *Tatian*, and to confirm the Time of the *Argonautic* Expedition being no ſooner than I have made it, it is allowed and certain, that the *Argonaute* Princes were in the Flower of their Age when they went to *Colchis*: and their Sons, born probably moſt of them ſoon after their Return, and ſome of them before, were in the Flower of their Age when they went to *Troy*. The Interval of Time was not ſo great, but that ſeveral *Argonauts* fought alſo at *Troy*, and ſome of them ſurvived the Deſtruction of it.

Hyginus ſaies (19), that two Sons of *Ariadne*, Daughter of King *Minos*, were *Argonauts*, viz. *Phliaſus*, or *Phlias*, as *Apollonius Rhodius* calls him; and *Eumedon*: and if ſo, the *Argonautic* Expedition could not be older than I have made it. The Sons of *Theſpius* (20), got by *Hercules* of his Daughters by the Procurement of *Theſpius* himſelf, were *Argonauts*, ſo *Hercules* was about forty-four Years of Age at the *Argonautic* Expedition.

Philoctetes was an *Argonaut*, and was alſo with *Ulyſſes* at the Siege of *Troy*, and lived ſeveral Years after it was taken.

Euryalus was another *Argonaut*, who commanded the *Argives* with *Diomedes* at *Troy*. *Teucer* and *Ajax* were Sons of *Telamon*, who was an *Argonaut*; and *Telamon* ſurvived the Deſtruction of *Troy* ſome Years: for he baniſhed his Son *Teucer* ſix or ſeven Years after

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(17) Οἱ Ἕλληνες φασὶν Ἡρακλέα γενέσθαι γενεᾷ πρότερον τῶν Τρωικῶν. He adds, that he lived σχεδὸν κατὰ τοὺς Τρωικοὺς χρόνους, lib. i. p. 21.

(18) *Tatian* collected his Chronology from the moſt ancient *Greek* and other Writers. He ſaies, ὁ δὲ Ἡρακλῆς μιᾷ τῶν Τρωικῶν προγενέστερος πέφηνε γενεᾷ· τοῦτο δέ ἐστι φανερὸν ἀπὸ τοῦ παιδὸς αὐτοῦ Τληπολέμου τοῦ στρατεύσαντος ἐπὶ Ἴλιον. Orat. cont. Græc. fin. and apud Euſeb. Præp. Ev. lib. x. c. xi.

(19) Fab. xiv. p. 38, 43.

(20) Diod. Sic. lib. iv. p. 235, 245. He ſaies, *Hercules* was a very young Man and of great Strength of Body, when he got fifty Sons of the fifty Daughters of *Theſpius*, by the Procurement of *Theſpius*.

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after his Return from *Troy*; who went to *Cyprus* and built *Salamis* there, eight Years after *Troy* was taken, as the *Parian* Marbles tell us. *Aſcalaphus* (21) alſo was an *Argonaut*, and likewiſe warred at *Troy*; and was one of the Suitors of *Helen*, before ſhe married *Menelaus*.

Farther, it is evident that the *Argonautic* Expedition could not be ſooner than I have placed it, if it be true that *Achilles* was then under the Care of *Chiron*, as *Apollonius Rhodius* (22) relates: for if we ſuppoſe him but five Years of Age at that Time, he would be thirty-ſix or thirty-ſeven Years old when he went to *Troy*: and it is not probable that he was older, if ſo old. For *Homer* repreſents him as a very young Man, and *beardleſs*, as (23) *Plato* ſaies: and his Tutor *Phœnix* (24) calls him (νήπιον) but a Child, and one unſkilled in martial Exploits as well as in haranguing, when he came firſt to *Troy*: and *Chiron's* Wife carried him in her Arms, to ſhew him to his Father *Peleus*, as he was ready to ſail to *Colchis* with the other *Argonauts*.

Another Thing to prove that the *Argonautic* Expedition could not be ſooner than I have dated it, is, that *Circe*, the Daughter of *Æetes* King of *Cholcis*, went into *Italy* after this Expedition; and was young enough to entertain *Ulyſſes* after the Deſtruction of *Troy*, and to have a Son by him. Suppoſing her then to be but five or ſix Years old when ſhe was carried into *Italy*, ſhe muſt be forty-ſix or forty-ſeven Years of Age when *Ulyſſes* was with her. And this is an Argument, that the *Argonautic* Expedition was rather later, and not ſooner than I have put it.

But if there be any Truth in *Ulyſſes* having Children by *Circe*, this *Circe* could not be the Daughter of *Æetes*; for ſhe was a Woman at the *Argonautic* Expedition, and older than *Medea*; and was married to a *Scythian* King, whom ſhe (25) poiſoned, and was forced on that Account to leave the Country; whence ſhe went into *Italy*, and lived at a Promontory on the Sea-Coaſt, called *Circæum* after her Name. Therefore it muſt be the Daughter of this *Circe*, called alſo *Circe*, and Grand-daughter of *Æetes*, who lay with *Ulyſſes* in *Italy*.

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(21) Apollodor. lib. i. p. 50. and lib. iii. p. 202.

(22) Argonaut. lib. i. ỳ 554, 558.

(23) Conviv. p. 1179.

(24) Hom. Il. I. ỳ 439, 440, 441.

(25) Diod. Sic. lib. iv. p. 249. See the poetical Accounts of *Circe* in Hom. Odyſſ. K. ỳ 136, 137, etc. and Heſiod. Deor. Generat. ỳ 1011,

The *Argonautic* Æra being fixed to the Year before *Chriſt* 1225, is as near the Truth as poſſible. The learned *Scaliger* ſaw the Abſurdity of placing it as high as *Euſebius* had done; and that it ought to be put in the Reign of *Theſeus*; but he is undoubtedly (26) miſtaken in placing it ſo low, as leſs than *twenty* Years before the Deſtruction of *Troy*. For had it been ſo low, it could not have happened in the Reign of *Theſeus*, as *Scaliger* ſaies it did: but it would have happened in the ſecond or third of *Meneſtheus*, who ſucceeded *Theſeus*, and in whoſe twenty-ſecond Year *Troy* was taken, as the *Parian* Marbles inform us. *Calviſius* (27) therefore, for the Reaſons alledged by *Scaliger*, has placed the *Argonautic* Expedition more rightly in the Year 1221 before the *Chriſtian* Æra.

Argo, which was the firſt large *Græcian* Ship, at the Return of the *Argonauts*, was (28) conſecrated by *Jaſon* to *Neptune*, the God of the Sea, in Gratitude for its ſafe Voyage; and afterwards was made a *Conſtellation*; being, as *Plutarch* (29) relates, the *Symbol* or Image of the famous Ship of *Seſoſtris*, called alſo *Oſiris*, which he built after his Return into *Egypt* from his nine Years Expedition (30).

1012, 1013. alſo ℣ 956, etc. Apoll. Rhod. Argonaut. lib. ii. ℣ 402. and the Schol. on the Place: and a fuller Account in the Schol. on lib. iii. ℣ 200. alſo Marc. Heracleotes Periegeſ. p. 10. Virg. Æn. vii. ℣ 11, etc. But Poets relate Stories without ſtrict Regard to Chronological Truth.

(26) Animadv. in Euſeb. Chron. p. 46.

(27) Chronolog. p. 184.

(28) Diod. Sic. lib. iv. p. 256.

(29) Τὸ πλοῖον ὃ καλοῦσιν Ἕλληνες Ἀργὼ, τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηστερισμένον. De Iſid. et Oſir. p. 359.

(30) The Ship of *Seſoſtris* is related to be 280 Cubits long, and covered on the outſide with Gold, and within with Silver, and dedicated to *Jupiter*, the great *Theban* Deity. Diod. Sic. lib. i. p. 52. fin.

Of

Of the Æra of the taking of Troy.

This Æra is fixed with much more Certainty from the Teſtimonies of ancient Authors, than that of the *Argonautic* Expedition.

Dionyſius (31) of *Halicarnaſſus*, ſpeaking of the Time of the building of *Rome*, ſaies, that *Porcius Cato* collected the Term from ancient Hiſtory, to be 432 Years after the taking of *Troy*: and this Term, according to the Chronological Canons of *Eratoſthenes*, fell in the firſt Year of the ſeventh *Olympiad*. The firſt Year of the ſeventh *Olympiad* was the Year 752 before the *Chriſtian* Æra. So *Cato* reckoned that *Rome* was built this Year, which is one Year later than the Account of *Varro* made it. And by the ſame Computation, *Cato* placed the Deſtruction of *Troy* in the Year before *Chriſt* 1184. *Dionyſius* (32) follows the Account of *Cato*; and ſaies, *Daicles* the *Meſenian* was this Year Victor in the *Olympic* Race; and that it was the firſt Year of the Archonſhip of *Charops*, who was the firſt decennial Archon.

Dionyſius farther acquaints us with the Month, and Day of the Month, when *Troy* was taken. He ſaies it was near the End of the Year (33), ſeventeen Days before the Summer Solſtice (when the

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(31) Κάτων δὲ Πόρκιος Ἑλληνικὸν μὲν οὐχ ὁρίζει χρόνον· ἐπιμελὴς δὲ γενόμενος, εἰ καί τις ἄλλος, εἰς τὴν συναγωγὴν τῆς ἀρχαιολογουμένης ἱστορίας, ἔτεσιν ἀποφαίνει δυσὶ καὶ τριάκοντα καὶ τετρακοσίοις ὑστεροῦσαν τῶν Ἰλιακῶν· ὁ δὲ χρόνος οὗτος ἀναμετρηθεὶς ταῖς Ἐρατοσθένους χρονογραφίαις, κατὰ τὸ πρῶτον ἔτος πίπτει τῆς ἑβδόμης Ὀλυμπιάδος. Rom. Antiq. lib. i. p. 60.

(32) Ibid. p. 57, 58, 61. But *Dionyſius* not diſtinguiſhing between the *Olympiads* of *Iphitus*, and thoſe which began 108 Years after, when *Corœbus* was Victor, miſtook the Time of *Daicles*, who was the firſt crowned Victor at the ſeventh *Olympiad* of *Iphitus*, in the Year before *Chriſt* 860, as we are aſſured by *Phlegon*.

(33) Ἴλιον μὲν γὰρ ἥλω τελευτῶντος ἤδη τοῦ θέρους, ἑπτακαίδεκα πρότερον ἡμέραις τῆς θερινῆς τροπῆς, ὀγδόῃ φθίνοντος μηνὸς Θαργηλιῶνος, ὡς Ἀθηναῖοι τοὺς χρόνους ἄγουσι. Ibid. p. 51. In this Paſſage there are, I think, two Errors: firſt, *Dionyſius* could not write, that ſeventeen Days before the Summer Tropic were at the End of Summer, or near it, when Summer was but begun a Month before. For the ſame Reaſon he did not write ἔαρος, *Spring*, inſtead of θέρους, Summer, as *Lapus* conjectured: and after him *Petavius* would have

Athenian

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Athenian Year commenced) and the eighth Day before the End of the Month *Thargelion:* that is, *Troy* was taken in the Night (at Full Moon (34) ſay ſome) between the twenty-third and twenty-fourth of *Thargelion*, and between the eleventh and twelfth of *June*; the Solſtice then falling on the twenty-eighth of *June*, as (35) *Petavius* thinks.

Dionyſius (36) of *Argos* placed the taking of *Troy* in the eighteenth Year of the Reign of *Agamemnon*, and the firſt Year of the Reign of *Demophoon* Son of *Theſeus*, and the twelfth Day of *Thargelion*. This was in the Year before *Chriſt* 1183. *Agis* and *Dercylus* wrote, in the third Book of their Hiſtory, that *Troy* was taken on the twenty-third Day of *Panemus*, which Month correſponds to the *Attic* Month *Thargelion*. *Hellanicus* ſaid it was taken on the twelfth of *Thargelion*; and other *Attic* Hiſtorians related it to be taken on the twenty-third of *Thargelion*; and in the laſt Year of *Meneſtheus*, at *Full Moon*, which was in the Year 1183 before the *Chriſtian* Æra. Laſtly, others placed the taking of it on the twenty-third Day of the Month *Scirophorion*, which was the laſt Month of the old *Attic* Year.

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it: becauſe Spring was ended above a Month before. Therefore inſtead of θέρους, *Dionyſius* wrote, either ἔτους or ἐνιαυτοῦ, which latter *Sylburgius* conjectures to be his Reading; agreeably to which I have rendered the Word. Secondly, inſtead of ὀγδόῃ I would read ἑβδόμῃ, as the *Parian* Marbles have it, from the *Attic* Computation.

(34) *Clemens Alexandrinus*, apud Euſeb. Præp. Evang. lib. x. c. 12. p. 498. and Strom. i. p. 321.

(35) Doct. Temp. lib. ix. c. 29.

(36) Κατὰ δὲ τὸ ὀκτωκαιδέκατον ἔτος τῆς Ἀγαμέμνονος βασιλείας Ἴλιον ἑάλω, Δημοφῶντος τοῦ Θησέως βασιλεύοντος Ἀθήνησι, τῷ πρώτῳ ἔτει, Θαργηλιῶνος μηνὸς δευτέρᾳ ἐπὶ δέκα, ὥς φησι Διονύσιος ὁ Ἀργεῖος. Ἄγις δὲ καὶ Δέρκυλος (ſo Clem. Alex. and Athenæus; *Euſebius* has Κέρκυλος by a Miſtake of the Copier) ἐν τῇ τρίτῃ, μηνὸς Πανέμου ὀγδόῃ φθίνοντος. Ἑλλάνικος δωδεκάτῃ Θαργηλιῶνος· καί τινες τῶν τὰ Ἀττικὰ συγγραψαμένων ὀγδόῃ φθίνοντος, βασιλεύοντος τὸ τελευταῖον ἔτος Μενεσθέως, πληθυούσης σελήνης· νὺξ μὲν ἔην [φησὶν ὁ τὴν μικρὰν Ἰλιάδα πεποιηκὼς] μεσάτα, λαμπρὰ δ' ἐπέτελλε σελάνα· Ἕτεροι δὲ Σκιροφοριῶνος τῇ αὐτῇ ἡμέρᾳ. Clem. Alex. Strom. i. p. 321. and apud Euſeb. Præp. Evang. lib. x. c. 12. p. 498.

Apollodorus (37) reckoned, from the taking of *Troy* to the Return of the *Heraclidæ*, eighty Years, and thence to the firſt *Olympiad* 328 Years; ſo that he placed the taking of *Troy* in the Year before *Chriſt* 1184. *Diodorus Siculus* (38) follows the Reckoning of *Apollodorus*, and computes 779 Years from the taking of *Troy* to the fourth Year of the ninety-third *Olympiad*; ſo he placed the Deſtruction of *Troy* in the Year 1184 before the Birth of *Chriſt*.

Solinus (39) ſaies, that by comparing the *Greek* and *Roman* Chronography together, it appeared that *Rome* was built the firſt Year of the ſeventh *Olympiad*, in the 433d Year after the taking of *Troy*: ſo he placed the building of *Rome* in the Year before *Chriſt* 752, and the Deſtruction of *Troy* in the Year 1184 before the *Chriſtian* Æra. *Solinus* adds, that the *Olympic* Games were reſtored by *Iphitus* 408 Years after the taking of *Troy*, which again places the Deſtruction of *Troy* in the Year before *Chriſt* 1184.

The famous Mathematician and Chronologer (40) *Eratoſthenes* computed 407 Years from the taking of *Troy* to the firſt *Olympiad*. He reckoned, from the taking of *Troy* to the Return of the *Heraclidæ* into *Peloponneſe* eighty Years; thence to the building of *Ionia* ſixty Years; thence to *Lycurgus* 159 Years; thence to the Beginning of the *Olympiads* 108 Years; in all 407 Years. Therefore *Eratoſthenes* placed the Deſtruction of *Troy* in the Year before *Chriſt* 1183; or the Year after that where *Apollodorus* fixed it. *Tatian* (41) follows the Computation of *Eratoſtenes*; and places the taking of *Troy* 407 Years before the firſt *Olympiad*, or in the Year before *Chriſt* 1183.

(37) Apud Diod. Sic. lib. i. p. 6.

(38) Lib. xiv. p. 235.

(39) Collatis igitur noſtris et Græcorum temporibus, invenimus incipiente Olympiade ſeptima Romam conditam, anno poſt Ilium captum quadringenteſimo triceſimo tertio. Polyhiſt. c. i.

(40) Apud Clem. Alex. Strom. i. p. 336. And Cenſorin. De die natali, c. xxi.

(41) Cont. Græc. fin. And he places the taking of *Troy* in the eighteenth Year of *Agamemnon*, in the Year before *Chriſt* 1183. Ibid.

Cenſorinus (42) a very exact Chronologer, computing the Times before the *Olympiads*, ſaies, " that the Time from the firſt, or *Ogygian* Flood, to the firſt *Olympiad*, is not clearly known; but is " thought to be about *one thouſand and ſix hundred Years*. That is " to ſay, from the firſt Flood called the *Ogygian*, to the Reign of " *Inachus*, about *four hundred Years:* hence to the firſt *Olympiad*, " a little more than *four hundred Years*. Theſe only, though the " laſt of the fabulous Times, yet, as being neareſt to the hiſtorical " Times, ſome endeavoured more certainly to define them. There" fore *Soſibius*, in his Writings, computed them to be 395 Years. " *Eratoſthenes* reckoned them 407 Years. *Timæus* 417. *Aretes* " 514 (it ſhould be 414) and many others reckoned them different" ly; whoſe Diſagreement ſhews the Time to be uncertain."

It is evident there is a great Corruption in the Words, *one thouſand and ſix hundred Years*; for none of the Ancients ever reckoned *ſixteen hundred Years* from the *Ogygian* Flood to the firſt *Olympiad:* but they generally reckoned, as I have ſhewn above, this Interval to be one thouſand and twenty Years, though that was too much. So that we may be ſure that *Cenſorinus* wrote, *about a thouſand Years:* which Term placeth the *Ogygian* Flood about the Year before *Chriſt* 1776, whereabout, or a few Years more or leſs, the ancient Writers placed it. Secondly, *Cenſorinus* refers Part of this Sum of a thouſand Years to an Æra which occurred between the *Ogygian* Flood and the *Olympiads*; and the other Part from that Æra to the *Olympiads*. Therefore theſe two Numbers made up the preceding one, or the thouſand Years. And as there are but 800 Years in the two following Numbers, 200 are plainly wanting in one of them. Therefore *Cenſorinus* could not poſſibly write, that *four hundred Years* were reckoned from the *Ogygian Flood* to the *Reign of Inachus*: and this for two Reaſons; Firſt, becauſe the Reign of *Inachus*, ſuppoſed to be the firſt King of *Argos*, was not any Æra amongſt the ancient *Greeks*; ſo far from it, that many queſtioned whether there ever was any ſuch King: and *Phoroneus* was generally reckoned the firſt King of *Argos* by the moſt ancient Writers, as *Acuſilaus* and others. Secondly, all who thought *Inachus* to be the firſt King of *Argos*, placed him many Years before the *Ogygian* Flood, which all agreed happened in the Reign of *Phoroneus* his Son, or after, in the next Reign. Therefore *Cenſorinus* could not, from any Hiſtory or ancient Accounts, reckon the Reign of *Inachus* four hundred Years after the *Ogygian* Flood. But there was a famous Æra of the *Greeks* between the *Ogygian* Flood and the Beginning of the *Olympiads*, to which they reckoned from Times before it, and from which they reckoned to the *Olympiads*; and this Æra was the Deſtruction of *Troy*. Therefore we may be ſure that *Cenſorinus* reckoned to it, and wrote, [ad Ilii excidium] *to the Deſtruction of Troy*; and not [ad Inachi regnum] *to the Reign of Inachus*, as all the Editions of *Cenſorinus* have it. And as it was not four hundred Years only, but about ſix hundred Years from the *Ogygian* Flood to the Deſtruction of *Troy*, here *Cenſorinus* certainly wrote IDC. *i. e.* 600, which placed the *Ogygian* Flood about the Year before *Chriſt* 1783 or 1784, which is very near the trueſt Date of it. So that we ſee that the two hundred Years omitted in the ſecond Number belong to this Æra. Both theſe Emendations are confirmed by what follows, in the reckoning a little more than four hundred Years from the preceding Æra to the *Olympiads*. For the Ancients generally agreed to reckon a little more than four hundred Years from the Deſtruction of *Troy* to the firſt *Olympiad*. *Eratoſthenes* computed it 407 Years; *Apollodorus* 408; and others a few more or leſs. So that I have (43) reſtored the true Reading of this moſt accurate and valuable Author.

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(42) Secundum [tempus a cataclyſmo priore ad Olympiadem primam] non plane quidem ſcitur; ſed tamen ad mille circiter et IↃC (i. e. 600) annos eſſe creditur. A primo ſcilicet cataclyſmo, quem Ogygium dicunt, *ad Inachi regnum*, anni circiter 400: hinc ad Olympiadem primam paulo plus 400: quos ſolos, quamvis mythici temporis poſtremos, tamen quia a memoria ſcriptorum proximos, quidam certius definire voluerunt: et quidem Soſibius ſcripſit eſſe 395. Eratoſthenes autem ſeptem et 400. Timæus 417. Aretes IↃXIIII (lege CDXIIII. i. e. 414.) et præterea multi diverſe: quorum etiam ipſa diſſentio incertum eſſe declarat.

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(43) I would read the Paſſage, *viz.* Secundum (ſc. tempus a cataclyſmo priore ad Olympiadem primam) non plane quidem ſcitur: ſed tamen ad mille circiter annos eſſe creditur. A priore ſcilicet cataclyſmo, quem Ogy-

Euſebius (44) in his Chronicon, ſaies, the Deſtruction of *Troy* happened 406 Years before the firſt *Olympiad*; that is, in the Year before *Chriſt* 1182; but he ſaies (45) that the *Greek* Hiſtorians reckoned 408 Years from the firſt *Olympiad* up to the taking of *Troy*: yet, in *Scaliger's* Edition of the Chronicon, the taking of *Troy* is placed in the Year 1180 before the *Chriſtian* Æra.

From what has been obſerved, we may with great Exactneſs fix the famous Æra of the Deſtruction of *Troy*, to the Year before *Chriſt* 1183, which was the Computation of *Eratoſthenes* and others; or to the preceding Year 1184 before *Chriſt*, which was the Computation of *Apollodorus* the learned *Athenian* Chronologer, and others. And as *Troy* was taken by the *Greeks* in the End of the *Attic* Year, it makes very little Difference, whether we reckon the taking of it fell in the End of the Year before *Chriſt* 1184, or in the Beginning of the Year before *Chriſt* 1183.

What is principally to be inferred from the foregoing Accounts of the taking of *Troy* is, that the *Parian* Marbles, wnich place it in the Year before *Chriſt* 1209, do undoubtedly carry it twenty-five or twenty-ſix Years too high; in conſequence of which, the hiſtorical Relations mentioned in them before the taking of *Troy*; and others after it, till near the Time of the *Olympiads*, are placed ſo many Years too high likewiſe. The Reaſon is, becauſe the *Trojan* Æra was the moſt remarkable Epoch, *to which* from Times before it, and *from which* to the *Olympiads*, the moſt ancient *Greek* Computations were made.

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gium dicunt, ad Ilii excidium anni circiter IDC. hinc ad Olympiadem primam paulo plus CCCC, etc. I think no Scholar or Critic can doubt of this being the genuine Reading of *Cenſorinus*. *Lydiat* has made miſerable Work in his Correction of it. Annot. ad Chron. Marmor. p. 35.

(44) P. 93.

(45) Præp. Evang. lib. x. c. 9. p. 484.

Of the Inſtitution of the Olympic *Games.*

The fulleſt Account of the original Inſtitution of thoſe famous Games is given us by (46) *Pauſanias.*

" As to the *Olympic* Games, ſaies *Pauſanias*, the *Eleans*, amongſt " whom are the oldeſt Accounts concerning them, relate, that *Sa-* " *turn* was the firſt who ruled in Heaven; and that a Temple was " conſecrated to him at *Olympia*, by the Men who lived in the " famed Golden Age. When *Jupiter* was born, *Rhea* committed " the Care of his Education to the *Dactyli* of Mount *Ida*, who are " alſo called *Curetes.* Theſe came afterwards from *Ida* in *Crete* " (unto *Elis*) their Names were *Hercules*, *Pæoneus*, *Epimedes*, *Ia-* " *ſius*, and *Idas. Hercules*, who was the eldeſt of the five Brothers, " for Diverſion propoſed to them a Running-match, and that he " who won ſhould have a Crown of Olive: for Olive was then ſo " common, that they ſtrewed the green Leaves of it on the Ground " to lie upon when they ſlept.——*Hercules* therefore has the Ho- " nour of being the firſt who inſtituted thoſe Games, which he " called *Olympian*: and he appointed them to be celebrated every " fifth Year, becauſe they were five Brothers. Some ſay that *Ju-* " *piter* (47) contended here with *Saturn* for the Empire of the " Earth; others, that he inſtituted thoſe Games upon his Victory " over his Enemies (the *Titans*), in which, amongſt others who were " Conquerors of them, *Apollo* is ſaid to have won the Prize of the " Race from *Mercury*, and of Boxing from *Mars.*"

If this Account of the *Eleans* could be depended on, the *Olympic* Games muſt have been as old as the latter End of the Reign of *Saturn*, and in the Reign of *Cecrops*, who was contemporary with the

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(46) Eliac. p. 154.

(47) *Pauſanias* (Arcadic. p. 237.) ſpeaking of the *Olympian* Games, ſaies, that they were thought to have been celebrated in the firſt Ages of Mankind; and that *Saturn* and *Jupiter* contended there: and that the *Curetes* were the firſt who engaged in the Race. But theſe firſt Ages of the *Greeks* were reckoned only from the Deification of *Saturn* and the reſt of the twelve Gods in *Greece*, which was in the Reign of *Cecrops*, or a little before.

Greek Curetes and their *Jupiter*. There is other Evidence that Games were celebrated in *Peloponneſe* in *Arcadia*, as early as the Account of *Pauſanias*; and the Art of driving Chariots with Horſes was now known in *Greece*. But yet the *Elean* Hiſtory of the *Olympian* Games is too preciſe and particular for thoſe early Times; and was little credited amongſt the *Greeks* themſelves. And the *Eleans* could give no Account of their being continued for any Time; we hear no more of them till a Century after or more, when "*Clymenes*, Son (48) of *Cardis*, and a Deſcendant of the *Idæan Hercules*, came from *Crete*, fifty Years after the Flood of *Deucalion* " (and about the Year before *Chriſt* 1454) and celebrated thoſe " Games in *Olympia*; and conſecrated an Altar to the other *Curetes*; " and particularly to *Hercules* his Progenitor, under the Title of " *Hercules the Protector*. *Endymion* the Son of *Aethlius* dethroned " *Clymenus*, and propoſed his Kingdom to his Sons as the Prize of a " Running-match. But *Pelops* (49), who came thither in the following Age, after *Endymion* appointed thoſe Games to be celebrated in Honour of *Jupiter Olympius* [about the Year before " *Chriſt* 1319] with more Solemnity than had ever been before. " But the Sons of *Pelops* being driven from *Elis*, and diſperſed all " over the *Peloponneſe*; *Amythaon*, the Son of *Cretheus*, and Couſin " German to *Endymion*, renewed the Celebration of them. After " him *Pelias* and *Neleus* exhibited them at their joint Charge. *Augeas* alſo, King of *Elis*, celebrated them: And *Hercules* likewiſe " (the Son of *Alcmena)* after he had taken *Elis* [which was about " the Year before *Chriſt* 1222], and after him *Atreus* [about the " Year before *Chriſt* 1207].

" Amongſt thoſe Victors who were crowned, was *Iolaüs*, who " won the Chariot-race with *Hercules's* own Mares. For it was " an ancient Cuſtom at thoſe Games to borrow the Mares of others " for the Race. At the ſame time that *Iolaus*, who was Charioteer " to *Hercules*, won the Chariot-race; *Iaſius* an *Arcadian* won the

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(48) Eliac. p. 154.

(49) *Phlegon* ſaies, *Piſus* celebrated the *Olympic* Games before *Pelops*. De Olymp. fragm.

" Horſe-race; *Caſtor* was Victor at the Foot-race; and *Pollux* at " the Boxing-match: and it is related that *Hercules* himſelf was " Conqueror at *wreſtling* and the (50) *Pancratium*." *Neſtor* in *Homer* (51) refers to theſe Games, in ſeveral of which he had been Victor when he was a young Man: though *Homer* indeed does not make expreſs mention of the Celebration of them at *Olympia*, where they were not exhibited in his Time.

Pindar, in the Beginning of his ſecond *Olympian* Ode, ſaies, *Hercules inſtituted the Olympic Games*, on occaſion of his Victory over *Augeas*, *Tyrant* of *Elis*, as the old Scholiaſt obſerves; in which Games he rewarded the Victors with the firſt Fruits of the Spoils he had gotten in the War. This was the *Theban Hercules*; and there is no doubt but that the *Olympian* Games were as old, and older than his Age, *Pindar* alſo mentions the Laws of *Hercules* concerning the Games, in his third *Olympian* Ode.

Diodorus Siculus (52) places the Inſtitution of the *Olympic* Games by *Hercules*, a Year or two before he ſlew *Augeas*. He relates, that when the *Argonauts*, after their Return from *Colchis*, were about ſeparating, and returning each to their own Country, *Hercules* perſuaded the Chieftains to take an Oath of mutual Defence, if any of them ſhould want the Aſſiſtance of the others. And for this purpoſe, to chooſe out ſome renowned Part of *Greece* for a public Convention; and to exhibit Games, and dedicate them to the *Olympian Jupiter*, the greateſt of the Gods. When the Heroes had taken the Oath of mutual Defence, and left the Inſtitution of the Games to *Hercules*; he is ſaid to have pitched upon the Plains of *Elis*, bordering on the River *Alpheus*, for the general Aſſembly to be convened at the Games: and having conſecrated all the Country *to the greateſt*

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(50) The *Pancratium* was a Combat at five Feats, called by the *Greeks* Πένταθλον, viz. ἅλμα, πάλη, δίσκευμα, κοντὸν, καὶ δρόμος. Theſe were expreſſed in Verſe:

Ἅλμα, ποδῶν, δίσκουτε βολὴ, καὶ ἄκοντος ἐρωή·
Καὶ δρόμος, ἠδὲ παλή· μία δ' ἔπλετο πᾶσι τελευτή.

Euſtath. Com. in Il. Ψ. p. 1440.

(51) Iliad. Ψ. ℣ 634, etc.

(52) Lib. iv. p. 256, 257.

of the Gods, he called it from him *Olympia*. And having inſtituted the Horſe-race, and Gymnic Agon (in which the Combatants were naked) and ſettled the Orders about them, he diſpatched Heralds to all the Cities, to give them Notice of the Exhibition of the Games.

This ſeems the beſt Account of the public and national Inſtitution of the *Olympic* Games, under the Direction of the *Theban Hercules*, and by the common Conſent of the *Argonaute* Princes: yet *Diodorus Siculus* (53), in other Parts of his Hiſtory, and from the *Cretan* Accounts, agrees with *Pauſanias's* Relation from the *Eleans*, that the *Olympian* Games were firſt inſtituted by the *Idæan Hercules*, whoſe Actions in After-times, he adds, were aſcribed to the *Theban Hercules*, and particularly the Inſtitution of the *Olympian* Games.

But as there is ſufficient Evidence from ancient Hiſtory, that the *Theban Hercules*, and others before him, exhibited Games in *Olympia*; and that thoſe of *Hercules* were moſt famous; ſo after the Poſterity of *Hercules*, called *Heraclidæ*, were driven out of *Peloponneſe*, the Games were diſcontinued for about 120 Years; and were again celebrated by *Oxylus* (54) King of *Ætolia*, who conducted the *Heraclidæ* in their Return into *Peloponneſe*; and having unawares killed a Man with a Quoit, he fled his Country and reigned at *Elis*, and celebrated the Games there; about the Year before *Chriſt* 1102.

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(53) *Diodorus* ſpeaking of three famous Heroes of the Name of *Hercules*, the *Egyptian*, *Cretan* or *Idæan*, and the *Theban*, writes; τὸν δὲ δεύτερον (Ἡρακλέα) ἐκ Κρήτης, ἕνα τῶν Ἰδαίων ὄντα Δακτύλων—συστήσασθαι τὸν Ὀλυμπικὸν ἀγῶνα, etc. lib. iii. fin. He had obſerved before, that the Name of the laſt was *Alcæus*; and that he was called *Hercules* on account of his having imitated the Exploits of the firſt *Egyptian Hercules*, lib. i. p. 21. He alſo ſaies, lib. iii. fin. that for the ſame Reaſon the Exploits of the *Cretan Hercules* were alſo attributed to the *Theban*, as if there had been but one *Hercules*. And again, ſpeaking of the *Idæi Dactyli* in *Crete*, he ſaies, *Hercules* was related to be one of them; but, excelling the reſt in Fame, inſtituted the *Olympian* Agon (or Games) but Men in After-times aſcribed them to the Son of *Alcmena*, who was called by the ſame Name. lib. v. p. 333.

(54) Apollodor. lib. ii. p. 143. Pauſan. Eliac. p. 150, 154.

Strabo (55) ſaies, the *Ætolians* who returned with the *Heraclidæ* into *Peloponneſe*, under *Oxylus* their King, were the firſt who invented the *Olympian* Games, and celebrated the firſt *Olympiads*. He adds, that ſome related *Hercules*, one of the *Dactyli* of Mount *Ida*, to have been the firſt Inſtitutor of them: and others made *Hercules*, Son of *Jupiter* and *Alcmena*, to have been the firſt who celebrated them; and alſo the firſt who contended and was Victor in them. Theſe Things, he ſaies, are often related, but not much credited. What he thinks more probable is, that from the firſt *Olympiad*, in which *Corœbus* the *Elean* was Victor in the Race, unto the twenty-ſixth *Olympiad*, the *Eleans* had the Cuſtody of the Temple and Direction of the Games. As for thoſe ſaid to be celebrated in the Time of the *Trojan* War, either at *Olympia* or elſewhere, he thinks they were not of much Note, nor the Victors crowned: and that *Homer* makes no mention of any of them; but only of ſome Games performed at the Exequies of famous Men.

But there can be no doubt, that the *Olympian* Games had been celebrated many Ages before *Corœbus* was Victor; and many Years before *Oxylus* reigned at *Elis*: yet I think it probable, that they were not ſo ancient as the *Idæan Hercules*.

The Account of this *Hercules* is very uncertain, if not fabulous.

After the Reign of *Oxylus* the Games were intermitted, by reaſon of the inteſtine Wars which brake out amongſt the Cities of *Peloponneſe*, and continued many Years. And this may be the Reaſon why they are not mentioned by *Homer*; as they were not celebrated in the Time of the *Trojan* War, nor reſtored and regularly exhibited till after his Death.

The *Olympian* Games were diſcontinued from the Death of *Oxylus*, till they were reſtored by *Iphitus* Prince of *Elis*, in the Year before *Chriſt* 884; the ſame Year that *Lycurgus* gave his Laws to the *Lacedæmonians*.

Iphitus (56) was deſcended from *Oxylus*; and perceiving *Greece* to be almoſt deſtroyed by inteſtine Broils and a Peſtilence, he conſulted the *Delphic* Oracle for a Remedy of theſe Calamities. The Anſwer given from the Oracle is ſaid to be; that *Iphitus* and the *Eleans* were commanded to reſtore the *Olympic* Games. *Iphitus* therefore reſtored the Games, and the general Meeting of the States of *Greece*, and the *Truce* to be obſerved during the Time of the Games. All the ancient Chronologers and Hiſtorians (57) agreed, that *Iphitus*, and *Lycurgus* the *Lacedæmonian*, reſtored the *Olympian* Games to the *Eleans*. And having firſt reconciled the Differences between them and the other Cities of *Peloponneſe*, by Advice of the Oracle at *Delphi*, a general Truce and Ceſſation of Arms was agreed on; and the Laws of the *Olympic* Games were wrote upon a *Diſc*, which was laid up in the Temple of *Juno* at *Olympia*. The Letters were not wrote in right Lines, but circularly round the *Diſc*, as (58) *Pauſanias* relates. This Truce, or Ceſſation from Arms, was always proclaimed before every *Olympiad* began, that all *Greece* might peaceably attend the Solemnity of the Games.

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(55) Geog. lib. viii. p. 543, 544. Yet p. 449, he ſuppoſes the *Theban Hercules* to have inſtituted the *Olympic* Games.

(56) Ἴφιτος, γένος μὲν ὢν ἀπὸ Ὀξύλου, ἡλικίαν δὲ κατὰ Λυκοῦργον τὸν γράψαντα

Syncellus, from ancient Writers, gives an Account of the Reſtoration of the *Olympiads* by *Iphitus* and *Lycurgus*, agreeable to the Relation of *Athenæus*. He ſaies, that *Iphitus* Prince of *Elis* perſuaded

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Λακεδαιμονίοις τοὺς νόμους, τὸν ἀγῶνα διέθηκεν ἐν Ὀλυμπίᾳ, πανήγυρίν τε Ὀλυμπιακὴν αὖθις ἐξ ἀρχῆς καὶ ἐκεχειρίαν καθεστήσατο, ἐκλιπόντα ἐπὶ χρόνον—τῷ δὲ Ἰφίτῳ, φθειρομένης τότε δὴ μάλιστα τῆς Ἑλλάδος ὑπὸ ἐμφυλίων στάσεων, καὶ ὑπὸ νόσου λοιμώδους, ἐπῆλθεν αἰτῆσαι τὸν ἐν Δελφοῖς θεὸν λύσιν τῶν κακῶν· καὶ οἱ προσαχθῆναι φασιν ὑπὸ τῆς Πυθίας, ὡς αὐτόν τε Ἴφιλον δέοι καὶ Ἠλείους τὸν Ὀλυμπιακὸν ἀγῶνα σώσασθαι (f. ἀνασώσασθαι). Pauſ. Eliac. p. 150.

(57) *Athenæus* ſaies, ὃς [Λυκοῦργος] ὑπὸ πάντων συμφώνως ἱστορεῖται μετὰ τοῦ Ἰφίτου τοῦ Ἠλείου τὴν πρώτην ἀριθμηθεῖσαν τῶν Ὀλυμπίων θέσιν διαθεῖναι. Deipnoſoph. lib. xiv. p. 635. The Race was the firſt Game which was reſtored, as it had been the firſt in the Games of *Pelops*, who beat *Oenomaus* at a Chariot-race, and won *Hippodamia* his Daughter for the Prize. See the Scholiaſt of *Pindar* on Olymp. A. ℣ 155. and ℣ 139—143. and Diod. Sic. lib. iv. p. 275. Pauſ. Eliac. p. 154.

(58) Speaking of the ἀναθήματα, which were in the Temple of *Juno* at *Olympia*, there was, he ſaies, the Diſc of *Iphitus*; ὁ δὲ τοῦ Ἰφίτου δίσκος τὴν ἐκεχειρίαν, ἣν ἐπὶ τοῖς Ὀλυμπίοις ἐπαγγέλλουσιν οἱ Ἠλεῖοι, ταύτην οὐκ ἐς εὐθὺ ἔχει γεγραμμένην, ἀλλὰ ἐς κύκλου σχῆμα περίεισιν ἐπὶ τῷ δίσκῳ τὰ γράμματα. Eliac. lib. prior. p. 427.

the Cities of *Peloponneſe*, who were at War amongſt themſelves, to enter into a League of Peace and Amity, by the Authority of the *Pythian* Oracle, which commanded it. Having done this, "he "and *Lycurgus* his Kinſman, who were both *Heraclidæ*, reſtored "the *Olympic* Agon. But at firſt the Race only was (59) inſtituted: "and none of the Victors were recorded till the twenty-eighth "*Olympiad*, when *Corœbus* of *Elis* was Victor at the Race, and had "his Name recorded. And this was the firſt *Olympiad* from "whence the *Greeks* computed:" and from this Time, the Names of the Victors were ſet down in a public Regiſter, as *Pauſanias* relates; and they had now Judges, called *Hellanodicæ*, who executed the Laws of the Games, determined all Diſputes which aroſe about them, and ordered the Rewards to the Victors.

The Account given by *Syncellus*, was from an ancient Author called *Ariſtodemus*, who wrote in the Reign of *Ptolemy Euergetes*, about the Year before *Chriſt* 240; and *Polybius* agreed with it. *Syncellus* adds, that *Callimachus* wrote, that no more than thirteen *Olympiads* were omitted to be regiſtered; and that *Corœbus* of *Elis* was Victor in the fourteenth; and this Account was followed by *Africanus*. But *Phlegon* (60), an accurate Chronologer, who was the Freed-Man of the Emperor *Hadrian*, and wrote an Hiſtory of the *Olympiads*, in which he makes *Piſus*, *Pelops*, and *Hercules*, the firſt Inſtitutors of them, ſaies, there were twenty-ſeven *Olympiads* between *Iphitus* and *Corœbus* which were not reckoned; and that *Iphitus* the *Elean*, and *Lycurgus* the *Spartan*, and *Cleoſthenes* of *Piſa*, reſtored them, by the Advice of the Oracle of *Apollo* at *Delphi*, which ordered the *Eleans* to have the Direction of them: upon which the reſt of the *Peloponneſian* Cities, who had quarrelled with the *Eleans*, agreed to let them preſide in them: and the Treaty and Laws of celebrating the *Agon* was wrote upon a *Diſc* by thoſe, who were appointed the Directors of them.

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(59) See Syncell. Chronograph. p. 196. *Pauſanias* ſaies, that *Iphitus* himſelf preſided at the Agon; after him the Poſterity of *Oxylus*: then, in the *fiftieth Olympiad* [as all the Editt. have it, but I think, from what follows, *Pauſanias* wrote the *fifth*, πέμπτῃ not πεντηκοστῇ] two Citizens of *Elis*, choſen by Lot, had the Direction of the Games; and that Number continued for many Years. But in the twenty-fifth *Olympiad*, the *Eleans* appointed nine Judges of the Games, called *Hellanodicæ*. This ſhews that the *two* Directors were appointed before the *nine*, and not after them: for they were encreaſed by Degrees. He therefore adds, that at the ſecond *Olympiad* after the foregoing, a tenth Director of the Games was added: and in the 103 *Olympiad*, one was choſen out of each of the twelve Tribes of *Eleans*, into which they were then divided, *etc.* This ſhews that it is not probable, that in the fiftieth *Olympiad* there ſhould be but *two* Preſidents or Judges of the Games; when in the twenty-fifth they were *nine*, and ſoon after *ten*; and at laſt *twelve*; encreaſing as the Number of the Games encreaſed. See Eliac. p. 396, 397. edit. Kuhn. See alſo Meurſ. Attic. Lect. lib. iv. c. 28.

(60) Fragm. Phlegon. de Olymp. p. 98, *etc.* See Euſeb. Chron. lib. prior. p. 39.

None of the Victors were crowned in the firſt five *Olympiads*; but in the ſixth, the *Eleans* ſent *Iphitus* their King to conſult the Oracle, whether or no they might crown the Victors: and the Oracle commanded them to be crowned with wild Olive. The firſt who was crowned was *Daicles*, a *Meſſenian*, who won the Race in the ſeventh *Olympiad*.

The Account of *Phlegon* agrees with the Relation of *Pauſanias*: and it is evident that *Iphitus*, one of the Reſtorers of the *Olympiads*, was contemporary with *Lycurgus*, and lived above a Century before *Corœbus*. And yet both *Strabo*, *Pauſanias*, and others, confound their Times, and make *Corœbus* the firſt Victor at the firſt *Olympiad* of *Iphitus*: though their own Obſervations ſuppoſe *Iphitus* a Century or more older than *Corœbus*.

Strabo (61) makes *Corœbus* the firſt Victor at the firſt *Olympiad* of *Iphitus*; who, he ſaies, was the Reſtorer of them.

This *Olympiad* was in the Year before *Chriſt* 776. A little after, ſpeaking of *Phidon* the *Argive* Prince, who found out Meaſures and Weights, and coined Money of Silver as well as of other Metals, at *Ægina* (as the Marbles ſay), he relates, that he (62) conquered *Olympia*, and preſided over the Games which he took from the *Eleans*. *Herodotus* (63) alſo mentions *Phidon*, and his Invention of

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(61) Geog. lib. viii. p. 544, 548.

(62) Ibid. p. 549.

(63) Lib. vi. c. 127.

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Meaſures; and ſaies, that he deprived the *Eleans* of the Direction of the *Olympic* Games, and took it to himſelf. Now *Pauſanias* (64) ſaies, that *Phidon* exhibited the Games in Concert with the *Eleans*, in the eighth *Olympiad:* and this agrees to the Time of *Phidon*, and the eighth *Olympiad* of *Iphitus* only.

The eighth *Olympiad* of *Iphitus* was the Year before *Chriſt* 856; and the corrected Marbles place *Phidon* in the Year 870 (65) before the *Chriſtian* Æra. Hence it is evident, from the concurring Teſtimonies of *Herodotus*, *Strabo*, and *Pauſanias*, that *Phidon* exhibited the *Olympic* Games, which could be no other than thoſe of *Iphitus*, eighty Years before *Coræbus* was Victor.

Pauſanias placeth *Iphitus* above an hundred Years higher than the later *Olympiads* and *Coræbus:* for he ſaies, he was contemporary with *Lycurgus*, as before obſerved; and fixes his Time to the Reign (66) of *Ageſilaüs* Son of *Doryſſus*, and King of *Lacedæmon*, who began to reign in the Year before *Chriſt* 956, and reigned forty-four Years: yet he inconſiſtently ſuppoſes that *Coræbus* was the firſt Victor in the *Olympiads* of *Iphitus*. For he ſaies (67), that when *Iphitus* reſtored the *Olympic* Games, which had been intermitted for a long Time, the *Race* only was firſt inſtituted; and *Coræbus* was Victor. And there was an Inſcription on his Tomb, erected on the Boundary of *Elis*, ſhewing that *Coræbus* was the firſt who conquered at the *Olympic* Games.

This ſhews, that *Pauſanias* thought *Coræbus* contemporary with *Iphitus*. *Pauſanias* did not know, that twenty-ſeven *Olympiads* had paſſed between *Iphitus* and *Coræbus:* and his ſepulchral Inſcription led him to conclude, that there had been no *Olympiad* before him. And it is certain, that he reckoned the *Olympiads* to commence from the Year before *Chriſt* 776, where *Corœbus* is rightly placed. For he ſaies, that the firſt (68) *Meſſenian* War began in the ſecond Year of the ninth *Olympiad*; and that it was the fifth Year of *Æſimedes*, one of the decennial *Athenian* Archons, which fixes the Time very preciſely to the Year before *Chriſt* 743. And yet *Pauſanias* could not poſſibly think, that *Iphitus* and *Lycurgus* were no older than *Corœbus*, when he had placed them in the Reign of *Ageſilaus*; and alſo places the *Meſſenian* War in the Reign of *Theopompus*, between the Beginning of whoſe Reign and that of *Ageſilaus*, were 187 Years and four long Reigns.

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(64) Eliac. lib. poſter. p. 509. edit. Kuhn.

(65) He might be as old as the Marbles make him; for *Ariſtotle* calls him one of the oldeſt Legiſlators, νομοθέτης τῶν ἀρχαιοτάτων. Repub. lib. ii. p. 321.

(66) Lacon. p. 207. Kuhn.

(67) Ἡνίκα δὲ τὸν ἀγῶνα τὸν Ολυμπικὸν ἐκλείποντα ἐπὶ χρόνον πολὺν ἀνεσώσατο Ἴφιτος—τότε δρόμου σφίσιν ἆθλα ἐτέθη μόνον, καὶ ὁ Κόροιβος ἐνίκησε· καὶ ἔστιν ἐπίγραμμα ἐπὶ τῷ μνήματι ὡς Ολυμπιάσιν ὁ Κόροιβος ἐνίκησε καὶ ἀνθρώπων πρῶτος· καὶ ὅτι τῆς Ἠλείας ἐπὶ τῷ πέρατι ὁ τάφος αὐτῷ πεποίηται. Arcadic. p. 652. Kuhn.

It is therefore not to be doubted, but that *Phidon*, *Lycurgus*, and *Iphitus*, were Contemporaries, and above a Century before the *Olympiad* of *Corœbus*. *Phidon* might be as old as the Marbles make him, which place him in the Year before *Chriſt* 895; and *Lycurgus* lived at that Time: they were both in Succeſſion the eleventh from *Hercules*. *Dieuchidas* (69) related, that *Lycurgus* flouriſhed 290 Years after the Deſtruction of *Troy*, that is, 893 Years before the *Chriſtian* Æra.

Clemens Alexandrinus (70) places the Legiſlation of *Lycurgus* 150 Years before the *Olympiads*, i. e. in the Year before *Chriſt* 926; and ſaies, he converſed with *Homer* when he was a young Man; which Account he gives from *Apollodorus*, who made him live in the Reign of *Ageſilaus* Son of *Doryſſus*: and *Pauſanias* (71) relates, that *Lycurgus* gave his Laws in the Reign of *Ageſilaus*. However, the Number of *Clemens* is wrong, for it is in a Citation from (72) *Tatian*, who places the Legiſlation of *Lycurgus* no more than an hundred Years before the *Olympiads*, or in the Year before *Chriſt* 876; and *Euſebius* (73) has the ſame Number from *Tatian*; ſo we cannot doubt of it.

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(68) Meſſen. p. 292. Kuhn.
(69) Apud Clem. Al. Strom. i. p. 328.
(70) Ibid. p. 309. and p. 327.
(71) Lacon. lib. iii. p. 207. Kuhn.
(72) Fin. Orat. cont. Græcos.
(73) Præp. Evang. lib. x. c. xi. p. 496.

Plutarch, in the Life of *Lycurgus*, carries his Legiſlation to the Year before *Chriſt* 900, or higher: for he ſaies (74), that the Laws of *Lycurgus* had continued to be uſed without Alteration for 500 Years, to the Reign of *Agis*, who began to reign in the Year before *Chriſt* 427. But he reckoned to that Year of *Agis* when he reſtored the Uſe of Gold and Silver Money, which was contrary to the Law of *Lycurgus*. If it was the laſt Year of *Agis*, who reigned twenty-ſeven Years, then it was in the Year 400 before the *Chriſtian* Æra; and the Legiſlation of *Lycurgus* is placed ten or twelve Years too high by his own Reckoning in other Places. For he ſaies, the (75) *Ephori* were ſet up with the Conſent of King *Theopompus* (of whom *Elatus* was the firſt) 130 Years after *Lycurgus*. This was in the Year before *Chriſt* 760: by which Account *Lycurgus* gave his Laws in the Year before *Chriſt* 890. This agrees exactly to what (76) *Cicero* writes in his Oration for *L. Flaccus*; that the *Lacedæmonians* lived under their own Laws only, which had not been altered for more than 700 Years, *i. e.* before *Philopæmen* abrogated them, and ſubſtituted thoſe of the *Achæi* in their Place. So this places the Laws of *Lycurgus* a little before the Year 888 before *Chriſt*; for *Philopæmen* abrogated them in the Year before *Chriſt* 188.

Eratoſthenes (77) placed the tutelary Government of *Lycurgus*, when he made his Laws, 299 Years after *Troy*, that is, in the Year before *Chriſt* 884: and *Apollodorus* agreed with *Eratoſthenes*, as *Plutarch* tells us in the Beginning of the Life of *Lycurgus*.

Euſebius (78) in his Chronicon, places *Lycurgus* rightly enough in the Year before *Chriſt* 882; and yet afterwards pretends, that *Apollodorus* placed his Legiſlation in the Year before *Chriſt* 798:

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(74) Vit. Lycurg. p. 58.

(75) Ibid. p. 43.

(76) Orat. pro L. Flac. c. 26. Plut. vit. Philopæm. p. 365. See Meurſ. de regn. Lacon. c. xx. and Miſcel. Lacon. lib. ii. c. 5. and Livy. lib. xxxviii. c. 34.

(77) Apud Clem. Al. Strom. i. p. 336. and *Herodotus* ſaies, he made his Laws as ſoon as he took the Tutelage of his Nephew, lib. i. c. 65.

(78) See Chron. lib. poſt. p. 108. compared with 112.

which is diſproved from what *Clemens Alexandrinus* relates from the ſame *Apollodorus.*

Herodotus (79), by a Miſtake, carries the Age of *Lycurgus* many Years too high. The *Lacedæmonians* told him, that *Lycurgus* gave his Laws in the Reign of *Leobotas*, or *Labotas*, to whom he was Tutor.

But he was not Tutor to *Labotas*, but to *Charilaus*, who was born in the Year before *Chriſt* 898, and 125 Years after *Labotas* began to reign. This Error of *Herodotus* is taken notice of by (80) *Pauſanias.*

That *Lycurgus* was contemporary with *Iphitus*, and aſſiſted him in the Inſtitution of the *Olympiads*, has been proved from the Teſtimony of ſeveral ancient Writers of the beſt Credit; which carries his Age to the Year before *Chriſt* 884, when they were reſtored. *Hermippus* (81) related this from other Writers. And in the Beginning of the Life of *Lycurgus*, *Plutarch* obſerves, that *Ariſtotle* (82) thought, that *Lycurgus* aſſiſted *Iphitus* in the Reſtoration of the *Olympiads*, and brought for Evidence the *Olympic* Diſc, on which the Name of *Lycurgus* was inſcribed.

Sir *Iſaac Newton* (83) not knowing what this Diſc was, ſuppoſes it to be a Diſc belonging to the *Quinquertium*, which, *Pauſanias* ſaies, was reſtored in the eighteenth *Olympiad* after *Corœbus*; and ſo by a ſtrange Confuſion of Chronology and Hiſtory, he would bring *Lycurgus* ſeventeen *Olympiads* lower than *Corœbus*, or to the Year before *Chriſt* 708: when he ſuppoſes him to have given the Diſc at the Inſtitution of the *Quinquertium*. By this Hypotheſis of this great Philoſopher, all Hiſtory and Chronology muſt fall together. But it has not the leaſt Foundation. It is true, *Pauſanias* (84) ſaies, the Games were inſtituted, as they were remembered to have been celebrated in old Times by *Iphitus* the Reſtorer of them; and that he firſt reſtored *the Race.* However, the Diſc was a Part of the moſt ancient *Olympic* Games; was ſaid to be invented by *Perſeus* (85), and is mentioned among the Games inſtituted at the Funeral of *Pelias* (86): and was one of the *Olympic* Games which were exhibited jointly by (87) *Pelias* and *Neleus.*

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(79) Lib. i. c. 65.

(80) Lacon. p. 207. Kuhn.

(81) Plut. vit. Lycurg. p. 54.

(82) Οἱ μὲν γὰρ Ἰφίτῳ συνακμάσαι καὶ συνδιαθεῖναι τὴν Ὀλυμπιακὴν ἐκεχειρίαν λέγουσιν αὐτόν· ὧν ἐστι καὶ Ἀριστοτέλης ὁ φιλόσοφος, τεκμήριον προφέρων τὸν Ὀλυμπίασι δίσκον, ἐν ᾧ τοὔνομα τοῦ Λυκούργου διασώζεται καταγεγραμμένον. p. 39.

(83) See his Chronology of the *Greeks*, p. 58, 59.

(84) Eliac. p. 393, 394. Kuhn.

But ſuppoſing the *Diſc* was not reſtored ſo ſoon as the *Race*, or not till the eighteenth *Olympiad* of *Iphitus*, this was in the Year before *Chriſt* 816, and more than a Century before Sir *Iſaac Newton* has placed him.

But the Truth is, the *Diſc*, which *Ariſtotle* mentioned, having the Name of *Lycurgus* inſcribed upon it, did not belong to the Game of the Quoit; but was the *Diſc* on which the *Treaty*, or *Truce* (called ἐκεχέιρια) between the *Eleans* and *Peloponneſians*, with the Orders of the Game, was written: by virtue of which there was to be a perpetual Armiſtice, or Ceſſation of Arms, during the Celebration of the Games; which being procured by *Iphitus* and *Lycurgus*, their Names were inſcribed upon it in Memory of this famous Inſtitution; and to preſerve it, the Diſc was laid up in the *Olympic* Temple, as I obſerved above from *Pauſanias.*

Sir *Iſaac* (88), to ſupport his Hypotheſis, alledges *Thucydides ſaying, in the Reading followed by Stephens, that the Lacedæmonians had from ancient Times uſed good Laws——and that from the Time that they had uſed one and the ſame Adminiſtration of their Commonwealth to the End of the Peloponneſian War, there were* three hundred *Years* and a few more.

Now it muſt be ſurprizing to a learned Reader to be told, that *Stephens* in his Edition, and that all the Editions and MSS. of *Thucydides*, have not *three hundred Years*, but (89) *four hundred Years.*

(85) Pauſan. Corinth. c. xvi Kuhn.

(86) Pauſan. Eliac. p. 421. Kuhn.

(87) Ibid. p. 393.

(88) Chronol. p. 57, 58.

(89) The Words are, *ἔτη γάρ ἐςι μάλιςα τετρακόσια ϗ ὀλίγῳ πλείω ἐς τὴν*

The *Latin* Tranſlation of *Stephens's* Edition has *three hundred*, by a mere Error of the Preſs, as it ſeems, though *Stephens* has not noted it; or elſe by a groſs Corruption of the Text. Had Sir *Iſaac* looked into the *Greek* of *Stephens*, or of any other Edition, he would have found the Number uniformly *four hundred*.

Yet to countenance the falſe Reading alledged from *Thucydides*, this great Writer cites *Plato* introducing *Socrates*, and making him ſay, that *the Inſtitutions of Lycurgus* (90) *were but of three hundred Years ſtanding, or not much more*.

This indeed is the Reading in all the Editions of *Plato*. But though *Athenæus* (91) chargeth *Plato* with being faulty in his Chronology; yet he could ſcarce err an hundred Years: and therefore I conclude that he followed *Thucydides*, and wrote *four hundred Years*. And this alſo is the Number of *Diodorus Siculus* (92), who ſaies, that the *Lacedæmonians* were very powerful after they uſed the Laws of *Lycurgus*, for more than *four hundred Years*, till they fell into *Luxury* and *Slothfulneſs*; and began to *uſe Money* and heap up Riches: which was in the Reign of *Agis*. So by the Reckoning of *Thucydides* (and probably of *Plato*) and *Diodorus Siculus*, who placed *Lycurgus* lower than the profeſſed Chronologers did, who ſtudied his Age with more Exactneſs, *Lycurgus* made his Laws more than 800 Years before the *Chriſtian* Æra. How many more they reckoned is uncertain. All this demonſtrates, that Sir *I. Newton* has erred above an hundred Years in the Time of *Lycurgus*.

Sir *I. Newton* (93) has one Thing more to favour his low Date of the Age of *Lycurgus*: he ſaies, that *Athenæus* tells us out of ancient Authors, *Hellanicus*, *Soſimus*, and *Hieronymus*, that *Lycurgus the Legiſlator was contemporary to Terpander the Muſician*.

Of the three Writers alledged from *Athenæus*, one only, *viz. Hieronymus*, ſuppoſed *Lycurgus* to be contemporary to *Terpander*,

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τελευτὴν τοῦδε τοῦ πολέμου, ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται. lib. i. p. 13. edit. Steph. and Aldus, edit 1502. and Duker. edit. 1731.

(90) In Minoë.

(91) Deipnoſoph. lib. v. p. 217.

(92) Apud Excerpt. Valeſ. p. 225.

(93) Chronol. p. 58. Athenæi Deipnoſoph. lib. xiv. p. 605, or 635.

whom the Marbles place in the Year before *Chriſt* 645; and others in the twenty-ſixth *Olympiad*, or in the Year before *Chriſt* 676. But whether *Hieronymus* miſtook a later *Lycurgus* for the Legiſlator or not, his Evidence is much too weak to ſet aſide the concurrent Teſtimonies of all other Hiſtorians, and the moſt learned ancient Chronologers.

From what I have obſerved and proved from the moſt ancient Hiſtorians and Chronologers, it is evident, that there were two Æra's of the *Olympiads*.

The firſt was that commencing from *Iphitus*; the ſecond was that when *Corœbus* was Victor.

The latter was fixed with Certainty from aſtronomical Obſervations, as well as from hiſtorical Evidence, to the Year before *Chriſt* 776. So that there is no Diſpute about this Æra, from which alone the *Greeks* made their Computations, though not till many Years after the Beginning of it: but it was preſerved by the Names of the Victors, which were ſet down in a public Regiſter kept in the (94) *Gymnaſium*.

The firſt Æra which was properly that of *Iphitus*, was not fixed with ſo much Certainty: for ſome reckoned more, and ſome leſs *Olympiads*, to have paſſed between *Iphitus* and *Corœbus*: and ſome made *Corœbus* and *Iphitus* Contemporaries; and thought *Corœbus* to be Victor at the firſt *Olympiad* reſtored by *Iphitus*.

But the moſt accurate Hiſtorians and Chronologers, as *Ariſtodemus*, *Polybius*, and *Phlegon*, reckoned that twenty-ſeven *Olympiads* had paſſed between *Iphitus* and *Corœbus*; and that the *Olympiad* in which *Corœbus* was Victor at the Race was the twenty-eighth, and 108 Years after the Reſtoration of them by *Iphitus*. But as it was the firſt *Olympiad*, in which the Names of the Victors were (95) recorded, the *Greek* Writers reckoned from it; and this led *Strabo*, *Pauſanias*, and others, to think it the firſt *Olympiad* of *Iphitus*. But as the ancient Hiſtorians unanimouſly agreed, that *Iphitus* was contemporary with *Lycurgus*, the *Lacedæmonian* Legiſlator; and many of them thought that he aſſiſted *Iphitus* in reſtoring the *Olympic* Games: and as his Time was fixed by *Eratoſthenes*, *Apollodorus*, *Porphyry*, and others, to the Year before *Chriſt* 884; and by ſome, ſeveral Years higher: this proved that *Phlegon*, *Polybius*, and *Ariſtodemus*, and others, were in the right, who reckoned twenty-ſeven *Olympiads* to *Coræbus*.

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(94) Ὑπελείπετο δὲ καὶ ἐς τοὺς ἔπειτα φιλοτιμία, τῶν νικησάντων Ὀλυμπιάσι τὰ ὀνόματα ἀναγεγράψαι ἐν γυμνασίῳ τῷ ἐν Ὀλυμπίᾳ. Pauſ. Eliac. lib. poſter. p. 466. Kuhn.

(95) The Name of *Corœbus* was not found in the public Records; nor was there any Statue of him at *Olympia*: but his Tomb was preſerved near *Elis*, and from the Inſcription which was upon it, it was known that he was

Thus I have endeavoured to clear the Perplexities about the *Olympiads*; and to fix the true Time of *Iphitus* and *Lycurgus*.

The *Olympic* Games were celebrated about the Summer Solſtice, in the Month *Hecatombæon*, which in the Time of *Coræbus* was about the 15th of *July*. But the Time was reckoned afterwards from the New Moon which was neareſt to the Tropic, when the Year began: and the Games continued (96) *five Days*, from the eleventh to the ſixteenth Day of the Month: and the laſt Day was the fifteenth, or Full Moon; when, *Pindar* (97) tells us, they ended: and on the ſixteenth Day the Judges (98) gave Sentence, and ordered the Rewards to the Victors.

Of the Americans.

The *Americans* having not had for many Ages either Characters or Letters to expreſs Words or Things, it is no wonder that they never had any ancient Accounts or Hiſtory of their ſeveral Nations: and it is alſo probable, that for many Ages they had no Kings, or ſettled Governments amongſt them, but lived in an unſettled and

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the firſt Victor. *Anthenæus* ſaies this *Coræbus* was a Cook. Deipnoſoph. lib. ix. p. 382.

(96) *Pindar* calls them, ἀέθλων πεμπ᾽αμέρυς ἁμίλλαις. Ολυμπ. v. ℣ 14. and his Scholiaſt ſaies, ἐπὶ πέντε ἡμέραις ἤγετο αὐτὰ τὰ ἀγωνίσματα· ἀπὸ ἑνδεκάτης μέχρις ἑκκαιδεκάτης.

(97) Ολυμπ. iii. ℣ 35, 36.

(98) Ἐν τῇ πανσελήνῳ ὁ Ολυμπιακὸς ἀγὼν ἄγεται· καὶ τῇ ἑκκαιδεκάτῃ γίνεται ἡ κρίσις. Schol. in loc.

wandering Manner, as they do ſtill in many Parts; and the firſt known Kingdom related with Certainty, was that of *Mexico*, which the *Mexicans* could carry no higher than to the Year of *Chriſt* 1322.

De Laet (99) thinks, that *America* began to be inhabited immediately after the Confuſion of Tongues, and Diſperſion of the *Noachic* Families.

He is of Opinion (1), that the firſt Colonies paſſed from the North-eaſt Parts of *Aſia*, over Necks of Lands which joined them to *America*; or paſſed in Canoes through narrow Creeks of the Sea; no large Ships having been found amongſt the *Americans*: and they were aſtoniſhed when they ſaw the large *Spaniſh* Ships with wide ſpread Sails. He thinks with great Probability, that the large wild Animals which are found in the *American* Continent, wandered thither by Land; for that they are not found in the Iſlands, as *Cuba*, *Hiſpaniola*, *Jamaica*, and others: nor even tame ones of large Size, as Bulls, Cows, Horſes, *etc.* And the wild Beaſts which have been diſcovered in ſome Iſlands, were only in ſuch as were near the Continent, whence they might eaſily ſwim to the Iſlands.

Acoſta (2) ſaies, he could not find that the *Americans* had any Monuments or Hiſtory for above 400 Years.

" *De Laet* (3) well obſerves, that it appeared from the *Spaniſh* " Expeditions, that the Weſtern Part of *America*, which lies adjoin- " ing to *Aſia*, is more populous than the oppoſite, or Eaſtern Side " towards *Europe*. And as on this account it is probable, that the " firſt Inhabitants of *America* came from the Eaſtern Extremities of " *Aſia*; ſo likewiſe that they came thither from *Tartary*. The " Reaſon he gives is, becauſe in *America* there are no Signs of the " Culture of the Arts known in *China*, *India*, or *Cataja*, or of any " civilized Country on the Coaſt of *Aſia*: but the Inhabitants re- " ſemble the ancient barbarous *Tartars* above all other People, in a " groſs Ignorance of Letters and Arts, and in all their Kinds of Idol-

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(99) Not. ad Hug. Grot. Diſſert. de Orig. Gent. Americ. p. 70.

(1) Ibid. p. 95, 96.

(2) Ibid. p. 107.

(3) Ibid. p. 125, 126, 127.

" atry and ſavage Cuſtoms. And he thinks this Opinion to be greatly confirmed; becauſe (he adds) it is certain, that the North Part " of *Aſia* poſſeſſed by the *Tartars*, if not joined to *America*, which " is a Matter of Doubt, is yet without all doubt the leaſt ſeparated " from it by Sea: and that it is either one continued Tract of Land, " or ſeparated only by a narrow Streight of the Ocean, appears from " the wild ravenous Beaſts with which *America* abounds, as Bears, " Lions, Tigers, Wolves, and others, which cannot be ſuppoſed " to have been tranſported by Men, to whom they are ſo pernicious. " Hence he concludes, that as they muſt paſs out of *Aſia* into *America*, the Continents muſt either join, or be ſeparated by a narrow Space or Paſſage of the Sea. And it is obſervable, that at this " Day the Iſlands *Cuba*, *Hiſpaniola*, *Jamaica*, and others, which " are too far diſtant from the Continent for theſe Beaſts to ſwim to " them, have none of them found in them."

The Southern Parts of *America* were anciently thought to be inhabited by the *Atlantii*, Deſcendants of the *Phœnician Atlas*, who was the Son of *Uranus* and Brother of *Saturn*: or, as others related, the Grandſon of *Uranus* and Nephew of *Saturn*.

He was the firſt who, after the Diſperſion of the Deſcendants of *Noah*, went with a Colony out of *Phœnicia*; and ſettled in the Weſtern Parts of *Africa* upon the *Atlantic* Ocean, ſo called from him.

The Ancients believed there was a vaſt Iſland beyond the Continent of *Africa* to the Weſt, in which the (4) *Atlantes* reigned. And the *Egyptian* Prieſts of *Sais* (5) related to *Solon*, that there were other Iſlands in the *Atlantic* Ocean, beſides the great Iſland called *Atlantis*, which was ſaid to be bigger than *Africa* and *Aſia:* and which was fabulouſly reported to have been ſunk under the Sea, let in upon it by a prodigious Earthquake.

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(4) See Diod. Sic. lib. iii. p. 193.

(5) Νῆσον γὰρ πρὸ τοῦ στόματος εἶχεν, ὃ καλεῖτε (ὡς φατὲ ὑμεῖς) Ἡρακλέους στήλας· ἡ δὲ νῆσος ἅμα Λιβύης ἦν καὶ Ἀσίας μείζων, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς ἄλλας νήσους τοῖς τότε ἐγίγνετο πορευομένοις· ἐκ δὲ τῶν νήσων ἐπὶ τὴν καταντικρὺ πᾶσαν ἤπειρον, τὴν περὶ τὸν ἀληθινὸν ἐκεῖνον πόντον. Plat. Timæum, p. 24, 25. Serran. tom. iii. Plut. vit. Solon. p. 92. where he relates, that *Solon* intended to have wrote a *Greek* Poem concerning the *Atlantic* Hiſtory; but was not able to finiſh it on account of his old Age (Ibid. p. 94.) and therefore *Plato* has preſerved only an imperfect Account of it. *Proclus* remarks upon the Paſſage of *Plato*, that Hiſtorians who have wrote concerning the Diſcoveries of this exterior Sea, have ſhewn, that there is ſuch an Iſland (as *Plato* ſpeaks of):

The other Iſlands were probably *Jamaica*, *Cuba*, *Hiſpaniola*, and others: and the Continent beyond theſe could be no other than that of *America*. *Diodorus* calls this great Iſland *Tritonia*; and his (6) Account of the *Phœnicians* coming thither is very remarkable. "The *Phœnicians* (ſaies he) in the moſt ancient Times ſailing beyond the Pillars of *Hercules*, were driven by great Tempeſts far "into the (Weſtern) Ocean; and being toſſed about in it many Days "by the Violence of the Storm, at length they arrived at a great "Iſland in the *Atlantic* Ocean, which lies many Days Sail diſtant "from *Africa* to the Weſt. The Soil was fruitful, the Rivers navigable, the Buildings ſumptuous. From them it was, that (the "*Carthaginians* and) *Tyrrhenes* came to the Knowledge of this "Country."

The preceding Account agrees very plainly to the Country of *America*, and can be applied to no other.

In the *fortunate* or *happy* Iſlands ſo called, and which were known to the Ancients in the Time of *Homer* and *Heſiod* (7), and are thoſe

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for that in their Times there were *ſeven* Iſlands (*i. e.* the ſeven *Canary* Iſlands) in that Sea, which were conſecrated to *Proſerpine*. There are three others alſo very large ones, one of them conſecrated to *Pluto*, another to *Ammon*, and the middle of theſe, which is a thouſand Furlongs in Extent, to *Neptune*. And that the Inhabitants of this laſt have preſerved, by Tradition from their Anceſtors, the Memory of the vaſt *Atlantic* Iſland, to which for many Ages all the Iſlands of the *Atlantic* Ocean were ſubject; and that this alſo is ſacred to *Neptune*. This is the Account of *Marcellus* in his *Æthiopic* Hiſtory.

In Plat. Timæ. lib. p. 54, 55. edit. Gr. 1534. See Strab. Geog. lib. ii. p. 160. and Cellar. Additament. de novo orbe, fin. Geog. Antiq. tom. ii. p. 967, etc. *Plato* mentions, that the great *Atlantic* Iſland, or Continent, was governed by many powerful Kings; and afterwards was ſunk by a Deluge and Earthquake. Ibid. p. 25.

(6) Diod. Sic. lib. v. p. 299, 300. See the learned Horn. de Orig. Gent. Americ. lib. ii. c. 6, 7.

(7) Τηλοῦ ἀπ' ἀθανάτων τοῖσι Κρόνος ἐμβασίλευε·
Καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες

now called the *Canaries*, there was a Temple of *Saturn*, which is mentioned by *Pindar* (8) in his ſecond *Olympic* Ode.

The Account of *Diodorus* agrees alſo to what *Plato* relates in his *Critias*; *that from the Atlantic Iſland we come to other adjacent Iſlands; and thence to the oppoſite Continent.* This (9) *Plutarch* calls *the great Continent*, which lies beyond the *Atlantic Iſlands*, or the Iſlands in the *Atlantic* Ocean. And the ancient Hiſtorian *Theopompus*, in *Ælian* (10), makes it of a prodigious Extent.

Ælian (11) alſo mentions there having been Kings, in ancient Times, in the *Atlantic* Iſland of *Plato*, who were deſcended from *Neptune*.

This Relation is agreeable to the Account of *Proclus* above-mentioned from ancient Hiſtorians.

And *Coſmas Indicopleuſtes* (12), an *Egyptian* Monk, relates from *Timæus Locrus*, that ten Kings had reigned in the Iſland *Atlantis* before it was ſunk in the Sea by a Deluge. This ſeems to be ſome imperfect Account of the *Chaldæan* ten Kings before the Flood.

Plutarch (13) adds, to his Account of the *great Atlantic Continent*, that it is ſurrounded by a vaſt Ocean, and is diſtant from the *Ogygian* Iſland [one of the *Canaries* mentioned by *Homer*, and which is five Days ſail diſtant from *Britain* Weſtward] about 5000 Furlongs, or 625 Miles, according to *Plutarch*.

Ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην
Ὄλβιοι ἥρωες, etc. Oper. et Dies, ℣ 169—172.

(8) Ὁδὸν παρὰ Κρόνου τύρσιν·
Ἔνθα μακάρων νᾶσον ὠκεανίδες
Αὖραι περιπνέουσιν, etc. Olymp. Od. ii. ℣ 127, etc.

(9) Μεγάλην ἤπειρον. De façie in orbe Lunæ. p. 941.

(10) Var. Hiſt. lib. iii. c. 18. *Theopompus* flouriſhed in the Year before *Chriſt* 341.

(11) Hiſt. Animal. lib. xv. c. 2. and Plat. Timæ. p. 25. Serran.

(12) De mund. lib. xii. p. 340, 341.

(13) De facie in Orb. Lunæ, p. 941. ſup. He cites from *Homer*,
Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται·
(*Homer* adds, Ἔνθα μὲν Ἄτλαντος θυγάτηρ, etc. Odyſſ. H. ℣ 244.)
δρόμον ἡμερῶν πέντε Βρεττανίας ἀπέχουσα πλέοντι πρὸς Ἑσπέραν· ἕτεραι δὲ τρεῖς ἴσον ἐκείνης ἀφεστῶσαι καὶ ἀλλήλων πρόκεινται μάλιστα κατὰ δυσμὰς ἡλίου θερινάς·—τὴν δὲ μεγάλην ἤπειρον, ὑφ' ἧς ἡ μεγάλη περιέχεται κύκλῳ θάλαττα, τῶν μὲν ἄλλων ἔλαττον ἀπέχειν, τῆς δὲ Ὠγυγίας περὶ πεντακισχιλίους σταδίους.

Onomacritus, in his Orphic Poem of the Voyages of the *Argonauts*, ſaies, they were driven by a Storm beyond *Ireland*, and ſailed fourteen Days, when they found themſelves at the utmoſt Bounds of the Weſtern Ocean; and in three Days more they arrived at the Country of *Circe*, which was an Iſland of an immenſe Bigneſs, that had no Bounds (14).

Now this boundleſs Tract of Land, or immenſe Iſland, could be no other than the great Continent of *America*, known imperfectly to the *Greeks*.

Ariſtotle (15) ſaies, that beyond the Pillars of *Hercules* the *Carthaginians* found, as was related, a Deſert Iſland, abounding in all Kind of Wood, and navigable Rivers, and alſo with Variety of Fruits; but diſtant many Days ſail from the Continent; which when the *Carthaginians* frequented and inhabited, on account of the Pleaſantneſs and Fruitfulneſs of the Place, the Rulers by a Law (16) forbad any Perſon going thither on Pain of Death: and drave out all the Inhabitants, for fear they ſhould make themſelves Maſters of the Iſland, and the *Carthaginians* be thereby deprived of the Benefit of it. This Iſland (17) many have thought to be *Hiſpaniola*; and others, that it was the Country of *Braſil*.

What has been obſerved is ſufficient to ſhew, that the Iſlands of the *Atlantic* Ocean on the Weſt of *Africa*, and the great *American* Continent beyond them, were anciently known to the *Phœnicians*, *Carthaginians*, and from their Relations to the *Egyptians* and *Greeks*. But the Knowledge of them after the firſt Diſcovery being kept ſecret, and they being not frequented after the *Carthaginians* had made a Law, forbidding their Subjects to go thither, might occaſion the fabulous Report of the whole Iſland or Country being ſunk into the great *Atlantic* Ocean.

The *Phœnician Atlantii* are related to have made the firſt Diſcovery of the Iſlands of the *Atlantic* Ocean, if not of the *American*

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(14) Argonaut. ℣ 1179—1210.
(15) De Mirabil. lib. p. 1157.
(16) See Horn. De orig. Gent. Americ. lib. ii. c. 7. p. 92.
(17) See Horn. ibid. and p. 93.

Continent alſo. They ſailed from *Cades*, which they built, and conſecrated a Temple there to the Honour of the *Tyrian Hercules*. This might be many Ages before the *Theban Hercules* was born. After this the old *Pœni*, who dwelt in the Country where *Carthage* was afterwards built, might ſail to the ſame Iſlands, and others which belonged to *America*. After theſe, (18) *Velleius Paterculus* relates, that at the Time when the *Peloponneſians* being driven out of *Attica*, went and built *Megara*, the Boundary between *Corinth* and *Athens*, a *Tyrian* Colony with a Fleet ſailed to the utmoſt Part of *Spain*, and built *Gades*.

This was in the Reign of *Codrus*, about the Year before *Chriſt* 1086. But *Diodorus Siculus* relates, that the *Phœnicians*, in their firſt Voyage to the extreme Weſtern Parts of *Africa*, built (19) *Gades*, and a Temple in it which they conſecrated to *Hercules*: and after this ventured out beyond the Streights, and were driven by a Storm to the vaſt *Atlantic* Iſland. So that *Velleius* is miſtaken in his Account of the Time of the building of *Gades*.

It may be objected to the foregoing Account of the *Phœnician* Settlements in the Iſlands of the *Atlantic* Ocean, or the Eaſtern Parts of *America* oppoſite to *Africa*, that they had not the Uſe of *Letters*, which were well known to the *Phœnicians*. To this it may be anſwered, that the *Phœnicians* did not always leave the Knowledge of Letters where they came: and the *Pœni* (20), who were originally a *Phœnician* Colony, and ſome of the moſt ancient Inhabitants of the Weſtern Parts of *Africa*, where *Carthage* was afterwards built, were ignorant of Letters; and theſe were the firſt

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(18) Rom. Hiſt. lib. i. p. 11. See the Notes there.

(19) Φοίνικες ἐκ παλαιῶν χρόνων συνεχῶς πλέοντες κατ᾽ ἐμπορίαν—τὴν ἐκτὸς Ἡρακλείων στηλῶν ἐπεβάλοντο πλεῖν, ἣν Ὠκεανὸν ὀνομάζουσι· καὶ πρῶτον μὲν ἐπ᾽ αὐτοῦ τοῦ κατὰ τὰς στήλας πόρου πόλιν ἔκτισαν ἐπὶ τῆς Εὐρώπης, ἣν οὖσαν χερρόνησον προσηγόρευσαν Γάδειρα· ἐν ᾗ τά τε ἄλλα κατεσκεύασαν οἰκείως τοῖς τόποις, καὶ ναὸν Ἡρακλέους πολυτελῆ, καὶ θυσίας κατέδειξαν μεγαλοπρεπεῖς τοῖς τῶν Φοινίκων ἔθεσι διοικουμένας. lib. v. p. 299. See Strab Geog. lib. iii. p. 258. who relates, more agreeably to the Account of *Velleius*, that the *Tyrians* built *Gades* in their third Expedition to the Weſtern Parts of *Spain*. See Plin. Nat. Hiſt. lib. iv. c. 36.

(20) Horn. De orig. Gent. Americ. lib. ii. c. 12. p. 122.

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who made Settlements in the Iſlands and other Parts of *America.* The *Baleares* alſo, who were a *Phœnician* Colony, knew nothing of Letters. But had the *Phœnician* or *Carthaginian* Colonies left the Knowledge of their Letters, they might eaſily afterwards be loſt, when the whole Country was over-run by innumerable Multitudes of various *Scythian* Nations, who came from the Northern Parts of *Aſia* and *Europe.* Theſe knew no Letters, and brought their barbarous Ignorance and Cuſtoms firſt into the Northern Parts of *America*; and propagated them by Degrees all over the Iſlands and Continent.

But that many of the *American* Nations deſcended from *Phœnicians* and *Carthaginians*, is evident both from the Names of Places and Cities; and alſo from the Manner of their Worſhip. Many of them worſhip the *Sun*, and *Moon*, and *Saturn*, which were the moſt ancient *Phœnician* Deities: nor were any other known (21) in *Darien*, new *Granada*, and *Peru*; nor in *Florida*, *California*, and new *Mexico.*

The *Scythian* Nations, both of *Aſia* and *Europe*, on the *Eaſt*, *Weſt*, and *North*, at various Times paſſed either over the frozen Sea, or by Streights, or Necks of Land, into *America.* The greateſt Number of theſe were *Huns*, *Turks*, and *Tartars*, inhabiting the Parts above the *Euxine* Sea; and the *Palus Mæotis*, *Tanais*, and *Volga*; and beyond the *Caſpian* Sea. Writers obſerve, that the *American* Parts towards *Aſia* are the moſt (22) populous: and theſe People, as they wanted Room, drave out others from their Settlements, or were forced to ſeek new Habitations, and diſperſe themſelves over the Continent.

The *Carthaginian Phœnicians* and *Scythian Tartars*, ſeem to have been the chief Colonies which peopled *America.* The firſt from *Africa* ſettled in the fortunate Iſlands, or *Canaries*, *Cuba*, *Jamaica*, *Hiſpaniola*, *Paragua*, *Braſil*, *Jucatana*, as far as the Streights of *Magellan.* The other ſettled and ſpread themſelves in the Northern and middle Parts of the Continent; and by Degrees over-run the whole Country; and either aboliſhed all civil and religious Inſtitutions of the Nations which they conquered; or changed them into thoſe barbarous Rites and Cuſtoms which they brought from *Scythia*.

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(21) Horn. lib. ii. De orig. Gent. Americ p. 128.
(22) Ibid. lib. iii. c. 3. p. 138. and c. 4, 5.

The *Cathæan* or *Mongul Tartars* above *China*, and adjoining to it (23), and reckoned a Part of it by *Rubruguis*, and *Marcus Paulus Venetus*, and others; and the moſt Eaſtern *Indians* ſeem to have firſt peopled *Quivira*, new *Mexico*, *Peru*, and *Chile*, *California*, *Nicaragua*, *Guabutemalla*, new *Spain*, and *Florida*. This appears both from the Similitude of the religious and civil Cuſtoms, and the Manner of building in thoſe *American* Countries, with thoſe of the *Chineſe* and *Tartar Scythians*.

Garcilaſſo de'l Viga, who wrote the Hiſtory of the *Incas* of *Peru*, tells us, that the *Spaniards* forcing into the Receſs of one of their Temples, found there the Image of a great (24) *Dragon*, placed as the Deity of the Temple, and the Object of religious Worſhip.

As the Dragon was the Enſign of the *Chineſe* Empire (25), the

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(23) Horn. De orig. Gent. Americ. lib. iv. c. 1. p. 225. and c. 2, 3, 4, 5, 6. *Cathay*, as *Martinius* ſaies, Atl. ſin. p. 28. comprehends the ſix Northern Provinces of *China*, as *Mangin* the nine Southern, which were ſo called by the *Tartars*, when they invaded and conquered them about the Year of *Chriſt* 1260. And *Golius*, in his Treatiſe of the Kingdom of *Cathay*, tells us, that the *Cathayans* and *Chineſe* are all one People; and their Cuſtoms and Language have been one and the ſame throughout all Ages [additament. de regno Cath. p. 1. fol.]. *Trigantius* ſaies the ſame: and that the *Saracens* knew of no other Kingdom of *Cathay* but *China*, lib. iv. p. 409. And *Martinius* (Sin. Hiſt. lib. viii. p. 358.) thinks the Weſtern *Americans* came originally from *China*, through the Strait of *Anian* beyond *Corea*: as appears from their Structures being like thoſe of the *Chineſe*; and alſo their Complexion, and the Manner of wearing their Hair. And that ſome of the Northern Parts of *America* were peopled from *Scythian Tartary*, may be inferred from the Cuſtom of ſacrificing Men, practiſed all over the Kingdom of *Mexico*: as the Southern *Americans* might receive that inhuman Cuſtom from ſome *Phœnician Carthaginian* Colonies.

(24) See the Biſhop of *London's* Appendix to the ſecond Diſſertation, annexed to his Diſcourſes on the Uſe and Intent of Prophecy, p. 26.

(25) *Trigantius* ſaies, Draconem reges (Sinenſes) pro ſymbolo elegerunt;

American

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American Peruvians might probably from thence make it their Idol, and pay Adoration to it.

The *Mexicans*, *Peruvians*, and others, wrote with Characters mixed with emblematical Figures; which they derived from the *Cathayan Tartars*, and the *Scythian* Nations, who uſed theſe Characters (26) and Figures.

The learned *Rubriquis* informs us, that the (27) *Cathayan Tartars* wrote with Characters, one of which comprehended many Letters.

In this Manner of Writing the *Spaniards* found, in (28) *Cozumel*, *Jucatan*, *Mexico*, *Nicaragua*, *Guahutemalla*, Abundance of Books

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et ab alio adhiberi niſi a rege et regia familia non poteſt. Chriſtian. Expedit. apud Sinas, lib. iv. p. 380.

(26) The *Peruvian Indians* had no Letters but Characters, which expreſſed Words, and which they wrote in Lines, or Columns, downward, from the Top to the Bottom, as the *Chineſe* wrote. Anton. de Herrera, tranſlated by Captain *John Stevens*, vol. iv. p. 332. The *Mexicans*, on the contrary, wrote their Characters in Columns, from the Bottom upward. Mexiquenſes ſcribunt ſerie penitus adverſa (Sinenſibus) nempe ab ima tabulæ parte ad ſummam, ut videre eſt apud Acoſtam de Indicis, lib. vi. c. 9. Morin. de ling. primæv. c. iv. p. 18. That the ancient *Scythians* wrote with Characters and emblematical Figures we are told by *Euſtathius*: οἱ δέ γε παλαιοὶ, ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζώδιά τινα ἱερογλυφοῦντες καὶ λοιποὺς δὲ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο· οὕτω καὶ αὐτοὶ καθὰ καὶ τῶν τινες ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἴδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες ἤτοι ἐγγλύφοντες, etc. Comment. in Homer. Iliad. Z. p. 489. Theſe were ſymbolical Figures and Characters, ſuch as the *Mexicans* uſed.

(27) Cataini ſcribunt penicillo pictorio, et una figura multas literas complectitur ac verbum facit.—Mexicani, quæ picturis exprimi poterant, notabant longo et difficili labore ſiglis notare—ita annales ſuos ex perpetuis fere picturis conficiebant, quarum volumen ſe habuiſſe P. Jovius teſtatur. Extant etiam in Bibliotheca Vaticana. Purchaſius integrum Chronicon Mexicanum cum explicatione ſuis itinerariis inſeruit. Id a prorege novæ Hiſpaniæ ad Carolum quintum miſſum et a Gallis piratis interceptum ad Thevetum pervenerat: poſt cujus obitum Hackluytus Anglus eo potitus Purchaſio editori reliquit. Horn. De orig. Gent. Amer. lib. iv. c. 14.

(28) In Cozumel, Jucatan, Mexico, Nicaragua, Guahutemalla, innumeri libri reperti ab Hiſpanis de agricultura, plantis, majorum rebus agentes. De quo Martyr, Gomara, Acoſta, Herrera. *Martyr*, p. 507, deſcribes their Writing to conſiſt of various Kinds of Characters, wrote in Lines like our Letters, but intermixed with Figures of Men and Animals; eſpecially of Kings and Nobles, whence he concludes it to be hiſtorical

of Huſbandry, Plants, and the Exploits of their Anceſtors. But in other Parts, as *New Mexico*, *Culvacan*, *Panuc*, *Haiti*, *Peru*, and many other Provinces, Tranſactions were repreſented by (29) Pictures only.

But it is obſerved, that the *Mexican* Annals are a mixed Writing, compoſed of Characters, and Pictures or Figures, and reach no farther than to the Year of *Chriſt* 1324. Whence it is probable, that the *Mexicans* were a Colony of (30) *Chineſe*, who fled from the *Tartars*, who had conquered all *China* in the Space of about twenty Years, from the Year of *Chriſt* 1260 to the Year of *Chriſt* 1279. In which Time they paſſed over into *America*, and mixed themſelves with the original Inhabitants of the Country, who had come from *Scythian Tartary*: and within a few Years ſet up a Kingdom, about the Year of *Chriſt* 1324; and built *Mexico* in the Year of *Chriſt* 1381.

The *American Picture* Annals make the Kingdom of *Mexico* commence in the Year of *Chriſt* 1324. And, according to *Purchaſs*, ten Kings reigned 196 Years, to the Year of *Chriſt* 1521, when *Mexico* was taken by the *Spaniards*.

This is the Account of *Horn* (31), in his Origin of the *American* Nations. But *De Laet* (32), in his Deſcription of the Weſtern *In-*

Relations of their Exploits. Again; reperti in Jucatana libri ex foliis arborum, in quibus doctiores Indi per ſymbola deſcripſerant omnis generis res: temporum diſtributionem, ſtellas, animalia, naturalem et civilem hiſtoriam; quos libros magna ſui parte notis et ſiglis ſcriptos fuiſſe inde patet, quia ſacerdotes Hiſpani, teſte Acoſta, *magicas* figuras eſſe et illicitas artes complecti imperite judicarunt: unde irreparabili damno combuſti fuerunt. et Martyr dicit; Coluacanorum literas Ægyptiacis ſimiles fuiſſe: et *taxillis*, *hamis*, *laqueis*, *limis*, *ſtellis*, ac ejuſmodi formis conſtitiſſe, quibus inſertæ hominum animaliumque formæ: obſervandum quoque Mexicanorum ſcribendi rationem mixtam ex Sinenſi et Americanorum picturis fuiſſe. Horn. De orig. Gent. Americ. lib. iv. c. 14.

(29) In Nova Mexico, Culvacan, Panuco, Haiti, Peru, et aliis provinciis quam plurimis, ubi neque libri neque ſcriptura, picturæ tamen, rerum indices, inventæ fuerunt. Ibid.

(30) See Horn. De orig. Gent. Americ. lib. iv. c. 13.

(31) Lib. iv. p. 261.

(32) Lib. v. c. 13. p. 247, 248.

dia, does, from *Purchaſs's* Picture Annals, make the *Mexican* Kingdom commence in the Year of *Chriſt* 1322, and placeth the Death of the tenth King *Motezuma*, in the Year of *Chriſt* 1520. And the Term of the Kingdom is the ſame in both.

Of the Kingdom of Mexico.

		Reigned Years	*A. D.*
1	*Tenuch*	51	1324
2	*Acamapich*	21	1375
3	*Huizilihuitl*, his Son	21	1396
4	*Chimalpupuca*, his Son	10	1417
5	*Yzcoatci*, Grandſon of *Acamapich*	13	1427
6	*Guegue Motezuma*, Son of *Huizilihuitl*	29	1440
7	*Axayacaci*, Grandſon of *Yzcoatci*	12	1469
8	*Ticocicatzi*, his Son *De Laet* gives this King 5 Years.	4	1481
9	*Ahuczozin*, his Brother	16	1485
10	*Motezuma*, the ſecond Son of *Axayacaci*	19	1501

De Laet thinks he reigned no more than eighteen Years.

The *Mexicans*, as *Herrera* (33) related, acknowledged one ſovereign Deity, the Creator of Heaven and Earth, and next to him they worſhiped the *Sun*, *Moon*, *Morning-Star*, the *Sea*, and *Earth*, with many Idols. They kept a perpetual (34) ſacred Fire burning before the Altar of their chief Temple. They ſacrificed Men (35), eſpecially Captives taken in War; and eat their Fleſh.

The *Mexicans* divided the (36) Year into eighteen Months, of twenty Days each, which made 360 Days. The remaining five were not added to any Month, but were called *ſpare*, or *idle* Days; and were ſpent in viſiting one another. The firſt Day of their Year was our twenty-ſixth Day of *February*, which they reckoned the firſt of *March*.

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(33) Hiſt. of *America*, vol. iii. p. 204. Stevens.
(34) Ibid. p. 199.
(35) Ibid. p. 213.
(36) Ibid. p. 221.

The *Mechoacan* (37) Indians, whoſe Country was forty-ſeven Leagues from *Mexico*, and nineteen Degrees ten Minutes Latitude, had a Tradition of the Flood; and of one Family being ſaved in an Ark, in which were alſo ſeveral Animals; and that ſeveral Ravens were ſent out of the Ark, and that one returned with the Bough of a Tree.

The *Peruvian* (38) Indians owned one ſovereign Lord and Maker of all Things, to whom they erected a moſt ſumptuous Temple; and in this Temple was their Idol the *Sun*, all of pure Gold with coſtly Jewels; and this the *Incas* adored next to the ſupreme God, [and probably as the Emblem of his Glory] they worſhiped alſo *Thunder*, the *Moon*, *Earth*, *Sea*, the *Morning-Star*, etc.

Of the Year when Herodotus *wrote his Hiſtory.*

As this moſt eminent Writer, and Father of Hiſtory, frequently computes to his own Time when he wrote his Hiſtory, it is proper to enquire when or in what Year his famous Hiſtory was written.

Euſebius in his Chronicon ſaies, that *Herodotus* recited his Hiſtory with (39) Applauſe, in a public Aſſembly at *Athens*, in the fourth Year of the eighty-third *Olympiad*, i. e. in the Year before *Chriſt* 445.

But *Pliny* (40) relates, that *Herodotus* wrote his Hiſtory at *Thurium* in *Italy* [which is a City of *Magna Græcia* on the *Tarentine*

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(37) Ibid. 250, 254.

(38) Ibid. p. 344, 345.

(39) *Lucian* ſaies, *Herodotus* recited his Hiſtory, with great Applauſe, before all the Chiefs of *Greece* at the *Olympic* Games. Orat. in Laud. Herodot. tom. i. p. 833. edit. Reitz. 1743.

(40) Hiſt. Nat. lib. xii. c. 4.

Gulf] in the 310th Year of *Rome*, i. e. in the Year before *Chriſt* 444. So that *Euſebius* has erred one Year at leaſt.

By the Account of *Plutarch*, as we now have it in his Life of *Lyſias* the Orator (p. 835.) *Lyſias* was born in the ſecond Year of the eighty-ſecond *Olympiad*, i. e. in the Year before *Chriſt* 451, and went with the Colony of *Greeks* to *Sybaris*, afterward called *Thurium*, when he was fifteen Years of Age, *i. e.* in the Year before *Chriſt* 436: and therefore by this Reckoning, if *Herodotus* wrote his Hiſtory at *Thurium*, it muſt have been eight Years later, and in the Year before *Chriſt* 436 at ſooneſt. For at this Time, by the foregoing Account of the Age of *Lyſias*, the *Athenians* and other *Greeks* ſent a Colony to *Sybaris*, which was called by them *Thurium*, from a Rivulet which ran hard by, and near to which the City was removed, and called after the Name of the Rivulet. *Herodotus* went with this Colony which built *Thurium*, and thence was called (41) *Thurius*. But *Pliny* is right, and the Numbers in *Plutarch* are wrong. For *Lyſias* was born in the ſecond Year of the eightieth *Olympiad*, i. e. in the Year before *Chriſt* 459, when *Philocles* was Archon, as *Plutarch* himſelf writes, and whom *Diodorus Siculus* placeth in this Year; and therefore it ſhould be the ſecond Year of the eightieth, and not of the eighty-ſecond *Olympiad* in *Plutarch*: and by this Reckoning, the Colony which demoliſhed *Sybaris* and built *Thurium*, went in the Year before *Chriſt* 444, as *Pliny* relates; and when *Lyſias* was fifteen Years old, as *Plutarch* ſaies; and alſo (42) *Dionyſius* of *Halicarnaſſus*. But *Dionyſius* ſaies, the Colony was ſent in the twelfth Year before the *Peloponneſian* War, *i. e.* in the Year before *Chriſt* 443.

Lyſias was forty-ſeven Years old when *Callias* was Archon, as *Dionyſius* of *Halicarnaſſus* tells us, *i. e.* in the Year before *Chriſt* 412, or the ninety-ſecond *Olympiad*, as *Plutarch* ſaies, who makes

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(41) Strab. Geog. lib. xiv. p. 970. and lib vi. p. 404.

(42) In Lyſ. p. 82. yet *Diodorus Siculus* places the building of *Thurium* in the third Year of the eighty-third *Olympiad*; i. e. in the Year before *Chriſt* 446. lib. xii. p. 78. And this agrees with *Herodotus* writing his Hiſtory there two Years after, as *Pliny* informs us.

Callias Archon in that *Olympiad*; and *Diodorus Siculus* does the ſame.

There is therefore another Error in the preſent Copy of *Plutarch*, where (43) *Lyſias* is ſaid to be ſixty-three Years old in the laſt Year of the ninety-firſt *Olympiad*, i. e. in the Year before *Chriſt* 413; and the next Year *Callias* was Archon, as he ſaies. Now if *Lyſias* was born in the ſecond Year of the eighty-ſecond *Olympiad*, i. e. in the Year before *Chriſt* 451, he could be no more than thirty-eight Years old in the laſt Year of the ninety-firſt *Olympiad*. Therefore *Plutarch* wrote probably forty-ſix inſtead of ſixty-three: and then *Lyſias* was born, as *Diodorus Siculus* ſuppoſes, in the Year before *Chriſt* 459.

And that the preſent Number of the Birth of *Lyſias* in *Plutarch* is corrupted; and that he ſuppoſed him to be born in the ſecond Year of the eightieth *Olympiad*, or in the Year 458 or 459 before the *Chriſtian* Æra, is evident from what he writes preſently after (p. 836.) where he ſaies, that *Iſocrates* was born in the eighty-ſixth *Olympiad*, *i. e.* in the Year before *Chriſt* 436: and was twenty-two Years (44) younger than *Lyſias*, and ſeven Years older than *Plato*.

Again, the Age of *Lyſias* is aſcertained by *Plutarch*, where he ſaies (p. 835.) that *Lyſias* was fifteen Years old when *Praxiteles* was Archon, which was in the firſt Year of the eighty-fourth *Olympiad*, as *Diodorus Siculus* tells us [lib. xii. p. 85.] *i. e.* in the Year before *Chriſt* 444. So *Lyſias* was born in the Year before *Chriſt* 459 or 458; and *Herodotus* wrote his Hiſtory, as *Pliny* aſſures us, in the 310th Year of *Rome*, i. e. in the Year 444 before the *Chriſtian* Æra: and he was then forty Years of Age.

By the foregoing Compution it plainly appears, that there is an Error of at leaſt twelve Years in the Chronological Tables of Biſhop

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(43) Ibid. p. 835.

(44) The Words are corrupt, *viz.* δύο ϗ εἴκοσιν ἔτεσι, πρεσβύτερος δὲ Πλάτωνος ἑπτά. The Words νεώτερος Λυσίου after ἔτεσι are omitted, by the Careleſſneſs of the Tranſcriber: but Dionyſ. Hal. has ſupplied them, who ſaies as *Plutarch* does, that *Iſocrates* was born in the eighty-ſixth *Olympiad*, δυσὶ ϗ εἴκοσιν ἔτεσι νεώτερος Λυσίου. Vit. Iſocrat. p. 94.

Lloyd,

Llhoyd, which ſay, that *Herodotus* recited his Hiſtory in the Year before *Chriſt* 456.

A. Gellius (45) ſaies, that *Hellanicus* was ſixty-five Years old in the Beginning of the *Peloponneſian* War, which was in the Year before *Chriſt* 431. So he was born in the Year before *Chriſt* 496. *Herodotus* was then fifty-three Years old, and twelve Years younger than *Hellanicus*, and was born in the Year before *Chriſt* 484. *Thucydides* was then forty Years of Age, and thirteen Years younger than *Herodotus*, and was born in the Year before *Chriſt* 471. *Lyſias* was born in the Year before *Chriſt* 459 or 458. *Iſocrates* was born in the Year before *Chriſt* 436; and was twenty-two Years younger than *Lyſias*. *Plato* was born in the Year before *Chriſt* 429, and was ſeven Years younger than *Iſocrates*.

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(45) Noct. Att. lib. xv. c. 23.

FINIS.

ADVERTISEMENT.

THE Reader is deſired to take Notice, where any Reckoning of *Euſebius* is mentioned in this *Chronology*, which commenc'd in the Interval between the Epoch of his *Chronicon* and the Æra of the Birth of *Chriſt*, that he computes, as *Africanus* alſo did, the Æra of the Birth of *Chriſt* to be Two Years precedent to the *Dionyſian* or vulgar *Chriſtian* Æra of it uſed in this Chronology.

Thus when he places *Cecrops* the firſt King of *Athens* from *Caſtor*, in the Year before *Chriſt* 1555, his Reckoning correſponds to the Year 1557 before the *Dionyſian* or vulgar Æra. Alſo his Æra of the Deſtruction of *Troy* is the Year before *Chriſt* 1180, and correſponds to the Year 1182 in the *Dionyſian* Æra. It is the ſame in other Computations.

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AN
APPENDIX
TO THE
CHRONOLOGICAL ANTIQUITIES.

VOLUME I.

P. 1. l. *ult.* See Euſebii Præp. Evang. lib. xiv. c. 3. p. 719.

P. 3. l. 7. *breathed* upon the Face of the Waters: that is, *blew*, as the *Targums*, *Arab.* and *Samaritan* Verſion agree; ſee Morin. Annot. in loc. p. 103, &c.

P. 4. l. 1. Firmament. See Morin. Annot. in loc. p. 105, 106.

P. 5. l. 21. Moſaic Creation. *Note.* And this we may underſtand from the Words of God in *Job*, xxxviii. 7. where *the Morning Stars* are ſaid to ſing together (and rejoice) with the *Angels* or *Sons of God*, when God laid the Foundation of the Earth. This literally implies their prior Exiſtence.

P. 9. Not. (6) *read* περὶ αὐτοῦ [Θεοῦ.]

P. 15. l. 10. *Orpheus* taught. *add a Paſſage from* Simplicius *in* Burnet's Archæologia, p. 129. fin.

P. 21. Not. [33] *add* Πυθαγόρας ἠξίου μὴ μόνον λογιώτατον, ἀλλὰ καὶ πρεσβύτατον ἡγεῖσθαι τῶν σοφῶν τὸν θέμενον τὰ ὀνόματα τοῖς πράγμασι. Apud Clem. Alex. Epitom. p. 805. edit. Paris. Ἄνθρωπος οὐκ ἂν ᾔδει καλεῖν τὸ φῶς ἡμέραν, ἢ τὸ σκότος νύκτα· ἀλλ᾽ οὐδὲ μὲν τὰ λοιπά. εἰ μὴ τὴν ὀνομασίαν εἰλήφει ἀπὸ τοῦ ποιήσαντος αὐτὰ Θεοῦ. Theoph. ad Autolyc. lib. ii. p. 359. Edit. Paris. 1742.

P. 38. l. 1. *del.* Anglo-Saxon. lin. 2. *after* Bede, *add* from the Septuagint.

P. 39. l. 6. *del.* Anglo-Saxon. *Ibid. after* Bede, *add*, from the Hebrew.

P. 47. l. 24. *r. Araxes*, as *Jerome* thinks. l. *ult. add at the End of the Note*, See Itinerar. Benjam. p. 181.

P. 52. l. 26. *Enoch.* See *Kennicott's* State of the preſent *Hebrew* Text, p. 544.

P. 84. l. 21. See *Dupin's* Canon of the Old and New Teſtament, concerning the *Roman*, and the other Editions, Vol. i. p. 188, 189, and the Notes, which prove what I have ſaid about them, having not then ſeen them.

P. 85. l. 3. *after* Complutenſe, *add*, but have many Readings of the Hexaplar Copy, which are not in the *Roman* Copy: as appears from the Readings of *Jerome* in his critical Epiſtles, &c.

P. 92. l. 20. *after* learned Perſon, *add as a Note*, Petrus, et Johannes, et Matthæus, et Paulus, & reliqui deinceps, et horum ſectatores, prophetica omnia ita annunciaverunt, quemadmodum *ſeniorum* interpretatio continet. Iren. adv. Hæreſ. lib. iii. c. 21. Edit. Maſſuet.

P. 93. *after* Note [45] *add*, and *Jerome*, tho' not unfavourable to *Aquila*, and the other New Tranſlators, ſays, Multa myſteria Salvatoris ſubdola interpretatione celarunt. Vid. Prolegom. ad Edit. Septuag. per Grabe, Tom. ii. c. 1. Sect. 20—24.

P. 103. l. 14. *after* Chronology, *add*, It is alſo obſervable, that *Jerome* followed the Chronology of the Septuagint Verſion, notwithſtanding his high Opinion of the *Hebrew* Text. He ſays; Sex millia (*or* mille) necdum noſtri orbis implentur anni. Com. in Tit. c. i. ver. 2. and he wrote A. D. 388.

P. 108. l. 30. agreed perfectly together, *add a Note*, viz. *Philo*, ſays the Jews had not altered one Word in the Writings of *Moſes*. *μὴ ῥῆγμά γε αὐτοὺς μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι.* Apud Euſeb. Præp. Evang. lib. viii. cap. 6. fin. p. 357.

P. 115. l. laſt, *for* 142 *read* 143.

P. 116. l. 22. *for* 141 *read* 142.

P. 121. l. 7. *after* 1400. *add a Note*; Ita etiam habet verſio Ruffini, quæ dicitur Epiphanii ſcholaſtici.

P. 123. l. 28. *del.* the ſecond *Years*.

P. 124. l. 7. *after* Computation *add*, or two Years more according to the corrected Canon. L. 8. *read* 5017 Years or 5019. L. 9. *read* 17 Years or 19 Years.

P. 125. l. 2. *read* 5017 or 5019. So again l. 10. L. 16. *after* 80 Years, *add*, the Verſion of *Ruffinus* has 40 Years, regnavit quidem annis 40. *to follow Note* [91].

P. 131. l. *laſt but three*, *read* 1792.

P. 173. l. 22. Father of *Obed*, *add a Note*, *viz*. See Kennicott's State of the printed Hebrew Text, p. 543, 544.

P. 177. 2d Col. l. 13. before *Abab*, *add after* 1 Kings xvi. 15, 29. He reigned four Years over Part of *Iſrael*, from the 27th of *Aſa* to the death of *Tibni*, ver. 21, 22. and 7 Years and more over all *Iſrael*, from the 31st of *Aſa* to the 38th. ver. 23, 29.

P. 218. *at the End of Note* [46] *add* Caſſiodorus writes $\overline{\mathrm{CXLIIII}}$. with a line over for 144,000 in Apoc. xiv. 1. p. 218. his Words are: In Monte Sion vidiſſe ſe dicit ſtantem Dominum Chriſtum et cum eo $\overline{\mathrm{CXLIIII}}$ Beatorum, &c.

P. 221. l. 22. *for* 2098 *read* 2097.

P. 227. l. 9. *after* Dialects of it, *add*, See Dr. *Brett's* Chronological Eſſay on the Sacred Hiſtory, &c. p. 76-94.

P. 252. l. 24. *after* each other, *add*, I find *Memnon* is mentioned by *Homer* in two Places, *viz*. Odyſſ. Δ. ver. 188. where he is called the Son of *Aurora*, who flew *Antilochus* at the Siege of *Troy*: And again, by Name, Odyſſ. Λ. ver. 521. But in the latter Place he ſeems to be a *Græcian Hero*, nor in either is it intimated that he carried any Forces to *Troy*.

P. 274. *after* Note [68] *add*, See Athenæi Deipnoſ. lib. xii. p. 528.

P. 278. l. 15. *after* his Queen *Semiramis*, *add*, See Dionyſ. Perieg. ver. 1005, &c. and Comment. Euſtath. and Hill in loc.

P. 281. l. 4. *after* 550, *add*, and began to reign in the Year before *Chriſt* 585 ending. See below p. 351.

P. 291. Not. [4] l. 1. The Verſion of *Ruffinus* in the place of *Joſephus* calls the King of the *Meſopotamian Syrians Adadezer* more truly.

P. 293. l. 33. *read* 3 Reg. xiv. 21.

P. 305. *read* in the Note [17] as in Line 25 of the Text.

P. 306. l. 12. *after Arabic* Verſion, *add*, and *Æthiopic*.

P. 308. l. 18. *for* 43 Years *read* 42 Years. See above p. 252, 253.

P. 309. l. 15. *for* Gozan ſee L'empereur's Notæ ad Itinerarium D. Benjaminis, p. 205, 206.

P. 314. l. 1. Golden Calves, *add as a Note*, The *Jews*, not ſo probably, ſuppoſe that the Golden Calves were carried away by *Tiglath-Pul-Aſar*, when he came to the Aſſiſtance of *Ahaz* King of *Judah* againſt the Kings of *Iſrael* and *Syria*, who were Confederates againſt him. (Seder Olam Rabba, c. 22.) and it might be done at that Time.

P. 347. l. 34. *add to the Note*, They ſeem to be thoſe *Scythian* Nations, whom *Herodotus* calls *Moſchi* and *Tibarini*, whom he joins together as the Prophet does *Meſhech* and *Tubal.* They are now called *Iberians* and *Georgians*. See *Brenner's* Notes in Epitom. Moſes Armen. p. 77.

P. 350. l. *laſt*. *read* 585. p. 351. l. 36. *read*, 585. See above p. 281.

P. 352. l. 9. *read* 585. l. 11. *after* Minutes *add*, his Words are, Anno a Nabonaſſare 163, qui fuit annus tertius Olympiadis 48. (i. e. anno ante Chriſtum 585) Sol totus defecit non tantum prope Sardes in Lydia, verum etiam in Helleſponto et circa Helleſpontum: fuitque defectus tantus ut ex die repente nox efficeretur. Erat autem tunc Sol Apogæus et Luna Perigæa, ſemidiameter vero Lunæ erat ſcrup. 17, 47″, uno ſaltem ſcrupulo primo major ſemidiametro Solis propter occultatum totum Solem a Luna cum mora. Erat igitur ſemidiameter Solis ſcrup. 16, 47″, idque in Apogæo. Uranomet. lib. ii. p. 53. *Ibid.* l. 19. *read* 585. alſo l. 30, and l. 39. and ſo p. 353. l. 21.

P. 360. l. 32. *add at the End*, and *Jerome*, Comm. in loc.

P. 361. l. *laſt but one*, *at the End add*, and *Jerome* ſo underſtands it. Præfat. ad Com. in Ezech. But he gives another Senſe in his Commentary on the Place.

P. 366. l. 10. *inſtead of*, and the Ptolemaic Canon, *read*, though not mentioned in the Ptolemaic Canon.

P. 380. l. *laſt but two*, *read*, fifty Years.

P. 386. l. 8. *after the End*, *add*, The Error might ariſe from a Miſtake of the numeral Letter *Nun* (50) for Mem the numeral Letter for 40. The Difference of the Letters in the Samaritan Hebrew Text conſiſting in one ſmall ſtroke. See Kennicott's State of the printed *Hebrew* Text, p. 529—536. and it muſt have been an ancient Error.

P. 440. l. 26. *after* Hipparchus, *add*, this exceeds the Siderial Year, which is $365^{d}\ 6^{h}\ 9'\ 14''$.

P. 445. l. 18. *after* two hundred and twenty two; *add*, but the Number of this latter Epoch may probably be 223, and then the firſt Number being 256, *Darius* by this Reckoning reign'd 33 Years, nearer to Truth. The Number 223 is confirmed by the preceding Epoch or Number 227: For *Herodotus* relates that *Darius* died four Years after the Battle of *Marathon* mentioned under it. It is alſo confirmed by the following Epoch 52. Number 217: for *Herodotus* ſays the Expedition againſt the *Greeks* by *Xerxes* therein mentioned was Six Years after the Death of *Darius*, lib. vii. c. 7.

P. 447. l. 11. *after Petavius*, *add*, Doctrina temporum, lib. xiii. p. 582. See lib. x. c. 29. p. 204.

Index of principal Matter, under L. l. 14. *read* 585.

VOL. II.

P. 4. l. 9. *add*, *Thermuthis* or *Thermutis* was the Egyptian Name of the Serpent or *Aſpis*, which was ſacred to *Iſis*. Pignor. de Menſa Iſiaca, p. 26.

P. 7. l. 19. *after* the 22d Day of *July* in the Julian Calendar, *add*, According to the *Preceſſion* of a Degree or Day in 72 Years; but the Solſtice was in the Third or Fourth of *July*, reckoning by the Difference between the Julian and Solar Year according to the Sun's mean Motion. For by this Computation in the firſt of *Cecrops*, and the Year before *Chriſt* 1557, the Summer Solſtice was *July* 5th. The Julian Year loſes a Day in 131 Years at 11 Minutes a Year, which is nearly the Difference between that and the true Solar Year. But the ancient *Egyptians* reckoned the Year to be ſiderial, and computed it by the Motion of the Stars, and this Year exceeds the ſolar tropical Year by 20 Minutes and 14 Seconds: the Siderial Year being 365 Days, 6 Hours, 9 Minutes and 14 Seconds. *πρώτους Αἰγυπτίους ἀνθρώπων ἁπάντων ἐξευρέειν τὸν ἐνιαυτὸν, δυώδεκα μέρεα δασαμένους τῶν ὡρέων εἰς αὐτόν· ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἀστέρων ἔλεγον.* *Herodot.* lib. ii. c. 4. So they fixed the cardinal Points of the Year as well as they could by the Acceſſion of the Sun to certain Stars. Solis annus hoc dierum numero colligendus eſt quem peragit dum ad id ſignum ſe denuo vertit ex quo digreſſus eſt. Macrob. Saturnal. lib. i. c. 14.

P. 21. l. 24. *Note*, according to the Difference between the Julian and Solar Year according to the Sun's mean Motion, the Vernal Equinox at the Jewiſh Exodus in the Year before *Chriſt* 1593, was the Fourth Day of *April*; and the Autumnal Equinox was then the ſixth of *October*.

P. 32. l. 16. They intercalated a Month in every Hundred and Twenty Years: *add at the End of the Note* [65] *the following Note*, viz. Therefore Dr. *Hyde* is miſtaken in ſaying that the old *Perſians* and *Medes* alſo, whoſe Year was the ſame, reckoned their Year as the *Egyptians* did, 365 Days, without intercalating the odd Hours; and ſo made their Year vague as the *Egyptians* did. His Words are: Apud Perſas in æra civili et aſtronomica, ut in ea Nabonaſſari, quam ſequebantur Ægyptii, anni caput ſine ulla reſtrictione vagabatur per totum annum in perpetuum; et cum eſſet tantum 365 dierum, abſque conſideratione fractionum ſingulis quatuor annis uno die regrediebatur. Hiſt. Relig. vet. Perſ. c. 14. p. 187. et de Medorum anno idem dicit. *ibid.* p. 191. See below, Note 61 on p. 80.

P. 37. l. 24. *Thales* reckoned the ſolar Year to be 365 Days, *then add as a Note*; In an ancient MS which *Barthius* had of Excerptions from various Authors, it is related of *Thales*: Thales philoſophus primus ſapiens appellatus eſt, inventor fuit urſæ majoris, ac primus dicitur de aſtronomia tractaſſe. Necnon ſolares eclipſes prædixit, ac Solis et Lunæ magnitudines primus dicitur inveniſſe. Item curſum ſolarem adinvenit, et ſecundum hunc dicitur annum 365 diebus

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diebus diviſiſſe. Adverſar. lib. xv. c. 16.

P. 45. l. 16. *after* 26th of *July*, *Note*; the Summer Solſtice was then on the 5th of *Jul*- according to the Dif-
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ſolar Year.
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P. 71. l. 16.

P. 75. l. 20.
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P. 88. l.
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P. 89.
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nunc habemus. Cicer. de Oratore lib. iii. Sect. 34.

P. 228. at the End of Note [95] *add*; Nicarchus de Diana locutus ſcri-
bit

ly a Cabiric God, or an antient Gothic deified Legiſlator.

P. 358. l. 26. *after* Explanations of the Symbols, *add a Note*, viz. *Euſtathius* obſerves οἱ δέ γε παλαιοὶ ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζώδιά τινα ἱερογλύφοντες, καὶ λοιποὺς δὲ Χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο. Com. in Homer. Iliad. Z. p. 489.

P. 367. l. 12. *after* Seventy four Palms in Height, *add*; each Nine Inches as he reckons a Palm.

P. 395. l. 19. *after* Memnonia *add*, as a Note; *Herodotus* lib. v. writes; Μέχρι Σούσων (τοῦτο γὰρ Μεμνόνειον ἄστυ καλέεται) Again, τὰ βασιλήια τὰ Μεμνόνεια καλεόμενα. *Ibid.*

P. 427. l. 30. *for* 2390, *read* 2378. See p. 429.

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P. 27. l. 33. *after* Tyre *add*; And at *Tarteſſus* or *Gades* in *Spain*, where he had a ſumptuous Temple built by the *Phœnicians*; and was worſhiped there by the *Iberians*. See Appian in Ibericis. Arrian. Alex. lib. ii. Diod. Sic. lib. v. Mela. Philoſtrotus.

P. 47. [illegible] after Note [74.] There is a remarkable Paſſage from *Sanchoniatho* in Cyril cont. Jul. lib. vi. p. 205. viz. Φησὶ τοιγαροῦν ὁ Σαγχωνιάθων οὗτοσὶ καί τοι τῆς Ἑλληνικῆς δεισιδαιμονίας ἐπίμεστος ὤν. Οἱ γὰρ παλαιότατοι τῶν Ἑλλήνων, ἐξαιρέτως δὲ Φοίνικές τε καὶ Αἰγύπτιοι, παρ᾽ ὧν οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον μεγίστους, τοὺς τὰ πρὸς τὴν βιωτικὴν χρείαν εὑρόντας, ἢ κατά τι εὖ ποιήσαντας τὰ ἔθνη, εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι, ὡς θεοὺς προσεκύνουν, καὶ εἰς τὸ χρεὼν καταστάντες ναοὺς κατεσκευασμένους στήλας τε καὶ ῥάβδους ἀφιέρουν ἐξ ὀνόματος αὐτῶν. Καὶ ταύτας μεγάλως σεβόμενοι, καὶ ἑορτὰς ἔνεμον αὐτοῖς τὰς μεγίστας οἱ Φοίνικες. *Cyril* adds; Ἐξαιρέτως δὲ ἀπὸ τῶν σφετέρων βασιλέων τοῖς κοσμικοῖς στοιχείοις καὶ τισὶ τῶν νομιζομένων θεῶν τὰς ὀνομασίας ἐπέθεσαν φυσικῶς, Ἥλιον καὶ Σελήνην καὶ τοὺς πλανήτας ἀστέρας καὶ τὰ στοιχεῖα καὶ τὰ τούτοις συναφῆ θεοὺς μόνους ἐγίνωσκον.

P. 57. l. 31. *after* attended him, *add*, *Æſculapius* had a Feaſt at *Epidaurus* where he gave Anſwers to his Worſhipers in an oracular Way. See *Plato's* Ion. init. and *Potter's* Greek Antiq. Vol. I. p. 372.

P. 71. l. 2. Drums. *Note.* The Drum was invented by the *Corybantes.* βυρσότονον κύκλωμα, τόδε μοι Κορύβαντες εὗρον. Eurip. in Bacchis. *Ibid.* at the End of Note [34] *add*, See Athenæ. Deipnoſoph. lib. xii. p. 528.

P. 75. l. 1. *read*, at this Time *Orpheus*, as *Diodorus Siculus* relates, lib. v. p. 333.

P. 115. l. 18. *after* Gala, migravit. *add*, See Reineccius de regnis Celt. et Celtib. p. 104. Tom. iv.

P. 117. l. 15. *after* Japhet, *add*, See Goropii Vertumnus, p. 39.

P. 125. l. 15. *after* and others, *add* See Reinecc. de Tyrrhen. Origine. p. 93, 94. Tom. iv.

P. 147. l. 4. *after* Rythm. *add*, that is, the Quantity or Time.

P. 184. at the End of the 17th Note *add*, *Apuleius* ſays, that in the ſacred Solemnities of *Iſis*, Per diſpoſitas aras circumiens ſacerdos rem divinam procurat. Aur. Aſin. lib. xi. It was a Cuſtom amongſt the *Perſians* τοὺς βωμοὺς περιέρχεσθαι. Athenæ. Deipnoſoph.

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ſoph. lib. xii. And the old *Salii* amongſt the *Romans*, had the ſame religious Cuſtom. Tunc Salii ad cantus incenſa altaria circum, &c. Virg. Æneid. viii. ver. 285. And the antient Hebrews in their Tabernacle Worſhip ſung the Praiſes of God as they went round the Altar, when the Sacrifice was burning upon it. Therefore the Royal Pſalmiſt ſays; *κυκλώσω τὸ θυσιαστήριόν σου, κύριε· τοῦ ἀκοῦσαι* (*ἀκουτίσαι* juxta Heb.) *φωνῆς αἰνέσεως, καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου.* Pſ. xxv. 6, 7.

P. 201. l. 23. *for* uſe, *read*, agree to.

P, 202. at the End of Note [45] *add*. See Morini grammat. Samar. p. 79, 80. Paris. 1657. 12°. et *ibid.* cap. 13, 14, 15. where this Point is learnedly and plainly proved.

P. 205. at the End of Note [47,] *add*, Planum eſt omnem, quæ hodie eſt in terrarum orbe, linguæ Hebraicæ cognitionem revocandam tandem eſſe et adſcribendam Græcæ τῶν LXX. S. Bibliorum tranſlationi. Lud. Cappel. Criticæ ſacræ, lib. vi. c. 10. Sect. 3. Vid. tot. cap.

P. 218. l. 13. *after* Ceres, *add*, Saturn was their *Zamolxis*, or, as others thought, *Vulcan* or *Veſta*.

P. 239. l. 16. *after* undoubtedly, *add*, as is obſerved above, p. 57, 58.

P. 259. l. 15. *after* Religion and Vrtue, *add* a Note, viz. Quid? qui aut fortes aut claros aut potentes viros tradunt poſt mortem ad Deos perveniſſe, eoſque eſſe ipſos, quos nos colere, precari, venerarique ſoleamus, nonne expertes ſunt religionum omnium?——ab Euhemero autem et mortes et ſepulturæ demonſtrantur deorum. Utrum igitur hic confirmaſſe religionem videtur, an penitus totam ſuſtuliſſe? Cic. de Nat. Deor. lib. i. c. 42. p. 95, 96. Edit. Davis. Vid. Lactant. Diſ. inſtitut. lib. i. c. 11. et Aug. de Civ. Dei, lib. vi. c. 7.

P. 260. at the End of Note [6,] *add*, Vid. Cic. Tuſcul. Diſputat. lib. i. c. 13. et Lactant. Div. Inſtitut. lib. i. c. 15. p. 63.—70. Edit. Oxon.

P. 273. l. 17. dele 33. *Ibid.* at the End of Note [32,] *add*, And agreeably to this Notion, in an antient Inſcription and Dedication to *Iſis* at *Capua*, She is addreſſed, viz.

TIBI.
VNA. QVAE.
ES. OMNIA.
DEA. ISIS.

P. 302. at the End of Note [3 *Zoroaſter* thought *Mithras* t Father and Maker of all [illegible]. *εἰς τιμὴν τοῦ πάντων ποιητοῦ καὶ πατρὸς Μίθρου---Κόσμου, ὃν ὁ Μίθρας ἐδημιούργησε.* *Eubulus* cited by *Porphyry* De antro Nympharum, p. 253, 254. Yet though *Mithras* the Sun was the greateſt political and popular Perſian Deity, there was another *Mithras* called *Oromaſdes* or the Holy Light, who was properly the ſupreme intellectual Light, of which *Mithras* the Sun was the Symbol and Repreſentative, and therefore worſhiped with the Titles of the ſupreme God, but was a ſecond and inferior God next to *Oromaſdes*, who was the ſupreme Deity of the *Perſians*. Μίθρας, ὁ πρῶτος ἐν Πέρσαις θεὸς, Heſych. Again, Μίθρας ὁ ἥλιος παρὰ Πέρσαις. See Briſſon. De regno Perſ. lib. ii. c. 8-11. Hence the Inſcriptions. Deo Soli invicto Mithræ, and, Omnipotenti Deo Mithræ. Apud Gruter. Inſcript. p. 34. N. 1. et N. 5. Vid. Not. 7, 8.

P. 303. at the End of Note [37] *add*, Theſe *Ionians* were older than thoſe ſo called from *Ion* Son of *Xuthus*; ſo they were the Original *Javanians* who went out of *Attica* into *Peloponneſe* before the *Pelaſgi* ſettled there. See Strab. Geog. lib. viii. p. 587.

P. 307. at the End of Note [49] *add*, *Iſocrates* in his Panegyric. p. 88. Edit. Pariſ. 1615. ſaies, long before the Trojan War the Deſcendants of *Hercules* came to *Athens*, and a few Years before them, *Adraſtus* Son of *Talaus* and King of *Argos*. This coming of *Adraſtus* to *Athens* was upon the Defeat of his Army in the Theban War, as *Iſocrates* adds. So it was after his Return from *Sicyon* to *Argos* where he had the third Part of the Kingdom of *Argos* many Years. And might be about the Year before *Chriſt* 1246. when he again left *Argos* to his Son *Ægialeus*, and went back to *Sicyon*, where he died of Grief for the Death of his Son. This therefore was many Years before the Trojan War, and ſome Years before the *Heraclidæ* fled from *Euriſtheus* and went to *Athens*, which might be thirty Years after, and in the Year before *Chriſt* 1216, (though *Iſocrates* placed the Flight of the *Heraclidæ* a few Years higher.) See Iſoc. p. 365. Apollod. lib. ii. c. 8. By this Account *Homer* probably meant that *Adraſtus* reigned firſt at *Sicyon*, and before he reigned at *Argos*. Agreeably to the Relation above *Euſtathius* tells us (Com. in Hom. B. p. 218. that *Adraſtus, after Amphiaraus had killed his Father Talaus, fled from Argos to Sicyon, and ſucceeded Polybus in the Kingdom, who was his Grand-father by his Mother's Side.* After having reigned four Years at *Sicyon*, with the Aſſiſtance of *Iphis*, who had Part of the Kingdom of *Argos*, he made War againſt *Amphiaraus* and conquered him, and divided the Kingdom again into three Parts. This was in the Year before *Chriſt* 1292. Having recovered his Father's Share of the *Argive* Kingdom by the Defeat of *Amphiaraus*, whom he diſpoſſeſſed of it, he reigned there about 46 Years. See the Hiſtory of him in Apollod. lib. iii. c. 6, 7. As *Apollodorus* tells us (lib. ii. c. 8.) that the Flight of the *Heraclidæ* was upon the Death of *Hercules*, which by my reckoning is in the Year before *Chriſt* 1216 or 1215 (See below p. 322, 323.) this was 30 Years after the above reckoning of the coming of *Adraſtus* to *Athens*, and 32 or 33 Years before the taking of *Troy*. So that *Iſocrates* thought *Hercules* died ſome Years before I have ſuppoſed his Death, and may have erred five or ſix Years.

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Emendations and Additions to the THIRD VOLUME.

PAGE 16, *l.* 18. *for* he *r.* was. *P.* 17, *l.* 3. *r.* Agroverus. *P.* 20, *l.* 1. *r.* Idolatry after the Flood. *P.* 57, *l.* 32. *r.* the Cock was an augural Bird and ſacred, *etc.* *P.* 63, *l.* 17. *r.* the *Corybantes*, ſo called by *Corybas*, were not Prieſts, *etc.* *and after* Japhetic Greeks, *l.* 18, *add*, but it is probable that the original Prieſts of the *Samothracian Cabiric* Myſteries were called *Corybantes*, as well as thoſe who celebrated them in *Phrygia*; as obſerved p. 68, 70. *P.* 66, *at the End of Note* 21, *add*, the *Dii Penates communes* were called alſo *Dii publici*, ſee *Jul. Jacobon.* Appendix ad Fonteium de priſca Cæſiorum gente, p. 3. and he mentions an Inſcription, Deis publicis ſacrum, p. 1. Theſe were called *Dii magni*, and there is an Inſcription, Caſtori et Polluci Diis magnis, p. 4. ſee in the End and p. 5. For as the original Lares were the Anceſtors of thoſe who firſt made Images of them, which they kept in their Houſes and worſhiped: ſo the ancient Heroes, who had been Founders of Cities and Kingdoms, and Inſtitutors of Laws, or had been Benefactors to them, became the public *Penates*; and the Foundation of both the public and private *Penates* was the ſame. *P.* 76, *l. penult.* *r.* Æſchylus. *P.* 129, *l.* 9. *r.* Cecrops. *P.* 144, *l.* 31. *r.* write the Word. *P.* 146, *l.* 18. *after* 1780 *add*, or 1779. *P.* 160, *l.* 4. *after* Σέϐηρος, etc. *add*, in an old Latin Inſcription we read B for V. Append. ad Fonteium de priſca Cæſiorum gente, p. 97. and V alſo was anciently wrote for B. ibid. p. 201, 207. *P.* 164, *l.* 37. *r.* præchones adhuc *without the Period.* *P.* 167, *l. laſt*, *r.* Ω quod et o, for the *Latin* O was never uſed for the *Greek* ου. *P.* 169, *l.* 30. *after* frundes, etc. *add*, ſo VNV LOCV for *uno loco* in an old Inſcription. Append. ad Fonteium de priſca Cæſiorum gente, p. 97. *P.* 176, *l.* 7. *r.* were (89). *P.* 185, *l. penult.* *r.* τοιόνδε ἀπὸ, etc. *P.* 189, *l.* 5. *r.* τὰ ὅπλα. *P.* 203, *l.* 3. *r.* favour. *P.* 205, *l.* 12. *del.* (47). *P.* 210, *l. laſt*, *after the Note from Porphyry add*, τὸ δὲ κανθάρων γένος οὐκ ἔχειν θήλειαν (λέγουσι) ἄρρενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην, ἣν κυλινδοῦσι ἀντιβάδην ὠθοῦντες, ὥσπερ δοκεῖ τὸν οὐρανὸν ὁ ἥλιος ἐς τοὐναντίον περιστρέφειν, αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος. Plut. de Iſid. et Oſir.

p. 173. edit. Squire. *P.* 222, *l.* 25. *r.* ἤμπρεδωσαν. *P.* 230, *l.* 26. *r.* ἀπ' οὗ. *P.* 232, *l.* 21. *r.* (26). *P.* 239, *l.* 17. *r.* Temple Oracles. *P.* 240, *l.* 2. *after* true God, *add*, See above, p. 57, 58. *P.* 244, *l.* 12. *r.* next to her, her Daughter, *etc.* *Ibid.* *l.* 26. *r.* μητρὸς δευτέρας. *P.* 250, *l.* 11. *r.* p. 84. *P.* 252, *l.* 23. *r.* ἐκ δ'. *P.* 253, *l.* 24. *r.* Note 60. *P.* 254, *l.* 6. *r.* Samian *for* Sabian. *P.* 269, *l.* 26. *after* Full Moon, *correct what follows*, viz. Though *Plutarch* is incorrect and inconſiſtent, yet he wrote not the 15th but the 17th Day, as appears by what follows; and as the *Egyptians* always reckoned their Months by the Sun, the Full Moon might happen on any Day of the Month. But the Myſteries ſeem anciently to have been celebrated on the Full Moon, which was neareſt to the Winter Tropic; as may be inferred from *Herodotus*, lib. ii. c. 47. who ſaies, the Sacrifices offered to *Oſiris* and *Iſis*, called *Dionyſus*, and the Moon, were offered at the *Full Moon.* *P.* 271, *laſt Word*, *r.* Uranolog. *P.* 272, *l.* 22. *r.* cum qua. *P.* 273, *l.* 33. *add*, the Sun is ſaid to be the Offspring of *Iſis*, becauſe *Horus*, who ſymbolically repreſented the Sun, was her Offspring. *P.* 291, *l.* 22. *r.* δεχήμερον. *P.* 297, *l.* 32. *r.* αὐγῇ. *P.* 302, *l.* 31. r. הסרי. *P.* 303, *l.* 25. *r.* from the Country. *P.* 316, *l.* 31. *r.* πρώτης ἐν. *P.* 321, *l.* 3. *del.* be. *P.* 356, *l.* 7. *r.* Rubruquis. *Ibid.* *l.* 26. *r.* Trigautius: *and again*, *l. laſt.*

Additions to Vol. II.

P. 345, *l.* 34. *after* Mars, *add*, "*Mnaſeas* ſaies, the *Getes* (or "*Goths)* worſhiped *Saturn*, and called him *Zamolxis.* Μνασέας δὲ παρὰ "Γέταις τὸν Κρόνον (ita leg. non χρόνον, ut editi habent) τιμᾶσθαι καὶ καλεῖσθαι "Ζάμολξιν, apud Auct. Etymol. M. voce. and Suid. voce. He taught "them the Doctrine of the Immortality of the Soul. *Diod. Siculus* "(lib. i. p. 84.) ſaies, he was the Legiſlator of the *Getes* (or *Goths)* "and was called the public *Veſta*, the ſame as *Vulcan.* He was "therefore either a *Cabiric* God, whom they received from *Thrace*, "and worſhiped; or an ancient *Gothic* Legiſlator, who was deified "after his Death."

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